



विद्या प्रसारक मंडळ, ठाणे

Title	:	Classical dictionary of Hindu mythology and religion geography history and literature
Author	:	Dowson, John
Publisher	:	London : Trubner
Publication Year	:	1888
Pages	:	483 pgs.

गणपुस्तक

विद्या प्रसारक मंडळाच्या

“ग्रंथालय” प्रकल्पांतर्गत निर्मिती

गणपुस्तक निर्मिती वर्ष : 2014

गणपुस्तक क्रमांक : 015

CLASSICAL DICTIONARY II
OF
HINDU MYTHOLOGY AND RELIGION,
GEOGRAPHY, HISTORY, AND
LITERATURE.

BY
JOHN DOWSON, M.R.A.S.

LATE PROFESSOR OF HINDUSTANI, STAFF COLLEGE.

Second Edition.

LONDON:
TRÜBNER & CO., LUDGATE HILL.
1888.

[All rights reserved.]

By the same Author.

Crown 8vo pp xvi.-264. with 3 Plates, cloth 10s. 6d.

**A GRAMMAR OF THE URDU OR HINDŪSTĀNĪ
LANGUAGE.**

"Lucidity of expression, descending at times almost to the colloquial style, an admirable clearness of arrangement, and careful study of all the recorded forms of the written language, are apparent on every page. No less able and admirably lucid is the treatment of the verb, in which all the numerous combinations which this supremely flexible language possesses, are drawn out in a logical and transparently clear sequence. The syntax is particularly good, bringing out in the clearest and most refreshingly intelligent way, in spite of the smallness of the book, the many-sided expressiveness of a language which has no parallel for vivacity and graceful turns of phrase except in the most polished Parisian French. We conclude, then, by congratulating Professor Dowson on having written by far the best Urdu Grammar that has yet appeared, and having thus rendered the acquisition of the most elegant and useful of all the Indian vernaculars both easy and pleasant to the student."—*The Indian Antiquary*.

Crown 8vo, pp 100, limp cloth, 2s. 6d.,

A HINDŪSTĀNĪ EXERCISE BOOK

CONTAINING A SERIES OF PASSAGES AND EXTRACTS ADAPTED FOR
TRANSLATION INTO HINDUSTĀNĪ

Crown 8vo, pp viii.-156, cloth, 7s.

IKHWĀNU-S SAFA; OR, BROTHERS OF PURITY

TRANSLATED FROM THE HINDUSTĀNĪ

"It has been the translator's object to adhere as closely as possible to the original text, while rendering the English smooth and intelligible to the reader, and in this design he has been throughout successful."—*Saturday Review*

Demy 8vo, cloth,

THE HISTORY OF INDIA,

AS TOLD BY ITS OWN HISTORIANS.

The Muhammadan Period. Edited from the Posthumous Papers of the late Sir H. M. Elliot, K.C.B., East India Company's Bengal Civil Service. Revised and continued by Professor John Dowson, M.R.A.S., Staff College, Sandhurst

Vol. I, with a portrait of Sir H. M. Elliot, 18s., Vol. II., 18s., Vol. III., 24s., Vol. IV., 21s., Vol. V., 21s., Vol. VI., 21s., Vol. VII., 21s., Vol. VIII., 24s.

LONDON TRUBNER & CO., LUDGATE HILL.

received with anything like favour, I shall be constantly on the watch to improve it, and honest criticism will be welcomed and carefully considered.

The book would be more valuable and interesting were it well illustrated with plates and cuts, but the work is a speculative one, and does not directly appeal to a large field of students and readers. The expense of befitting illustrations would be heavy, too great to be at once ventured upon. But if the work is approved, and illustrations are desired, an attempt will be made to supply the want by a series of plates containing a selection of subjects from the stores of our museums and from other sources.

It is unnecessary to specify all the works that have been used in the compilation of this book. Some have been referred to occasionally, but the mainstays throughout have been the "Original Sanskrit Texts" of Dr. Muir and the works of the late Professor H. H. Wilson, including his translation of the *Rig-veda*, and more especially that of the *Vishnu Purāna*, republished with additional notes by Dr. FitzEdward Hall. I have also levied numerous contributions from the writings of Williams, Max Muller, Roth, Rothlingk, Lassen, Weber, Whitney, Wollheim da Fonseca, and many others too numerous to mention.

INTRODUCTION.

THE Āryan settlers on the banks of the Indus and in the land of the Five Rivers were possessors of a large number of hymns addressed to the elements and powers of nature. Some of these hymns they no doubt brought from their earlier homes to the West, but others were composed after they had reached the land of their adoption. These ancient hymns cover a long period, the length and the era of which can only be conjectured, but fifteen hundred years before Christ is about the mean of the various ages assigned to them. The hymns form what is called the *Rig-veda Sanhitā*, a collection which embraces all the extant compositions of the early Āryans. It is the *Rig-veda* which is of primary importance in Hindu religion and mythology; the other Vedas are later in date, and the second and third Vedas consist almost exclusively of hymns derived from the *Rig*, but specially arranged for religious purposes. The fourth or Atharva-veda borrows less from the *Rig-veda*, but it is considerably later in date, and is of a different character.

The Āryan hymns of the Veda embody the ideas of the Indian immigrants. These ideas were inherited from their forefathers. They were originally the property of the united progenitors of the Āryan races, and the offshoots of this great human stock have spread their primitive ideas over a large portion of the earth. In the Vedic hymns the ideas and myths appear in their simplest and freshest forms, directly connected with the sources from which they sprang by clear ties of language. Comparative philology and mythology go hand in hand; and as the language of the Vedas has proved the great critical instrument in the construction of the science of philology, so the

simple myths of the Vedic hymns furnish many clues for unravelling the science of mythology. For where the etymology of a mythic name or term yields a distinct sense of its meaning, the origin of the myth is not far to seek. The language of the Vedas has in many instances supplied this clue, and led to a definite comprehension of what was previously hidden and obscure. The Vedic hymns have preserved the myths in their primitive forms, and, says Max Muller, "Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt than when we compare the growing myths of the Veda with the full-grown and decayed myths on which the poetry of Homer is founded. The Veda is the real Theogony of the Āryan races, while that of Hesiod is a distorted caricature of the original image."

The Āryan settlers were a pastoral and agricultural people, and they were keenly alive to those influences which affected their prosperity and comfort. They knew the effects of heat and cold, rain and drought, upon their crops and herds, and they marked the influence of warmth and cold, sunshine and rain, wind and storm, upon their own personal comfort. They invested these benign and evil influences with a personality; and behind the fire, the sun, the cloud, and the other powers of nature, they saw beings who directed them in their beneficent and evil operations. To these imaginary beings they addressed their praises, and to them they put up their prayers for temporal blessings. They observed also the movements of the sun and moon, the constant succession of day and night, the intervening periods of morn and eve, and to these also they gave personalities, which they invested with poetical clothing and attributes. Thus observant of nature in its various changes and operations, alive to its influences upon themselves, and perceptive of its beauties, they formed for themselves deities in whose glory and honour they exerted their poetic faculty. They had no one god in particular, no superior deity guiding and controlling the rest, but they paid the tribute of their praise to the deity whose bounties they enjoyed, or whose favours they desired for bodily comfort. They lauded also in glowing language the personifications of those beauties of nature which filled their minds with

delight and kindled the poetic fire. So each of the deities in turn received his meed of praise, and each in his turn was the powerful god, able to accomplish the desires of his votary or to excite a feeling of awe or admiration.

Thus there were many distinct deities, and each of them had some general distinctive powers and attributes; but their attributes and characters were frequently confounded, and there was a constant tendency to elevate now this one now that one to the supremacy, and to look upon him as the Great Power. In course of time a pre-eminence was given to a triad of deities, foreshadowing the Tri-mūrti or Trinity of later days. In this triad Agni (Fire) and Sūrya (the Sun) held a place, and the third place was assigned either to Vāyu (the Wind) or to Indra (god of the sky). Towards the end of the *R̥g-veda* Sanhitā, in the hymns of the latest date, the idea of one Supreme Being assumed a more definite shape, and the Hindu mind was perceiving, even if it had not distinctly realised, the great conception.

As the Vedic hymns grew ancient, ritual developed and theological inquiry awoke. Then arose what is called the Brāhmaṇa portion of the Veda. This consists of a variety of compositions, chiefly in prose, and attached to the different Mantras. Ritual and liturgy were the chief objects of these writings, but traditions were cited to enforce and illustrate, and speculation was set at work to explain, the allusions of the hymns. The simplicity of the Vedic myths gradually became obscured, the deities grew more personal, and speculations as to the origin of the world and of the human race invested them with new attributes. Later on, in the *Āraṇyakas* and *Upanishads*, which form part of the collective Brāhmaṇa, a further development took place, but principally in a philosophical direction.

Between the times of the Sanhitā and of the Brāhmaṇa the conception of a Supreme Being had become established. The Brāhmaṇas recognise one Great Being as the Soul of the Universe, and abound with philosophical speculations as to the work of creation and the origin of man. A golden egg was produced in the universal waters, from which in course of time came forth Prajāpati, the progenitor—or, the quiescent Universal Soul,

Brahma, took a creative form as *Brahmā* the *Prajāpati*. From the *Prajāpati*, or great progenitor, there was produced a daughter, and by her he was the father of the human race. The explanations and details of this connection vary, but there is a general accord that the *Prajāpati* was the progenitor of all mankind by a female produced from himself. Before the times of the *Brāhmanas* some of the old myths of the hymns had crystallised, the personifications had become more distinct, and the ideas from which they had been developed had grown hazy or were quite forgotten. Philosophy speculated as to the origin of the world, theories were founded upon etymologies, and legends were invented to illustrate them. These speculations and illustrations in course of time hardened into shape, and became realities when the ideas which gave them birth were no longer remembered and understood. The priestly order had advanced in power, and had taken a more prominent and important position, but the *Kshatriya* or second class held a high place, and asserted something like an equality with the *Brāhmanas* even in matters of learning.

Another interval elapsed between the days of the *Brāhmana* and of *Manu*. The theory of the golden egg is held by *Manu*, and he calls the active creator who was produced from it *Brahmā* and *Nārāyana*, the latter name being one which was afterwards exclusively appropriated by *Vishnu*. But the most remarkable change observable in *Manu* is in the condition of the people, in the great advancement of the Brahmanical caste, the establishment of the four great castes, and the rise of a number of mixed castes from cross intercourse of these four. In a hymn called *Purusha-sūkta*, one of the latest hymns of the *Rīg-veda*, there is a distinct recognition of three classes, *Brāhmanas*, *Kshatriyas*, and *Vaiśyas*, and these appear more distinctly in the *Brāhmana*, but no mention of the *Sūdras* and mixed castes has been found before the work of *Manu*.

The *Rāmāyana* and *Mahā-bhārata* are poems of the heroic age, and though they are full of marvels, they deal more with the actions of mortal men and romantic creations than the might and majesty of the gods. The old deities of the Vedas have retired into the background, and some have disappeared alto-

gether. Indra retains a place of some dignity; but Brahmā, Siva, and Vishṇu have, in the Epics, risen to the chief place. Even of these three, the first is comparatively insignificant. His work of creation was over, and if he was ever an object of great adoration, he had ceased to be so. Vishṇu and Siva both appear in these poems; and although Vishṇu is the god who holds the most prominent place, still there are many passages in which Siva is elevated to the supreme dignity. The Vishṇu who, in the Vedas, was the friend and companion of Indra and strode over the universe, has become the great deity of preservation, and the terrible and howling Rudra is now Siva, the deity of destruction and renovation. Each of these two gods in his turn contends with and subdues the other, now this, now that, receives the homage of his rival, and each in turn is lauded and honoured as the chief and greatest of gods.

The Avatāras or incarnations of Vishṇu assume a prominent place in the poems, and still more so in the Purāṇas. The first three, the Fish, the Tortoise, and the Boar, have a cosmical character, and are foreshadowed in the hymns of the Vedas. The fourth, or Man-lion, seems to belong to a later age, when the worship of Vishṇu had become established. The fifth, or Dwarf, whose three strides deprived the Asuras of the dominion of heaven and earth, is in its character anterior to the fourth Avatāra, and the three strides are attributed to Vishṇu in the Veda. The fifth, sixth, and seventh, Parasu-rāma, Rāma-chandra, and Kṛṣṇa, are mortal heroes, whose exploits are celebrated in these poems so fervently as to raise the heroes to the rank of gods. The ninth Avatāra, Buddha, is manifestly and avowedly the offspring of the preaching of Buddha; and the tenth, Kalki, is yet to come.

When we reach the Purāṇas there is found a very different condition of things. The true meaning of the Vedic myths is entirely lost, their origin is forgotten, and the signification and composition of many of the mythic names are unknown. Marvellous legends have gathered round the favourite divinities, and many more have been built upon fanciful etymologies of the old names. The simple primitive fancies suggested by the operations of nature have disappeared, and have been supplanted by

the wild imaginings of a more advanced civilisation, but of a more corrupt state of society and religion. The Tri-mūrti or triad of deities has assumed a distinct shape, and while Brahmā has quite fallen into obscurity, Viṣṇu and Śiva have each become supreme in the belief of their respective followers. Viṣṇu, in his youthful form Kṛiṣṇa, is the object of a sensuous and joyous worship. The gloomy and disgusting worship of Śiva, in his terrible forms, has grown side by side with it. The worship of his fierce consort, Devī, has become established, and the foundation has been laid of the obscene and bloody rites afterwards developed in the Tantras.

The Veda, in modern Hinduism, is a mere name,—a name of high authority, often invoked and highly revered,—but its language is unintelligible, and its gods and rites are things of the past. The modern system is quite at variance with the Vedic writings out of which it grew, and the descendant bears but few marks of resemblance to its remote ancestor.

The Purāṇas and later writings are the great authorities of modern Hinduism, their mythology and legends fill the popular mind and mould its thoughts. The wonderful tales of the great poems also exercise a great influence. The heroes of these poems are heroes still; their exploits, with many embellishments and sectarian additions, are recounted in prose and verse, and the tales of Rāma and the Pāṇḍavas, of Hanumat and Rāvana, are still read and listened to with wonder and delight. A host of legends has grown up around the hero Kṛiṣṇa; they attend him from his cradle to his pyre; but the stories of his infancy and his youth are those which are most popular, and interest all classes, especially women and young people. The mild and gentle Rāma, “the husband of one wife,” pure in thought and noble in action, is in many places held in the highest honour, and the worship paid to him and his faithful wife Sītā is the purest and least degrading of the many forms of Hindu worship.

This later mythology, with its wonders and marvels, and its equally marvellous explanations of them, is the key to modern Hinduism. It is curious to trace its descent, to contrast such legends as are traceable with their simple beginnings in the Vedic hymns, and so to follow the workings of the mind of a

great people through many centuries. Such a survey supplies important and interesting matter for the history of religion, and gives a clear and complete view of the degradation of a mythology. But for the purposes of comparative mythology the Pauranik legends are of trifling importance. The stories of the Epic poems even are of no great value. It may be, as has been maintained, that they "are simply different versions of one and the same story, and that this story has its origin in the phenomena of the natural world and the course of the day and the year;" but still they are of later date, and afford no direct clue for unravelling the mythology of the Aryan nations.

The most ancient hymns of the *Rig-veda* are the basis upon which comparative mythology rests, and they have already supplied the means of unfolding the real source and signification of several Greek and Zoroastrian myths. The science is young, and has a wide field before it. Some of its results are beyond doubt, but there are other deductions which have not advanced as yet beyond conjecture and speculation. In the present work some of the more obvious identifications, or proposed identifications, have been mentioned as occasion offered; in a work of reference like this it would be out of place to have done more. The reader who wishes to pursue the study must consult the writings of Max Muller and the "Aryan Mythology" of the Rev. Sir George Cox. In them and in the books to which they refer he will find ample information, and plenty of materials for investigation and comparison.

TRANSLITERATION AND PRONUNCIATION.

If this work answers the purpose for which it is intended, it will be used by students who are acquainted with the alphabet in which Sanskrit is written, and by readers to whom that alphabet is unknown. Its system of transliteration ought then to be such as to enable a student to restore any word to its original letters, but the ordinary reader ought not to be embarrassed with unnecessary diacritical points and distinctions. The alphabet of the Sanskrit is represented on the following plan :—

VOWELS.	
SHORT.	LONG.
a as in America.	ā as in last.
i „ pin.	ī „ police.
u „ put.	ū „ rule.
rz „ rill.	rĩ „ chagrin.

The vowel *lrz* will not be met with.

DIPHTHONGS.

e as in ere or fête.
 ai „ aisle.
 o „ so.
 au as ou in house.

CONSONANTS.

Guttural	k	kh	g	gh	n
Palatal	ch	chh	j	jh	n
Cerebral	t	tʰ	ɖ	ɖʱ	ɳ
Dental	ʈ	ʈʰ	ɖ	ɖʱ	ɳ
Labial	p	ph	b	bʱ	m
Semi-vowels	y	r	l	v, w	
Sibilants	s	sh, s	Aspirate h	Visarga ĥ	Anuswāra ṇ

To the uninitiated Englishman the chief difficulty lies in the short 'a,' the primary inherent vowel of the Sanskrit, pronounced as in the word 'America.' The English alphabet has no distinct letter for this sound, but uses every one of its vowels in turn, and some even of its double vowels to represent it; so it is the 'a' and 'e' in 'servant,' the 'i' in 'bird,' the 'o' in 'word,' the 'u' in 'curd,' the 'y' in 'myrtle,' and the 'ea' in 'heard.' The Sanskrit short 'a' has this sound invariably, and unaffected by any combination of consonants; so Sanskrit '*barn*' must be pronounced not as the English 'barn' but as 'burn.' The pronunciation of the other vowels is sufficiently obvious. The vowel '*r*' is represented in italics to distinguish it from the consonants 'r' and 'i.'

Of the consonants, the cerebral letters '*t*,' '*th*,' '*d*,' '*dh*,' and '*n*,' the palatal sibilant '*s*,' and the visarga '*h*,' are represented in italics. Practically these are the only distinctions necessary. The guttural nasal is used only in combination with a guttural letter ('nk' or 'ng'); the palatal nasal is used only with palatals ('nch' and 'nj'), and no other nasal can be combined with these letters. The anuswāra, and the anuswāra only, is used before the sibilants and '*h*,' so in 'ns,' 'nsh,' 'ns,' and 'nh,' the nasal is the anuswāra. The letter m before a semi-vowel may be represented either by m or anuswāra. In all these instances the combinations distinctly indicate the proper nasal, and no discriminative sign is necessary.

Of the pronunciation of the nasals it is only necessary to notice the anuswāra. This, with a sibilant, is a simple n, but before h it is like ng or the French n in *bon*, so the Sanskrit *Sinha*, in the modern derivative tongues, is written and pronounced Singh.

The aspirates are simple aspirations of their respective consonants, and make no other change of their sounds; so 'th' is to be pronounced as in the words 'at home,' and 'ph' as in 'up-hill,' never as in 'thine' and in 'physic.' The letter 'g' is always hard as in 'gift.' The palatals are the simple English

sounds of 'ch' and 'j' as in 'church' and 'just.' The cerebrals and the dentals are similar letters, but the former are drawn from the roof of the mouth and the latter from the tips of the teeth. In 'train' and 'drain' we have cerebrals; in 'tin' and 'due' we have dentals, or an approach to them. The ordinary English 't' and 'd' are more cerebral than dental, and the natives of India in transcribing English names use the cerebrals for our 't' and 'd.' The palatal sibilant 's' has a sound intermediate between 's' and 'sh,' resembling the double 'ss' in 'session.' The visarga, the final 'h,' has no distinct enunciation, but it is nevertheless a real letter, and changes in certain positions into 's' and 'r.' Thus the name *Suna/sephas* is sometimes written *Sunassephas*.

[In French the palatal 'ch' is represented by 'tch' and the 'j' by 'dj.' In German the 'ch' is expressed by 'tsch' and the 'j' by 'dsch.' These very awkward combinations have induced Max Muller and others to use an italic 'h' and 'g' instead of them.]

Some words will be found with varying terminations, as 'Hanumat' and 'Hanumān,' 'Sikhandin' and 'Sikhandī.' The explanation of this is that Sanskrit nouns have what is called a crude form or stem independent of case termination, and the nominative case very frequently differs from it. So 'Hanumat' and 'Sikhandin' are crude forms, 'Hanumān' and 'Sikhandī' are their nominative cases. There are other such variations which need not be noticed.

The letters b and v are often interchanged, so words not found under the one letter should be sought for under the other.

HINDU CLASSICAL DICTIONARY.

ĀBHĀSWARAS. A class of deities, sixty-four in number, of whose nature little is known.

ABHIDHĀNA. A dictionary or vocabulary. There are many such works. One of the oldest of them is the *Abhidhāna ratna-mālā* of Halāyudha Bhatta (circa 7th cent), and one of the best is the *Abhidhāna Chintā-maṇi* of Hema-chandra, a Jaina writer of celebrity (13th cent). The former has been edited by Aufrecht, the latter by Colebrooke and by Bohtlingk and Rieu.

ABHIMĀNĪ. Agni, the eldest son of Brahmā. By his wife Swāhā he had three sons, Pāvaka, Pavamāna, and Suchi. "They had forty-five sons, who, with the original son of Brahmā and his three descendants, constitute the forty-nine fires." See Agni.

ABHIMANYU. Son of Arjuna by his wife Su-bhadrā, and known by the metronymic Saubhadra. He killed Lakshmana, the son of Dur-yodhana, on the second day of the great battle of the Mahā-bhārata, but on the thirteenth day he himself fell fighting heroically against fearful odds. He was very handsome. His wife was Uttarā, daughter of the Rāja of Virāta. His son, Parīkshit, succeeded to the throne of Hastināpura.

ABHĪRA, ĀBHĪRA. A cowherd; according to Manu the offspring of a Brāhman by a woman of the Ambashtha or medical tribe. A people located in the north of India along the Indus. There has been a good deal of misapprehension respecting this people. Hindu writers have described them as living in the north and in the west, the quarter varying according to the locality of the writer, and translators have mixed

them up with a neighbouring people, the Sūdras, sometimes called Sūras, with whom they are generally associated, and have called them Sūrābhīras. Their modern representatives are the Ahīrs, and perhaps there is something more than identity of locality in their association with the Sūdras. It has been suggested that the country or city of the Abhīras is the *Ophir* of the Bible.

ABHIRĀMA-MĀNI. A drama in seven acts on the history of Rāma, written by Sundara Mītra in 1599 A.D. "The composition possesses little dramatic interest, although it has some literary merit."—*Wilson*.

ĀCHĀRA. 'Rule, custom, usage.' The rules of practice of castes, orders, or religion. There are many books of rules which have this word for the first member of their titles, as *Āchāra-chandrikā*, 'moonlight of customs,' on the customs of the Sūdras; *Āchārāṇṇasa*, 'looking-glass of customs,' *Āchāra-dīpa*, 'lamp of customs,' &c., &c.

ĀCHĀRYA. A spiritual teacher or guide. A title of Drona, the teacher of the Pāṇḍavas.

ACHYUTA. 'Unfallen,' a name of Viṣṇu or Kṛṣṇa. It has been variously interpreted as signifying "he who does not perish with created things," in the Mahā-bhārata as "he who is not distinct from final emancipation," and in the Skanda Purāṇa as "he who never declines (or varies) from his proper nature."

ADBHUTA-BRĀHMANĀ. 'The Brāhmana of miracles.' A Brāhmana of the Sāma-veda which treats of auguries and marvels. It has been published by Weber.

ADHARMA. Unrighteousness, vice, personified as a son of Brahmā, and called "the destroyer of all beings."

ADHIRATHA. A charioteer. The foster-father of Karna, according to some he was king of Anga, and according to others the charioteer of King Dhṛitarāshṭra, perhaps he was both.

ADHWARYU. A priest whose business it is to recite the prayers of the Yajur-veda.

ADHYĀTMAN. The supreme spirit, the soul of the universe.

ADHYĀTMA RĀMĀYANA. A very popular work, which is considered to be a part of the Brahmanda Purāṇa. It has been printed in India. See Rāmāyana.

As a poem it presents occasionally poetic thoughts, but they are very few, and are lost amid pages of flat commonplace, quaint conceit, hyperbolical extravagance, and obscure mythology.' — *Wilson*. It is also called, after its author, *Murāri Nāṭaka*.

AN-ĀRYA. 'Unworthy, vile.' People who were not Āryans, barbarians of other races and religion.

ANASŪYĀ. 'Charity.' Wife of the *Rishi* Atri. In the *Rāmāyana* she appears living with her husband in a hermitage in the forest south of *Chitra-kūṭa*. She was very pious and given to austere devotion, through which she had obtained miraculous powers. When *Sītā* visited her and her husband, she was very attentive and kind, and gave *Sītā* an ointment which was to keep her beautiful for ever. She was mother of the irascible sage *Durvāsas*. A friend of *Sakuntalā*.

ANDHAKA. 1. A demon, son of *Kaśyapa* and *Diti*, with a thousand arms and heads, two thousand eyes and feet, and called *Andhaka* because he walked like a blind man, although he saw very well. He was slain by *Śiva* when he attempted to carry off the *Pārijāta* tree from *Swarga*. From this feat *Śiva* obtained the appellation *Andhaka-ripu*, 'foe of *Andhaka*.' 2. A grandson of *Krośhṭhi* and son of *Yudhājit*, of the *Yādava* race, who, together with his brother *Vishnu*, is the ancestor of the celebrated family of *Andhaka-Vishnis*. 3. The name was borne by many others of less note.

ANDHRA, ĀNDHRA. Name of a country and people in the south of India, the country of *Telingana*. It was the seat of a powerful dynasty, and the people were known to *Pliny* as *gens Andure*.

ANDHRA-BHRITYA. A dynasty of kings that reigned in *Magadha* somewhere about the beginning of the Christian era. The name seems to indicate that its founder was a native of *Andhra*, now *Telingana*.

ANGA. 1. The country of Bengal proper about *Bhāgalpur*. Its capital was *Champā*, or *Champā-puri*. (*See Anu.*) 2. A supplement to the *Vedas*. *See Vedānga*.

ANGADA. 1. Son of *Lakshmana* and king of *Āngadī*, capital of a country near the *Himālaya*. 2. Son of *Gadā* (brother of *Kṛishna*) by *Vihati*. 3. Son of *Bālī*, the monkey king of *Kish-kindhyā*. He was protected by *Rāma* and fought on his side against *Rāvana*.

ĀDI-PURĀNA. 'The first Purāna,' a title generally conceded to the Brahma Purāna.

ĀDITI. 'Free, unbounded.' Infinity, the boundless heaven as compared with the finite earth; or, according to M. Muller, "the visible infinite, visible by the naked eye; the endless expanse beyond the earth, beyond the clouds, beyond the sky." In the *Rig-veda* she is frequently implored "for blessings on children and cattle, for protection and for forgiveness." Aditi is called *Deva-mātri*, 'mother of the gods,' and is represented as being the mother of Daksha and the daughter of Daksha. On this statement Yāska remarks in the *Nirukta*—"How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other, have derived their substance from one another." "Eight sons were born from the body of Aditi; she approached the gods with seven but cast away the eighth, *Mārttānda* (the sun)." These seven were the *Ādityas*. In the *Yajur-veda* Aditi is addressed as "Supporter of the sky, sustainer of the earth, sovereign of this world, wife of Vishnu;" but in the *Mahābhārata* and *Rāmāyana*, as well as in the *Purānas*, Vishnu is called the son of Aditi. In the *Vishnu Purāna* she is said to be the daughter of Daksha and wife of Kasyapa, by whom she was mother of Vishnu, in his dwarf incarnation (wherefore he is sometimes called *Āditya*), and also of Indra, and she is called "the mother of the gods" and "the mother of the world." Indra acknowledged her as mother, and Vishnu, after receiving the adoration of Aditi, addressed her in these words: "Mother, goddess, do thou show favour unto me and grant me thy blessing." According to the *Matsya Purāna* a pair of ear-rings was produced at the churning of the ocean, which Indra gave to Aditi, and several of the *Purānas* tell a story of these ear-rings being stolen and carried off to the city of *Prāg-jyotisha* by the Asura king Naraka, from whence they were brought back and restored to her by Krishna. Devaki, the mother of Krishna, is represented as being a new birth or manifestation of Aditi. See Max Muller's *Rig Veda*, i 230; Muir's *Texts*, iv 11, v. 35.

ĀDITYA. In the early Vedic times the *Ādityas* were six, or more frequently seven, celestial deities, of whom Varuna was chief, consequently he was *the* *Āditya*. They were sons of Aditi, who had eight sons, but she approached the gods with

seven, having cast away the eighth, *Mārtānda* (the sun). In after-times the number was increased to twelve, as representing the sun in the twelve months of the year. Āditya is one of the names of the sun. Dr. Muir quotes the following from Professor Roth:—"There (in the highest heaven) dwell and reign those gods who bear in common the name of Ādityas. We must, however, if we would discover their earliest character, abandon the conceptions which in a later age, and even in that of the heroic poems, were entertained regarding these deities. According to this conception they were twelve sun-gods, bearing evident reference to the twelve months. But for the most ancient period we must hold fast the primary signification of their name. They are the inviolable, imperishable, eternal beings. Aditi, eternity, or the eternal, is the element which sustains or is sustained by them. . . . The eternal and inviolable element in which the Ādityas dwell, and which forms their essence, is the celestial light. The Ādityas, the gods of this light, do not therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena."

The names of the six Ādityas are Mitra, Aryaman, Bhaga, Varuna, Daksha, and Ansa. Daksha is frequently excluded, and Indra, Savitri (the sun), and Dhātṛi are added. Those of the twelve Ādityas are variously given, but many of them are names of the sun.

ĀDITYA PURĀṆA. One of the eighteen Upa-purāṇas.

AGASTI, AGASTYA. A *Rishi*, the reputed author of several hymns in the *Rig-veda*, and a very celebrated personage in Hindu story. He and Vasishṭha are said in the *Rig-veda* to be the offspring of Mitra and Varuna, whose seed fell from them at the sight of Urvasī; and the commentator Sāyana adds that Agastya was born in a water-jar as "a fish of great lustre," whence he was called *Kalasi-suta*, *Kumbha-sambhava*, and *Ghatodbhava*. From his parentage he was called *Matrā-varuṇi* and *Aurvasīya*; and as he was very small when he was born, not more than a span in length, he was called *Māna*. Though he is thus associated in his birth with Vasishṭha, he is evidently later in date, and he is not one of the *Prajāpatīs*. His name.

Agastya, is derived by a forced etymology from a fable which represents him as having commanded the Vindhya mountains to prostrate themselves before him, through which they lost their primeval altitude; or rather, perhaps, the fable has been invented to account for his name. This miracle has obtained for him the epithet Vindhya-kūṭa; and he acquired another name, Pītābdhi, or Samudra-chuluka, 'Ocean drinker,' from another fable, according to which he drank up the ocean because it had offended him, and because he wished to help the gods in their wars with the Daityas when the latter had hidden themselves in the waters. He was afterwards made regent of the star Canopus, which bears his name. The Purāṇas represent him as being the son of Pulastya, the sage from whom the Rākshasas sprang. He was one of the narrators of the Brahma Purāṇa and also a writer on medicine.

The Mahā-bhārata relates a legend respecting the creation of his wife. It says that Agastya saw his ancestors suspended by their heels in a pit, and was told by them that they could be rescued only by his begetting a son. Thereupon he formed a girl out of the most graceful parts of different animals and passed her secretly into the palace of the king of Vīdarbha. There the child grew up as a daughter of the king, and was demanded in marriage by Agastya. Much against his will the king was constrained to consent, and she became the wife of the sage. She was named Lopā-mudrā, because the animals had been subjected to loss (*lopa*) by her engrossing their distinctive beauties, as the eyes of the deer, &c. She was also called Kausītakī and Vara-pradā. The same poem also tells a story exhibiting his superhuman power, by which he turned King Nahusha into a serpent and afterwards restored him to his proper form. *See Nahusha.*

It is in the Rāmāyana that Agastya makes the most distinguished figure. He dwelt in a hermitage on Mount Kunjara, situated in a most beautiful country to the south of the Vindhya mountains, and was chief of the hermits of the south. He kept the Rākshasas who infested the south under control, so that the country was "only gazed upon and not possessed by them." His power over them is illustrated by a legend which represents him as eating up a Rākshasa named Vātāpi who assumed the form of a ram, and as destroying by a flash of his eye the

Rākshasa's brother, Ilvala, who attempted to avenge him. (*See* Vātāpi.) Rāma in his exile wandered to the hermitage of Agastya with Sītā and Lakshmana. The sage received him with the greatest kindness, and became his friend, adviser, and protector. He gave him the bow of Vishnu, and when Rāma was restored to his kingdom, the sage accompanied him to Ayodhyā.

The name of Agastya holds a great place also in Tamil literature, and he is "venerated in the south as the first teacher of science and literature to the primitive Dravidian tribes;" so says Dr. Caldwell, who thinks "we shall not greatly err in placing the era of Agastya in the seventh, or at least in the sixth century B.C." Wilson also had previously testified to the same effect: "The traditions of the south of India ascribe to Agastya a principal share in the formation of the Tamil language and literature, and the general tenor of the legends relating to him denotes his having been instrumental in the introduction of the Hindu religion and literature into the Peninsula."

AGHĀSURA. (Agha the Asura.) An Asura who was Kansa's general. He assumed the form of a vast serpent, and Kṛishna's companions, the cowherds, entered its mouth, mistaking it for a mountain cavern; but Kṛishna rescued them.

AGNĀYĪ. Wife of Agni. She is seldom alluded to in the Veda and is not of any importance.

ĀGNEYA. Son of Agni, a name of Kārtikeya or Mars, also an appellation of the Munī Agastya and others.

ĀGNEYĀSTRA. 'The weapon of fire.' Given by Bharadvāja to Agnivesa, the son of Agni, and by him to Drona. A similar weapon was, according to the Vishnu Purāna, given by the sage Aurva to his pupil King Sagara, and with it "he conquered the tribes of barbarians who had invaded his patrimonial possessions."

ĀGNEYA PURĀNA. *See* Agni Purāna

AGNI. (Nom. Agnis = Ignis.) Fire, one of the most ancient and most sacred objects of Hindu worship. He appears in three phases—in heaven as the sun, in mid-air as lightning, on earth as ordinary fire. Agni is one of the chief deities of the Vedas, and great numbers of the hymns are addressed to him, more indeed than to any other god. He is one of the three great deities—Agni, Vāyu (or Indra), and Sūrya—who respectively preside over earth, air, and sky, and are all equal in dignity. "He is

considered as the mediator between men and gods, as protector of men and their homes, and as witness of their actions; hence his invocation at all solemn occasions, at the nuptial ceremony, &c. Fire has ceased to be an object of worship, but is held in honour for the part it performs in sacrifices." Agni is represented as having seven tongues, each of which has a distinct name, for licking up the butter used in sacrifices. He is guardian of the south-east quarter, being one of the eight lokapalas (q.v.), and his region is called Pura-ṅyotis.

In a celebrated hymn of the *Rig-veda* attributed to Vasishtha, Indra and other gods are called upon to destroy the Kravyāds 'the flesh-eaters,' or Rakshas enemies of the gods. Agni himself is also a Kravyād, and as such he takes an entirely different character. He is represented under a form as hideous as the beings he is invoked to devour. He sharpens his two iron tusks, puts his enemies into his mouth and swallows them. He heats the edges of his shafts and sends them into the hearts of the Rakshas.

"He appears in the progress of mythological personification as a son of Angiras, as a king of the Pitris or Manes, as a Marut, as a grandson of Sandīla, as one of the seven sages or Rishis, during the reign of Tāmasa the fourth Manu," and as a star. In the *Mahā-bhārata* Agni is represented as having exhausted his vigour by devouring too many oblations, and desiring to consume the whole Khāṇḍava forest as a means of recruiting his strength. He was prevented by Indra, but having obtained the assistance of Krishna and Arjuna, he baffled Indra and accomplished his object. In the *Vishnu Purāna* he is called Abhimānī, and the eldest son of Brahmā. His wife was Svāhā; by her he had three sons, Pāvaka, Pavamāna, and Suchi, and these had forty-five sons; altogether forty-nine persons, identical with the forty-nine fires, which forty-nine fires the *Vāyu Purāna* endeavours to discriminate. He is described in the *Hari-vansa* as clothed in black, having smoke for his standard and head-piece, and carrying a flaming javelin. He has four hands, and is borne in a chariot drawn by red horses, and the seven winds are the wheels of his car. He is accompanied by a ram, and sometimes he is represented riding on that animal. The representations of him vary.

The names and epithets of Agni are many—Vahni, Anala, Pāvaka, Vaisvānara, son of Visvānara, the sun, Abja-hasta,

‘lotus in hand;’ Dhūma-ketu, ‘whose sign is smoke,’ Hutāsa or Huta-bhuḡ, ‘devourer of offerings;’ Suchi or Sukra, ‘the bright;’ Rohitāswa, ‘having red horses;’ Chhāga-ratha, ‘ram-rider;’ Jāta vedas (q.v.); Sapta-jihva, ‘seven-tongued;’ Tomara-dhara, ‘javelin-bearer.’

AGNI-DAGDHAS. Pitris, or Manes, who when alive kept up the household flame and presented oblations with fire. Those who did not do so were called *An-agni dagdhas*. See Pitris.

AGNI PURĀNA. This Purāna derives its name from its having been communicated originally by Agni, the deity of fire, to the Muni Vasishṭha, for the purpose of instructing him in the twofold knowledge of Brahmā. Its contents are variously specified as “sixteen thousand, fifteen thousand, and fourteen thousand stanzas.” This work is devoted to the glorification of Siva, but its contents are of a very varied and cyclopædical character. It has portions on ritual and mystic worship, cosmical descriptions, chapters on the duties of kings and the art of war, which have the appearance of being extracted from some older work, a chapter on law from the text-book of Yājñawalkya, some chapters on medicine from the Susruta, and some treatises on rhetoric, prosody, and grammar according to the rules of Pingala and Pāṇini. Its motley contents “exclude it from any legitimate claims to be regarded as a Purāna, and prove that its origin cannot be very remote.” The text of this Purāna is now in course of publication in the *Bibliotheca Indica*, edited by Rājendra Lāl Mitra.

AGNISHWĀTTAS. Pitris or Manes of the gods, who when living upon earth did not maintain their domestic fires or offer burnt-sacrifices. According to some authorities they were descendants of Marīchi. They are also identified with the seasons. See Pitris.

AGNIVESA. A sage, the son of Agni, and an early writer on medicine.

AHALYĀ. Wife of the Rishi Gautama, and a very beautiful woman. In the Rāmāyana it is stated that she was the first woman made by Brahmā, and that he gave her to Gautama. She was seduced by Indra, who had to suffer for his adultery. One version of the Rāmāyana represents her as knowing the god and being flattered by his condescension; but another version states that the god assumed the form of her husband, and

so deceived her. Another story is that Indra secured the help of the moon, who assumed the form of a cock and crowed at midnight. This roused Gautama to his morning's devotions, when Indra went in and took his place. Gautama expelled Ahalyā from his hermitage, and deprived her of her prerogative of being the most beautiful woman in the world, or, according to another statement, he rendered her invisible. She was restored to her natural state by Rāma and reconciled to her husband. This seduction is explained mythically by Kumārila Bhaṭṭa as Indra (the sun's) carrying away the shades of night—the name Ahalyā, by a strained etymology, being made to signify 'night.'

AHI. A serpent. A name of Viitra, the Vedic demon of drought, but Ahi and Viitra are sometimes "distinct, and mean, most probably, differently formed clouds"—*Wilson*.

AHI-CIHATRA, AHI-KSHETRA. A city mentioned in the Mahā-bhārata as lying north of the Ganges, and as being the capital of Northern Panchāla. It is apparently the Adisadra of Ptolemy, and its remains are visible near Rām-nagar.

AINDRĪ. 'Son of Indra.' An appellation of Arjuna.

AIRĀVATA. 'A fine elephant.' An elephant produced at the churning of the ocean, and appropriated by the god Indra. The derivation of this name is referred to the word Irāvāt, signifying 'produced from water.' He is guardian of one of the points of the compass. See Loka-pāla.

AITAREYA. The name of a Brāhmaṇa, an Āraṇyaka, and an Upanishad of the R̥g-veda. The Brāhmaṇa has been edited and translated by Dr. Haug; the text of the Āraṇyaka has been published in the *Bibliotheca Indica* by Rājendra Lāla, and there is another edition. The Upanishad has been translated by Dr. Roer in the same series. "The Aitareya Āraṇyaka consists of five books, each of which is called Āraṇyaka. The second and third books form a separate Upanishad, and a still further subdivision here takes place, inasmuch as the four last sections of the second book, which are particularly consonant with the doctrines of the Vedānta system, pass as the Aitareyopanishad."—*Weber*.

AJA. 'Unborn.' An epithet applied to many of the gods. A prince of the Solar race, sometimes said to be the son of Raghu, at others the son of Dilīpa, son of Raghu. He was the husband chosen at her swayam-vara by Indumatī, daughter of the Rāja of Vīdarbha, and was the father of Dasaratha and

grandfather of Rāma. The Raghu-yaṇsa relates how on his way to the swayam-vara he was annoyed by a wild elephant and ordered it to be shot. When the elephant was mortally wounded, a beautiful figure issued from it, which declared itself a gandharva who had been transformed into a mad elephant for deriding a holy man. The gandharva was delivered, as it had been foretold to him, by Aja, and he gave the prince some arrows which enabled him to excel in the contest at the swayam-vara. When Dasaratha grew up, Aja ascended to Indra's heaven.

ĀJAGAVA. The 'primitive bow' of Śiva, which fell from heaven at the birth of Prithu.

AJĀMILA. A Brāhman of Kanauj, who married a slave and had children, of whom he was very fond.

AJĀTA-SATRU. 'One whose enemy is unborn.' 1. A king of Kāśī, mentioned in the Upanishads, who was very learned, and, although a Kshatriya, instructed the Brāhman Gārgya-bālāki. 2. A name of Śiva. 3. Of Yudhi-shthira. 4. A king of Mathurā who reigned in the time of Buddha.

AJAYA-PĀLA. Author of a Sanskrit vocabulary of some repute.

AJĠGARTTA. A Brāhman Rishi who sold his son Sunah-sephas to be a sacrifice.

AJITA. 'Unconquered.' A title given to Vishnu, Śiva, and many others. There were classes of gods bearing this name in several Manvantaras.

AKRŪRA. A Yādava and uncle of Kṛishna. He was son of Swa-phalka and Gāndinī. It was he who took Kṛishna and Rāma to Mathurā when the former broke the great bow. He is chiefly noted as being the holder of the Syamantaka gem.

AKSHA. The eldest son of Rāvana, slain by Hanumān. Also a name of Garuḍa.

AKSHAMĀLĀ. A name of Arundhatī (q.v.).

ĀKULI. An Asura priest. See Kilātākul.

AKŪPĀRA. A tortoise or turtle. The tortoise on which the earth rests.

ĀKŪTI. A daughter of Manu Swāyambhuva and Sata-rūpā, whom he gave to the patriarch Ruchi. She bore twins, Yajna and Dakshinā, who became husband and wife and had twelve sons, the deities called Yāmas.

ĀLAKĀ. The capital of Kuvera and the abode of the

gandharvas on Mount Meru. It is also called Vasu-dhārā, Vasu-sthālī, and Prabhā.

ALAKA-NANDĀ. One of the four branches of the river Gangā, which flows south to the country of Bhārata. This is said by the Vaishnavas to be the terrestrial Gangā which Śiva received upon his head.

ALAMBUSHA. A great Rākshasa worsted by Sātyaki in the great war of the Mahā-bhārata, and finally killed by Ghaṭotkacha. He is said to be a son of *Rishyasringa*.

ALĀYUDHA. A Rākshasa killed after a fierce combat by Ghaṭotkacha in the war of the Mahā-bhārata (*Fauche*, ix. 278).

AMARA-KANTAKA. 'Peak of the immortals.' A place of pilgrimage in the table-land east of the Vindhya.

AMARA-KOSHA. This title may be read in two ways—'the immortal vocabulary,' or, more appropriately, 'the vocabulary of Amara or Amara Sinha.' "The oldest vocabulary hitherto known, and one of the most celebrated vocabularies of the classical Sanskrit." It has been the subject of a great number of commentaries. The text has been often printed. There is an edition published in India with an English interpretation and annotations by Colebrooke, and the text with a French translation has been printed by Deslongchamps.

AMARA SINHA. The author of the vocabulary called Amara-kosha. He was one of the nine gems of the court of Vikrama. (*See Nava-ratna*) Wilson inclines to place him in the first century B.C. Lassen places him about the middle of the third century A.D., and others incline to bring him down later.

AMARĀVATĪ. The capital of Indra's heaven, renowned for its greatness and splendour. It is situated somewhere in the vicinity of Meru. It is sometimes called Deva-pura, 'city of the gods,' and Pūsha-bhāsā, 'sun-splendour.'

AMARESWARA. 'Lord of the immortals.' A title of Vishnu, Śiva, and Indra. Name of one of the twelve great *lingas*. *See Linga*.

AMARU-SATAKA. A poem consisting of a hundred stanzas written by a king named Amaru, but by some attributed to the philosopher Sankara, who assumed the dead form of that king for the purpose of conversing with his widow. The verses are of an erotic character, but, like many others of the same kind, a religious or philosophical interpretation has been found for them.

There is a translation in French by Apudý with the text, and a translation in German by Ruckert.

AMBĀ. 'Mother.' 1. A name of Durgā. 2. The eldest daughter of a king of Kāśī. She and her sisters Ambikā and Ambālikā were carried off by Bhīshma to be the wives of Vichitra-vīrya. Ambā had been previously betrothed to a Rāja of Salwa, and Bhīshma sent her to him, but the Rāja rejected her because she had been in another man's house. She retired to the forest and engaged in devotion to obtain revenge of Bhīshma. Śiva favoured her, and promised her the desired vengeance in another birth. Then she ascended the pile and was born again as Śikhandīn, who slew Bhīshma.

AMBĀLIKĀ. The younger widow of Vichitra-vīrya and mother of Pāṇdu by Vyāsa. *See* Mahā-bhārata.

AMBARĪSHA. 1. A king of Ayodhyā, twenty-eighth in descent from Ikshvāku. (*See* Sunahsephas.) 2. An appellation of Śiva. 3. Name of one of the eighteen hells.

AMBASHTHA. A military people inhabiting a country of the same name in the middle of the Panjāb; probably the 'Αμβασται of Ptolemy. 2. The medical tribe in Manu.

AMBIKĀ. 1. A sister of Rudra, but in later times identified with Umā. 2. Elder widow of Vichitra-vīrya and mother of Dhṛita-rāshtra by Vyāsa. *See* Mahā-bhārata.

AMBIKEYA. A metronymic applicable to Ganesa, Skanda, and Dhṛita-rāshtra.

ĀMNĀYA. Sacred tradition. The Vedas in the aggregate.

AMRITA. 'Immortal.' A god. The water of life. The term was known to the Vedas, and seems to have been applied to various things offered in sacrifice, but more especially to the Soma juice. It is also called Nir-jara and Pīyūsha. In later times it was the water of life produced at the churning of the ocean by the gods and demons, the legend of which is told with some variations in the Rāmāyana, the Mahā-bhārata, and the Purāṇas. The gods, feeling their weakness, having been worsted by the demons, and being, according to one authority, under the ban of a holy sage, repaired to Viṣṇu, beseeching him for renewed vigour and the gift of immortality. He directed them to churn the ocean for the Amṛita and other precious things which had been lost. The story as told in the Viṣṇu Purāṇa has been rendered into verse by Professor Williams thus :—

“The gods addressed the mighty Vishnu thus—
 ‘Conquered in battle by the evil demons,
 We fly to thee for succour, soul of all ;
 Pity, and by thy might deliver us ’
 Hari, the lord, creator of the world,
 Thus by the gods implored, all graciously
 Replied—‘Your strength shall be restored, ye gods :
 Only accomplish what I now command.
 Unite yourselves in peaceful combination
 With these your foes ; collect all plants and herbs
 Of diverse kinds from every quarter ; cast them
 Into the sea of milk ; take Mandara,
 The mountain, for a churning stick, and Vāsuki,
 The serpent, for a rope ; together churn
 The ocean to produce the beverage—
 Source of all strength and immortality—
 Then reckon on my aid ; I will take care
 Your foes shall share your toil, but not partake
 In its reward, or drink th’ immortal draught.’
 Thus by the god of gods advised, the host
 United in alliance with the demons.
 Straightway they gathered various herbs and cast them
 Into the waters, then they took the mountain
 To serve as churning-staff, and next the snake
 To serve as cord, and in the ocean’s midst
 Hari himself, present in tortoise-form,
 Became a pivot for the churning-staff.
 Then did they churn the sea of milk ; and first
 Out of the waters rose the sacred Cow,
 God-worshipped Surabhi, eternal fountain
 Of milk and offerings of butter ; next,
 While holy Siddhas wondered at the sight,
 With eyes all rolling, Vāruṇī uprose,
 Goddess of wine. Then from the whirlpool sprang
 Fair Pārijāta, tree of Paradise, delight
 Of heavenly maidens, with its fragrant blossoms
 Perfuming the whole world. Th’ Apsarasas,
 Troop of celestial nymphs, matchless in grace,
 Perfect in loveliness, were next produced.
 Then from the sea uprose the cool-rayed moon,
 Which Mahā-deva seized ; terrific poison
 Next issued from the waters ; this the snake-gods
 Claimed as their own. Then, seated on a lotus,
 Beauty’s bright goddess, peerless Śrī, arose
 Out of the waves ; and with her, robed in white,
 Came forth Dhanwantari, the gods’ physician.

High in his hand he bore the cup of nectar—
 Life-giving draught—longed for by gods and demons.
 Then had the demons forcibly borne off
 The cup, and drained the precious beverage.
 Had not the mighty Vishnu interposed.
 Bewildering them, he gave it to the gods,
 Whereat, incensed, the demon troops assailed
 'The host of heaven, but they with strength renewed,
 Quaffing the draught, struck down their foes, who fell
 Headlong through space to lowest depths of hell' "

There is an elaborate article on the subject in Goldstucker's *Dictionary*. In after-times, Vishnu's bird Garuda is said to have stolen the *Amṛta*, but it was recovered by Indra.

ANĀDHRISHṬI. A son of Ugrasena and general of the Yādavas.

ĀNAKA-DUNDUBHI. 'Drums.' A name of Vasu-deva, who was so called because the drums of heaven resounded at his birth.

ĀNANDA. 'Joy, happiness' An appellation of Śiva, also of Bala-rāma.

ĀNANDA GIRI. A follower of Sankarāchārya, and a teacher and expositor of his doctrines. He was the author of a *Sankara-vijaya*, and lived about the tenth century.

ĀNANDA-LAHARI. 'The wave of joy.' A poem attributed to Sankarāchārya. It is a hymn of praise addressed to Pārvatī, consort of Śiva, mixed up with mystical doctrine. It has been translated into French by Troyer as *L'Onde de Beatitude*.

ANANGA. 'The bodiless.' A name of Kāma, god of love.

ANANTA. 'The infinite.' A name of the serpent Sesha. The term is also applied to Vishnu and other deities.

ANARANYA. A descendant of Ikshwāku and king of Ayodhyā. According to the Rāmāyana, many kings submitted to Rāvana without fighting, but when Anaranya was summoned to fight or submit, he preferred to fight. His army was overcome and he was thrown from his chariot. Rāvana triumphed over his prostrate foe, who retorted that he had been beaten by fate, not by Rāvana, and predicted the death of Rāvana at the hands of Rāma, a descendant of Anaranya.

ANARGHA RĀGHAVA. A drama in seven acts by Murāri Miśra, possibly written in the thirteenth or fourteenth century. Rāghava or Rāma is the hero of the piece. "It has no dramatic merit, being deficient in character, action, situation, and interest.

As a poem it presents occasionally poetic thoughts, but they are very few, and are lost amid pages of flat commonplace, quaint conceit, hyperbolic extravagance, and obscure mythology."—*Wilson*. It is also called, after its author, *Murāri Nāṭaka*.

AN-ĀRYA. 'Unworthy, vile.' People who were not Āryans, barbarians of other races and religion.

ANASŪYĀ. 'Charity.' Wife of the *Rishi* Atri. In the *Rāmāyana* she appears living with her husband in a hermitage in the forest south of Chitra-kūṭa. She was very pious and given to austere devotion, through which she had obtained miraculous powers. When Sītā visited her and her husband, she was very attentive and kind, and gave Sītā an ointment which was to keep her beautiful for ever. She was mother of the irascible sage Durvāsas. A friend of Sakuntalā.

ANDHAKA. 1. A demon, son of Kasyapa and Diti, with a thousand arms and heads, two thousand eyes and feet, and called Andhaka because he walked like a blind man, although he saw very well. He was slain by Śiva when he attempted to carry off the Pārijāta tree from Svarga. From this feat Śiva obtained the appellation Andhaka-ṛipu, 'foe of Andhaka.' 2. A grandson of Kroshtī and son of Yudhājit, of the Yādava race, who, together with his brother Viśnu, is the ancestor of the celebrated family of Andhaka-Viśhnus. 3. The name was borne by many others of less note.

ANDHRA, ĀNDHRA. Name of a country and people in the south of India, the country of Telingana. It was the seat of a powerful dynasty, and the people were known to Pliny as *gens Andura*.

ANDHRA-BHRITYA. A dynasty of kings that reigned in Magadha somewhere about the beginning of the Christian era. The name seems to indicate that its founder was a native of Andhra, now Telingana.

ANGA. 1. The country of Bengal proper about Bhāgalpur. Its capital was Champā, or Champā-purī. (*See Anu.*) 2. A supplement to the Vedas. *See Vedānga*.

ANGADA. 1. Son of Lakshmana and king of Āngadī, capital of a country near the Himālaya. 2. Son of Gada (brother of Kṛishna) by Vṛihatī. 3. Son of Bālī, the monkey king of Kishkindhyā. He was protected by Rāma and fought on his side against Rāvana.

ANGIRAS. A *Rishi* to whom many hymns of the *Rig-veda* are attributed. He was one of the seven Maharshis or great *Rishis*, and also one of the ten Prajāpatis or progenitors of mankind. In later times Angiras was one of the inspired lawgivers, and also a writer on astronomy. As an astronomical personification he is *Bṛhaspati*, the regent of the planet Jupiter, or the planet itself. He was also called "the priest of the gods," and "the lord of sacrifice." There is much ambiguity about the name. It comes from the same root as *agni*, 'fire,' and resembles that word in sound. This may be the reason why the name Angiras is used as an epithet or synonyme of Agni. The name is also employed as an epithet for the father of Agni, and it is found more especially connected with the hymns addressed to Agni, Indra, and the luminous deities. According to one statement, Angiras was the son of Uru by Āgneyī, the daughter of Agni, although, as above stated, the name is sometimes given to the father of Agni. Another account represents that he was born from the mouth of Brahmā. His wives were Smṛiti, 'memory,' daughter of Dakṣa, *Sraddhā*, 'faith,' daughter of Kardama; and Swadhā 'oblation,' and Satī, 'truth,' two other daughters of Dakṣa. His daughters were the *Richas* or Vaidik hymns, and his sons were the Manes called Havishmats. But he had other sons and daughters, and among the former were Utathya, *Bṛhaspati*, and *Mārkaṇḍeya*. According to the *Bhāgavata Purāṇa* "he begot sons possessing Brahmanical glory on the wife of Rathī-tara, a Kshatriya who was childless, and these persons were afterwards called descendants of Angiras."

ANGIRASAS, ANGIRASES. Descendants of Angiras. "They share in the nature of the legends attributed to Angiras. Angiras being the father of Agni, they are considered as descendants of Agni himself, who is also called the first of the Angirasas. Like Angiras, they occur in hymns addressed to the luminous deities, and, at a later period, they become for the most part personifications of light, of luminous bodies, of divisions of time, of celestial phenomena, and fires adapted to peculiar occasions, as the full and change of the moon, or to particular rites, as the *Aswa-medha*, *Rāja-sūya*, &c."—*Goldstrucker*. In the *Satapatha Brāhmaṇa* they and the *Ādityas* are said to have descended from Prajāpati, and that "they strove together for the priority in ascending to heaven."

Some descendants of Angiras by the Kshatriya wife of a childless king are mentioned in the Purānas as two tribes of Angirasas who were Brāhmans as well as Kshatriyas.

The hymns of the Atharva-veda are called Angirasas, and the descendants of Angiras were specially charged with the protection of sacrifices performed in accordance with the Atharva-veda. From this cause, or from their being associated with the descendants of Atharvan, they were called distinctively Atharvāngirasas.

ĀNGIRASAS. A class of Pitr̥is (q.v.).

ANILA. 'The wind.' See Vāyu.

ANILAS. A gana or class of deities, forty-nine in number, connected with Anila, the wind.

ANIMISHA. 'Who does not wink.' A general epithet of all gods.

ANIRUDDHA. 'Uncontrolled.' Son of Pradyumna and grandson of Krishna. He married his cousin, Su-bhadrā. A Dartya princess named Ushā, daughter of Bāna, fell in love with him, and had him brought by magic influence to her apartments in her father's city of Sonita-pura. Bāna sent some guards to seize him, but the valiant youth, taking an iron club, slew his assailants. Bāna then brought his magic powers to bear and secured him. On discovering whither Aniruddha had been carried, Krishna, Bala-rāma, and Pradyumna went to rescue him. A great battle was fought, Bāna was aided by Siva and by Skanda, god of war, the former of whom was overcome by Krishna, and the latter was wounded by Garuda and Pradyumna. Bāna was defeated, but his life was spared at the intercession of Siva, and Aniruddha was carried home to Dwārakā with Ushā as his wife. He is also called Jhashānka and Ushā-pati. He had a son named Vajra.

ANJANA. 1. The elephant of the west or south-west quarter.
2. A serpent with many heads descended from Kadru

ANJANĀ. Mother of Hanumat by Vāyu, god of the wind.

ANNA-PŪRNA. 'Full of food.' A form of Durgā, worshipped for her power of giving food Cf. the Roman *Anna Perenna*.

ANSUMAT, ANSUMĀN. Son of Asamanjas and grandson of Sagara. He brought back to earth the horse which had been carried off from Sagara's Aswa-medha sacrifice, and he discovered the remains of that king's sixty thousand sons, who had been killed by the fire of the wrath of Kapila.

ANTAKA. 'The ender.' A name of Yama, judge of the dead.

ANTARĪKSHA. The atmosphere or firmament between heaven and earth, the sphere of the Gandharvas, Apsarases, and Yakshas.

ANTARVEDĪ. The Doāb or country between the Ganges and the Jumna.

ANU. Son of King Yayāti by his wife Sarmishthā, a Daitya princess. He refused to exchange his youthful vigour for the curse of decrepitude passed upon his father, and in consequence his father cursed him that his posterity should not possess dominion. Notwithstanding this, he had a long series of descendants, and among them were Anga, Banga, Kalinga, &c., who gave their names to the countries they dwelt in.

ANUKRAMANĪ, ANUKRAMANIKĀ. An index or table of contents, particularly of a Veda. The Anukramanis of the Vedas follow the order of each Saṁhitā, and assign a poet, a metre, and a deity to each hymn or prayer. There are several extant.

ANUMATI. The moon on its fifteenth day, when just short of its full. In this stage it is personified and worshipped as a goddess.

ANUSARA. A Rākshasa or other demon.

ANUVINDA. A king of Ujjayinī. *See* Vinda.

APARĀNTA. 'On the western border.' A country which is named in the Vishnu Purāṇa in association with countries in the north; and the Vāyu Purāṇa reads the name as Aparita, which Wilson says is a northern nation. The Hari-vansa, however, mentions it as "a country conquered by Parasu-rāma from the ocean," and upon this the translator Langlois observes: "Tradition records that Parasu-rāma besought Varuna, god of the sea, to grant him a land which he might bestow upon the Brāhmins in expiation of the blood of the Kshatriyas. Varuna withdrew his waves from the heights of Gokarna (near Mangalore) down to Cape Comorin" (*As. Researches*, v. 1). This agrees with the traditions concerning Parasu-rāma and Malabar, but it is not at all clear how a gift of territory to Brāhmins could expiate the slaughter of the Kshatriyas by a Brāhmin and in behalf of Brāhmins.

APARNĀ. According to the Hari-vansa, the eldest daughter of Himavat and Menā. She and her two sisters, Eka-parṇā and

Eka-pāṭalā, gave themselves up to austerity and practised extraordinary abstinence; but while her sisters lived, as their names denote, upon one leaf or on one pāṭalā (*Bignonia*) respectively, Aparṇā managed to subsist upon nothing, and even lived without a leaf (*a-parṇā*). This so distressed her mother that she cried out in deprecation, 'U-mā,' 'Oh, don't.' Aparṇā thus became the beautiful Umā, the wife of Śiva.

ĀPASTAMBA. An ancient writer on ritual and law, author of Sūtras connected with the Black Yajur-veda and of a Dharma-sāstra. He is often quoted in law-books. Two recensions of the Taittirīya Saṁhitā are ascribed to him or his school. The Sūtras have been translated by Buhler, and are being reprinted in the *Sacred Books of the East* by Max Muller.

ĀPAVA. 'Who sports in the waters.' A name of the same import as Nārāyaṇa, and having a similar though not an identical application. According to the Brahma Purāṇa and the Hari-vansa, Āpava performed the office of the creator Brahmā, and divided himself into two parts, male and female, the former begetting offspring upon the latter. The result was the production of Viṣṇu, who created Virāj, who brought the first man into the world. According to the Mahā-bhārata, Āpava is a name of the Prajāpati Vasishṭha. The name of Āpava is of late introduction and has been vaguely used. Wilson says: "According to the commentator, the first stage was the creation of Āpava or Vasishṭha or Virāj by Viṣṇu, through the agency of Brahmā, and the next was that of the creation of Manu by Virāj."

APSARAS. The Apsarases are the celebrated nymphs of Indra's heaven. The name, which signifies 'moving in the water,' has some analogy to that of Aphrodite. They are not prominent in the Vedas, but Urvasī and a few others are mentioned. In Manu they are said to be the creations of the seven Manus. In the epic poems they become prominent, and the Rāmāyana and the Purāṇas attribute their origin to the churning of the ocean (*See Amṛta*.) It is said that when they came forth from the waters neither the gods nor the Asuras would have them for wives, so they became common to all. They have the appellations of Surāṅganās, 'wives of the gods,' and Sumad-ātmaṇās, 'daughters of pleasure.'

"Then from the agitated deep up sprung
The legion of Apsarases, so named

That to the watery element they owed
 Their being. Myriads were they born, and all
 In vesture heavenly clad, and heavenly gems.
 Yet more divine their native semblance, rich
 With all the gifts of grace, of youth and beauty.
 A train innumerable followed; yet thus fair,
 Nor god nor demon sought their wedded love:
 Thus Rāghava¹ they still remain—their charms
 The common treasure of the host of heaven.”

—(*Rāmāyana*) WILSON.

In the Purāṇas various *ganās* or classes of them are mentioned with distinctive names. The Vāyu Purāṇa enumerates fourteen, the Hari-vansa seven classes. They are again distinguished as being *daivika*, ‘divine,’ or *laukika*, ‘worldly.’ The former are said to be ten in number and the latter thirty-four, and these are the heavenly charmers who fascinated heroes, as Urvasī, and allured austere sages from their devotions and penances, as Menakā and Rambhā. The Kāśī-khaṇḍa says “there are thirty-five millions of them, but only one thousand and sixty are the principal.” The Apsarases, then, are fairylike beings, beautiful and voluptuous. They are the wives or the mistresses of the Gandharvas, and are not prudish in the dispensation of their favours. Their amours on earth have been numerous, and they are the rewards in Indra’s paradise held out to heroes who fall in battle. They have the power of changing their forms; they are fond of dice, and give luck to whom they favour. In the Atharva-veda they are not so amiable; they are supposed to produce madness (love’s madness?), and so there are charms and incantations for use against them. There is a long and exhaustive article on the Apsarases in Goldstucker’s *Dictionary*, from which much of the above has been adapted. As regards their origin he makes the following speculative observations:—“Originally these divinities seem to have been personifications of the vapours which are attracted by the sun and form into mist or clouds; their character may be thus interpreted in the few hymns of the *Rig-veda* where mention is made of them. At a subsequent period . . . (their attributes expanding with those of their associates the Gandharvas), they became divinities which represent phenomena or objects both of a physical and ethical kind closely associated with that life” (the elementary life of heaven).

ĀRANYAKA. ‘Belonging to the forest.’ Certain religious

and philosophical writings which expound the mystical sense of the ceremonies, discuss the nature of God, &c. They are attached to the Brāhmanas, and intended for study in the forest by Brāhmanas who have retired from the distractions of the world. There are four of them extant: 1. Bṛihad; 2. Taittirīya; 3. Aitareya, and 4. Kaushītaki Āranyaka. The Āranyakas are closely connected with the Upanishads, and the names are occasionally used interchangeably. thus the Bṛihad is called indifferently Bṛihad Āranyaka or Bṛihad Āranyaka Upanishad, it is attached to the Satapatha Brāhmaṇa. The Aitareya Upanishad is a part of the Aitareya Brāhmaṇa, and the Kaushītaki Āranyaka consists of three chapters, of which the third is the Kaushītaki Upanishad. "Traces of modern ideas (says Max Muller) are not wanting in the Āranyakas, and the very fact that they are destined for a class of men who had retired from the world in order to give themselves up to the contemplation of the highest problems, shows an advanced and already declining and decaying society, not unlike the monastic age of the Christian world." "In one sense the Āranyakas are old, for they reflect the very dawn of thought, in another they are modern, for they speak of that dawn with all the experience of a past day. There are passages in these works unequalled in any language for grandeur, boldness, and simplicity. These passages are the relics of a better age. But the generation which became the chronicler of those Titanic wars of thought was a small race, they were dwarfs, measuring the footsteps of departed giants."

ARANYĀNĪ. In the *Rig-veda*, the goddess of woods and forests.

ARBUDA. Mount Ābu. Name of the people living in the vicinity of that mountain.

ARBUDA. 'A serpent.' Name of an Asura slain by Indra.

ARDHA-NĀRĪ. 'Half-woman.' A form in which Śiva is represented as half-male and half-female, typifying the male and female energies. There are several stories accounting for this form. It is called also Ardhanārīśa and Parāṅgada.

ARISHTA. A Daitya, and son of Bali, who attacked Kṛishṇa in the form of a savage bull, and was slain by him.

ARJUNA. 'White.' The name of the third Pāṇdu prince. All the five brothers were of divine paternity, and Arjuna's father was Indra, hence he is called Aindri. A brave warrior,

high-minded, generous, upright, and handsome, the most prominent and the most amiable and interesting of the five brothers. He was taught the use of arms by Drona, and was his favourite pupil. By his skill in arms he won Draupadī at her Swayamvara. For an involuntary transgression he imposed upon himself twelve years' exile from his family, and during that time he visited Parasu-rāma, who gave him instruction in the use of arms. He at this period formed a connection with Ulūpī, a Nāga princess, and by her had a son named Irāvāt. He also married Chitrāngadā, the daughter of the king of Manipura, by whom he had a son named Babhru-vāhana. He visited Krishna at Dwārakā, and there he married Su-bhadrā, the sister of Krishna. (*See* Su-bhadrā.) By her he had a son named Abhimanyu. Afterwards he obtained the bow Gāndīva from the god Āgni, with which to fight against Indra, and he assisted Āgni in burning the Khāṇḍava forest. When Yudhi-shthira lost the kingdom by gambling, and the five brothers went into exile for thirteen years, Arjuna proceeded on a pilgrimage to the Himālayas to propitiate the gods, and to obtain from them celestial weapons for use in the contemplated war against the Kauravas. There he fought with Śiva, who appeared in the guise of a Kirāta or mountaineer; but Arjuna, having found out the true character of his adversary, worshipped him, and Śiva gave him the pāsupata, one of his most powerful weapons. Indra, Varuna, Yama, and Kuvera came to him, and also presented him with their own peculiar weapons. Indra, his father, carried him in his car to his heaven and to his capital Amarāvātī, where Arjuna spent some years in the practice of arms. Indra sent him against the Dātyas of the sea, whom he vanquished, and then returned victorious to Indra, who "presented him with a chain of gold and a diadem, and with a war-shell which sounded like thunder." In the thirteenth year of exile he entered the service of Rāja Vṛāta, disguised as a eunuch, and acted as music and dancing master, but in the end he took a leading part in defeating the king's enemies, the king of Trigarta and the Kaurava princes, many of whose leading warriors he vanquished in single combat. Preparations for the great struggle with the Kauravas now began. Arjuna obtained the personal assistance of Krishna, who acted as his charioteer, and, before the great battle began, related to him the Bhagavad-gītā. On

the tenth day of the battle he mortally wounded Bhīshma ; on the twelfth he defeated Susarman and his four brothers ; on the fourteenth he killed Jayadratha , on the seventeenth, he was so stung by some reproaches of his brother, Yudhi-shthira, that he would have killed him had not Krishna interposed. On the same day he fought with Karna, who had made a vow to slay him. He was near being vanquished when an accident to Karna's chariot gave Arjuna the opportunity of killing him. After the defeat of the Kauravas, Aswatthāman, son of Drona, and two others, who were the sole survivors, made a night attack on the camp of the Pandavas, and murdered their children. Arjuna pursued Aswatthāman, and made him give up the precious jewel which he wore upon his head as an amulet. When the horse intended for Yudhi-shthira's Aswa-medha sacrifice was let loose, Arjuna, with his army, followed it through many cities and countries, and fought with many Rājas. He entered the country of Trigarta, and had to fight his way through. He fought also against Vajradatta, who had a famous elephant, and against the Saundhavas. At the city of Manipura he fought with his own son, Babhrū-vāhana, and was killed ; but he was restored to life by a Nāga charm supplied by his wife Ulūpī. Afterwards he penetrated into the Dakshina or south country, and fought with the Nishādas and Drāvidians : then went westwards to Gujarāt, and finally conducted the horse back to Hastināpura, where the great sacrifice was performed. He was subsequently called to Dwārakā by Krishna amid the internecine struggles of the Yādavas, and there he performed the funeral ceremonies of Vasudeva and of Krishna. Soon after this he retired from the world to the Himālayas (*See Mahā-bhārata.*) He had a son named Irāvāt by the serpent nymph Ulūpī, Babhrū-vāhana, by the daughter of the king of Manipura, became king of that country, Abhimanyu, born of his wife Su-bhadra, was killed in the great battle, but the kingdom of Hastināpura descended to his son Parikshit. Arjuna has many appellations : Bibhatsu, Gudā-kesa, Dhananjaya, Jishnu, Kiritin, Pāka-sāsani, Phālguna, Savya-sāchin, Sweta-vāhana, and Pārtha.

ARJUNA. Son of Kṛita-vīrya, king of the Haihayas. He is better known under his patronymic Kārta-vīrya (q.v.).

ARTHA-SĀSTRA. The useful arts. Mechanical science.

ARUNA. 'Red, rosy.' The dawn, personified as the charioteer

of the sun. This is of later origin than the Vedic Ushas (q.v.). He is said to be the son of Kasyapa and Kadru. He is also called Rumra, 'tawny,' and by two epithets of which the meaning is not obvious, An-uru, 'thighless,' and Āsmana, 'stony.'

ARUNDHATĪ. The morning star, personified as the wife of the *Rishi* Vasishṭha, and a model of conjugal excellence.

ARUSHA, ARUSHĪ. 'Red.' 'A red horse.' In the *Rig-veda* the red horses or mares of the sun or of fire. The rising sun.

ARVAN, ARVĀ. 'A horse.' One of the horses of the moon. A fabulous animal, half-horse, half-bird, on which the Daityas are supposed to ride.

ARVĀVASU. See Raibhya.

ĀRYA, ĀRYAN. 'Loyal, faithful.' The name of the immigrant race from which all that is Hindu originated. The name by which the people of the *Rig-veda* "called men of their own stock and religion, in contradistinction to the Dasyus (or Dasas), a term by which we either understand hostile demons or the rude aboriginal tribes" of India, who were An-āryas.

ĀRYA-BHATA. The earliest known Hindu writer on algebra, and, according to Colebrooke, "if not the inventor, the improver of that analysis," which has made but little advance in India since. He was born, according to his own account, at Kusuma-pura (Patna), in A.D. 476, and composed his first astronomical work at the early age of twenty-three. His larger work, the *Ārya Siddhanta*, was produced at a riper age. He is probably the Andubarius (Ardubarius?) of the *Chronicon Paschale*, and the Arjabahr of the Arabs. Two of his works, the *Dasāgiti-sūtra* and *Āryāshtasata*, have been edited by Kern under the title of *Āryabhaṭīya*. See Whitney in *Jour. Amer. Or. Society* for 1860, Dr. Bhau Dāji in *J. R. A. S.* for 1865, and Barth in *Revue Critique* for 1875. There is another and later astronomer of the same name, distinguished as Laghu Ārya-bhaṭa, i.e., Ārya-bhaṭa the Less.

ARYAMAN. 'A bosom friend.' 1. Chief of the *Pitris*. 2. One of the *Ādityas*. 3. One of the *Visve-devas*.

ĀRYA SIDDHĀNTA. The system of astronomy founded by Ārya-bhaṭa in his work bearing this name.

ĀRYĀVARTA. 'The land of the Āryas.' The tract between the Himālaya and the Vindhya ranges, from the eastern to the western sea.—*Manu*.

ASAMANJAS. Son of Sagara and Kesinī. He was a wild and wicked young man, and was abandoned by his father, but he succeeded him as king, and, according to the Hari-vansa, he was afterwards famous for valour under the name of Panchajana.

ĀSANGA. Author of some verses in the *Rig-veda*. He was son of Playoga, but was changed into a woman by the curse of the gods. He recovered his male form by repentance and the favour of the *Rishi* Medhātithi, to whom he gave abundant wealth, and addressed the verses preserved in the *Veda*.

ĀSARĀ. A Rākshasa or other demon.

ASHTĀVAKRA. A Brāhman, the son of Kahoda, whose story is told in the *Mahā-bhārata*. Kahoda married a daughter of his preceptor, Uddālaka, but he was so devoted to study that he neglected his wife. When she was far advanced in her pregnancy, the unborn son was provoked at his father's neglect of her, and rebuked him for it. Kahoda was angry at the child's impertinence, and condemned him to be born crooked, so he came forth with his eight (*ashta*) limbs crooked (*valra*); hence his name. Kahoda went to a great sacrifice at the court of Janaka, king of Mithilā. There was present there a great Buddhist sage, who challenged disputations, upon the understanding that whoever was overcome in argument should be thrown into the river. This was the fate of many, and among them of Kahoda, who was drowned. In his twelfth year Ash-tāvakra learned the manner of his father's death, and set out to avenge him. The lad was possessed of great ability and wisdom. He got the better of the sage who had worsted his father, and insisted that the sage should be thrown into the water. The sage then declared himself to be a son of Varuna, god of the waters, who had sent him to obtain Brāhmans for officiating at a sacrifice by overpowering them in argument and throwing them into the water. When all was explained and set right, Kahoda directed his son to bathe in the Samangā river, on doing which the lad became perfectly straight. A story is told in the *Vishnu Purāna* that Ashtāvakra was standing in water performing penances when he was seen by some celestial nymphs and worshipped by them. He was pleased, and told them to ask a boon. They asked for the best of men as a husband. He came out of the water and offered himself. When they saw him, ugly and crooked in eight places, they laughed in derision. He

was angry, and as he could not recall his blessing, he said that, after obtaining it, they should fall into the hands of thieves.

ASIKNĪ. The Vedic name of the Chināb, and probably the origin of the classic Akesines.

A-SIRAS. 'Headless' Spirits or beings without heads.

ASMAKA. Son of Madayanti, the wife of Kalmāsha-pāda or Saudāsa. See Kalmāsha-pāda.

ASOKA. A celebrated king of the Maurya dynasty of Magadha, and grandson of its founder, Chandra-gupta. "This king is the most celebrated of any in the annals of the Buddhists. In the commencement of his reign he followed the Brahmanical faith, but became a convert to that of Buddha, and a zealous encourager of it. He is said to have maintained in his palace 64,000 Buddhist priests, and to have erected 84,000 columns (or topes) throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was followed by missions to Ceylon and other places." He reigned thirty-six years, from about 234 to 198 B.C., and exercised authority more or less direct from Afghānistān to Ceylon. This fact is attested by a number of very curious Pāli inscriptions found engraven upon rocks and pillars, all of them of the same purport, and some of them almost identical in words, the variations showing little more than dialectic differences. That found at Kapur-di-giri, in Afghānistān, is in the Bactrian Pāli character, written from right to left; all the others are in the India Pāli character, written from left to right. The latter is the oldest known form of the character now in use in India, but the modern letters have departed so far from their prototypes that it required all the acumen and diligence of James Prinsep to decipher the ancient forms. These inscriptions show a great tenderness for animal life, and are Buddhist in their character, but they do not enter upon the distinctive peculiarities of that religion. The name of Asoka never occurs in them; the king who set them up is called Piyadasi (Sans. Priya-darsī), 'the beautiful,' and he is entitled Devānam-priya, 'the beloved of the gods.' Buddhist writings identify this Piyadasi with Asoka, and little or no doubt is entertained of the two names representing the same person. One of the most curious passages in these inscriptions refers to the Greek king Antiochus, calling him and three others "Turamāyo, Antakana, Mako, and Alika-

sunari," which represent Ptolemy, Antigonus, Magas, and Alexander. "The date of Asoka is not exactly that of Antiochus the Great, but it is not very far different; and the corrections required to make it correspond are no more than the inexact manner in which both Brahmanical and Buddhist chronology is preserved may well be expected to render necessary." See Wilson's note in the *Vishnu Purāna*, his article in the *Journal of the Royal Asiatic Society*, vol. xii., Max Muller's *Ancient Sanskrit Literature*, and an article by Sir E. Perry in vol. iii. of the *Journal of the Bombay Asiatic Society*.

ĀSRAMA. There are four stages in the life of a Brāhman which are called by this name. See Brāhman.

ĀSTĪKA. An ancient sage, son of Jarat-kāru by a sister of the great serpent Vāsuki. He saved the life of the serpent Takshaka when Janamejaya made his great sacrifice of serpents, and induced that king to forego his persecution of the serpent race.

ASURA. 'Spiritual, divine.' In the oldest parts of the *Rig-veda* this term is used for the supreme spirit, and is the same as the Ahura of the Zoroastrians. In the sense of 'god' it was applied to several of the chief deities, as to Indra, Agni, and Varuna. It afterwards acquired an entirely opposite meaning, and came to signify, as now, a demon or enemy of the gods. The word is found with this signification in the later parts of the *Rig-veda*, particularly in the last book, and also in the *Atharva-veda*. The Brāhmanas attach the same meaning to it, and record many contests between the Asuras and the gods. According to the *Taittiriya Brāhmana*, the breath (*asu*) of Prajāpati became alive, and "with that breath he created the Asuras." In another part of the same work it is said that Prajāpati "became pregnant. He created Asuras from his abdomen." The *Satapatha Brāhmana* accords with the former statement, and states that "he created Asuras from his lower breath." The *Taittiriya Āranyaka* represents that Prajāpati created "gods, men, fathers, Gandharvas, and Apsarases" from water, and that the Asuras, Rākshasas, and Pisāchas sprang from the drops which were spilt. Manu's statement is that they were created by the Prajāpatīs. According to the *Vishnu Purāna*, they were produced from the groin of Brahmā (Prajāpati). The account of the *Vāyu Purāna* is: "Asuras were first produced as sons from his (Prajāpati's) groin. *Asu* is declared by Brāhmanas to

mean breath. From it these beings were produced ; hence they are Asuras." The word has long been used as a general name for the enemies of the gods, including the Daityas and Dānavas and other descendants of Kasyapa, but not including the Rākshasas descended from Pulastya. In this sense a different derivation has been found for it: the source is no longer *asu*, 'breath,' but the initial *a* is taken as the negative prefix, and *a-sua* signifies 'not a god;' hence, according to some, arose the word *sua*, commonly used for 'a god.' See Sura.

ĀSURI. One of the earliest professors of the Sāṅkhya philosophy.

ĀSWALĀYANA. A celebrated writer of antiquity. He was pupil of Saunaka, and was author of *Srauta-sūtras*, *Gṛhya-sūtras*, and other works upon ritual, as well as founder of a *Sākhā* of the *R̥g-veda*. The *Sūtras* have been published by Dr. Stenzler, and also in the *Bibliotheca Indica*.

ASWA-MEDHA. 'The sacrifice of a horse.' This is a sacrifice which, in Vedic times, was performed by kings desirous of offspring. The horse was killed with certain ceremonies, and the wives of the king had to pass the night by its carcase. Upon the chief wife fell the duty of going through a revolting formality which can only be hinted at. Subsequently, as in the time of the *Mahā-bhārata*, the sacrifice obtained a high importance and significance. It was performed only by kings, and implied that he who instituted it was a conqueror and king of kings. It was believed that the performance of one hundred such sacrifices would enable a mortal king to overthrow the throne of Indra, and to become the ruler of the universe and sovereign of the gods. A horse of a particular colour was consecrated by the performance of certain ceremonies, and was then turned loose to wander at will for a year. The king, or his representative, followed the horse with an army, and when the animal entered a foreign country, the ruler of that country was bound either to fight or to submit. If the liberator of all the countries over which it passed, he returned in triumph with the vanquished *Rājas* in his train ; but if he failed, he was disgraced and his pretensions ridiculed. After the successful return a great festival was held, at which the horse was sacrificed, either really or figuratively.

ASWA-MUKHA. 'Horse faced.' See Kinnara.

ASWA-PATI. 'Lord of horses.' An appellation of many kings.

ASWATTHĀMAN. Son of Drona and Kṛpā, and one of the generals of the Kauravas. Also called by his patronymic Draunāyana. After the last great battle, in which Dur-yodhana was mortally wounded, Aswatthāman with two other warriors, Kṛpā and Kṛita-varman, were the sole survivors of the Kaurava host that were left effective. Aswatthāman was made the commander. He was fierce in his hostility to the Pāṇdavas, and craved for revenge upon Dhrishṭa-dyumna, who had slain his father, Drona. These three surviving Kauravas entered the Pāṇḍava camp at night. They found Dhrishṭa-dyumna asleep, and Aswatthāman stamped him to death as he lay. He then killed Sikhandin, the other son of Drupada, and he also killed the five young sons of the Pāṇdavas and carried their heads to the dying Dur-yodhana. He killed Parikshit, while yet unborn in the womb of his mother, with his celestial weapon Brahmāstra, by which he incurred the curse of Kṛishna, who restored Parikshit to life. On the next morning he and his comrades fled, but Draupadī clamoured for revenge upon the murderer of her children. Yudhi-shṭhira represented that Aswatthāman was a Brāhman, and pleaded for his life. She then consented to forego her demand for his blood if the precious and protective jewel which he wore on his head were brought to her. Bhīma, Arjuna, and Kṛishna then went in pursuit of him. Arjuna and Kṛishna overtook him, and compelled him to give up the jewel. They carried it to Draupadī, and she gave it to Yudhi-shṭhira, who afterwards wore it on his head.

ASWINS, ASWINAU (dual), ASWINĪ KUMĀRAS. 'Horsemen.' Dioskouroi. Two Vedic deities, twin sons of the sun or the sky. They are ever young and handsome, bright, and of golden brilliancy, agile, swift as falcons, and possessed of many forms; and they ride in a golden car drawn by horses or birds, as harbingers of Ushas, the dawn. "They are the earliest bringers of light in the morning sky, who in their chariot hasten onwards before the dawn and prepare the way for her."—*Roth*. As personifications of the morning twilight, they are said to be children of the sun by a nymph who concealed herself in the form of a mare; hence she was called Aswinī and her sons Aswins. But inasmuch as they precede the rise of the sun,

they are called his parents in his form Pūshan. Mythically they are the parents of the Pāṇḍu princes Nakula and Sahadeva. Their attributes are numerous, but relate mostly to youth and beauty, light and speed, duality, the curative power, and active benevolence. The number of hymns addressed to them testify to the enthusiastic worship they received. They were the physicians of Swarga, and in this character are called Dasras and Nāsatyas, Gadāgadau and Swar-vaidyau; or one was Dasra and the other Nāsatya. Other of their appellations are Abdhijau, 'ocean born;' Pushkara-srajau, 'wreathed with lotuses;' Bādaveyau, sons of the submarine fire, Bādava. Many instances are recorded of their benevolence and their power of healing. They restored the sage Chyavana to youth, and prolonged his life when he had become old and decrepit, and through his instrumentality they were admitted to partake of the libations of soma, like the other gods, although Indra strongly opposed them. (*See Chyavana.*) The Aswins, says Muir, "have been a puzzle to the oldest commentators," who have differed widely in their explanations. According to different interpretations quoted in the Nirukta, they were "heaven and earth," "day and night," "two kings, performers of holy acts." The following is the view taken of them by the late Professor Goldstucker, as printed in Muir's *Texts*, vol. v. :—

"The myth of the Aswins is, in my opinion, one of that class of myths in which two distinct elements, the cosmical and the human or historical, have gradually become blended into one. It seems necessary, therefore, to separate these two elements in order to arrive at an understanding of the myth. The historical or human element in it, I believe, is represented by those legends which refer to the wonderful cures effected by the Aswins, and to their performances of a kindred sort; the cosmical element is that relating to their luminous nature. The link which connects both seems to be the mysteriousness of the nature and effects of the phenomena of light and of the healing art at a remote antiquity. That there might have been some horsemen or warriors of great renown, who inspired their contemporaries with awe by their wonderful deeds, and more especially by their medical skill, appears to have been also the opinion of some old commentators mentioned by Yāska [in the Nirukta], for some 'legendary writers,' he says, took them for

‘two kings, performers of holy acts,’ and this view seems likewise borne out by the legend in which it is narrated that the gods refused the Aswins admittance to a sacrifice on the ground that they had been on too familiar terms with men. It would appear, then, that these Aswins, like the *Ribhus*, were originally renowned mortals, who, in the course of time, were translated into the companionship of the gods. . . .

“The luminous character of the Aswins can scarcely be matter of doubt, for the view of some commentators, recorded by Yāska, according to which they are identified with ‘heaven and earth,’ appears not to be countenanced by any of the passages known to us. Their very name, it would seem, settles this point, since *Asva*, the horse, literally ‘the pervader,’ is always the symbol of the luminous deities, especially of the sun. . . .

“It seems to be the opinion of Yāska that the Aswins represent the transition from darkness to light, when the intermingling of both produces that inseparable duality expressed by the twin nature of these deities. And this interpretation, I hold, is the best that can be given of the character of the cosmical Aswins. It agrees with the epithets by which they are invoked, and with the relationship in which they are placed. They are young, yet also ancient, beautiful, bright, swift, &c. ; and their negative character, the result of the alliance of light with darkness, is, I believe, expressed by *dasra*, the destroyer, and also by the two negatives in the compound *nāsatiya* (na + a-satya) ; though their positive character is again redeemed by the ellipsis of ‘enemies, or diseases’ to *dasra*, and by the sense of *nāsatiya*, not untrue, *i.e.*, truthful.”

ATHARVA, ATHARVAN. The fourth Veda. *See* Veda.

ATHARVAN. Name of a priest mentioned in the *Rig-veda*, where he is represented as having “drawn forth” fire and to have “offered sacrifice in early times.” He is mythologically represented as the eldest son of *Brahmā*, to whom that god revealed the *Brahma-vidyā* (knowledge of God), as a *Prajāpati*, and as the inspired author of the fourth Veda. At a later period he is identified with *Angiras*. His descendants are called *Atharvanas*, and are often associated with the *Angirasas*.

ATHARVĀNGIRASAS. This name belongs to the descendants of *Atharvan* and *Angiras*, or to the *Angirasas* alone, who are especially connected with the *Atharva-veda*, and these

names are probably given to the hymns of that Veda to confer on them greater authority and holiness.

ĀTMA-BODHA. 'Knowledge of the soul.' A short work attributed to Sankarāchārya. It has been printed, and a translation of it was published in 1812 by Taylor. There is a French version by Néve and an English translation by Kearns in the *Indian Antiquary*, vol. v.

ĀTMAN, ĀTMA. The soul. The principle of life. The supreme soul.

ĀTREYA. A patronymic from Atri. A son or descendant of Atri, a people so called.

ATRI. 'An eater.' A *Rishi*, and author of many Vedic hymns. "A Maharshi or great saint, who in the Vedas occurs especially in hymns composed for the praise of Agni, Indra, the Aswins, and the Viswa-devas. In the epic period he is considered as one of the ten Prajāpatis or lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mind-born son of Brahmā, and as one of the seven *Rishis* who preside over the reign of Swāyam-bhuva, the first Manu, or, according to others, of Swārochisha, the second, or of Vaivaswata, the seventh. He married Anasūyā, daughter of Daksha, and their son was Durvāsas"—*Goldstucker*. In the *Rāmāyana* an account is given of the visit paid by Rāma and Sītā to Atri and Anasūyā in their hermitage south of Chitra-kūta. In the *Purānas* he was also father of Soma, the moon, and the ascetic Dattātreyā by his wife Anasūyā. As a *Rishi* he is one of the stars of the Great Bear.

ĀURVA. A *Rishi*, son of Urva and grandson of Bhrigu. He is described in the *Mahā-bhārata* as son of the sage Chyavana by his wife Ārushī. From his race he is called Bhārgava. The *Mahā-bhārata* relates that a king named Krīta-vīrya was very liberal to his priests of the race of Bhrigu, and that they grew rich upon his munificence. After his death, his descendants, who had fallen into poverty, begged help from the Bhrigus, and met with no liberal response. Some of them buried their money, and when this was discovered the impoverished Kshatriyas were so exasperated that they slew all the Bhrigus down to the children in the womb. One woman concealed her unborn child in her thigh, and the Kshatriyas being informed of this, sought the child to kill it, but the child "issued forth from its mother's

thigh with lustre and blinded the persecutors. From being produced from the thigh (*uu*), the child received the name of Aurva. The sage's austerities alarmed both gods and men, and he for a long time refused to mitigate his wrath against the Kshatriyas, but at the persuasion of the *Pitris*, he cast the fire of his anger into the sea, where it became a being with the face of a horse called Haya-siras. While he was living in the forest he prevented the wife of King Bāhu from burning herself with her husband's corpse. Thus he saved the life of her son, with whom she had been pregnant seven years. When the child was born he was called Sagara (ocean); Aurva was his preceptor, and bestowed on him the Āgneyāstra, or fiery weapon with which he conquered the barbarians who invaded his country. Aurva had a son named Richika, who was father of Jamadagni. The Hari-vansa gives another version of the legend about the offspring of Aurva. The sage was urged by his friends to beget children. He consented, but he foretold that his progeny would live by the destruction of others. Then he produced from his thigh a devouring fire, which cried out with a loud voice, "I am hungry, let me consume the world." The various regions were soon in flames, when Brahmā interfered to save his creation, and promised the son of Aurva a suitable abode and maintenance. The abode was to be at Badavā-mukha, the mouth of the ocean, for Brahmā was born and rests in the ocean, and he and the newly produced fire were to consume the world together at the end of each age, and at the end of time to devour all things with the gods, Asuras, and Rākshasas. The name Aurva thus signifies, shortly, the submarine fire. It is also called Badavānala and Samvarttaka. It is represented as a flame with a horse's head, and is also called Kāka-dhwaja, from carrying a banner on which there is a crow.

AUSANA, or AUSANASA PURĀNA. *See Purāna.*

AUTTAMI. The third Manu. *See Manu.*

AVANTĪ, AVANTIĀ. A name of Ujjayinī, one of the seven sacred cities.

AVATĀRA. 'A descent.' The incarnation of a deity, especially of Vishnu. The first indication, not of an Avatāra, but of what subsequently developed into an Avatāra, is found in the *Rig-veda* in the "three steps" of "Vishnu, the unconquerable preserver," who "strode over this (universe)," and "in

three places planted his step." The early commentators understood the "three places" to be the earth, the atmosphere, and the sky; that in the earth Vishṇu was fire, in the air lightning, and in the sky the solar light. One commentator, Aurnavābha, whose name deserves mention, took a more philosophical view of the matter, and interpreted "the three steps" as being "the different positions of the sun at his rising, culmination, and setting." Sāyana, the great commentator, who lived in days when the god Vishṇu had obtained pre-eminence, understood "the three steps" to be "the three steps" taken by that god in his incarnation of Vāmana the dwarf, to be presently noticed. Another reference to "three strides" and to a sort of Avatāra is made in the Taittirīya Sanhitā, where it is said, "Indra, assuming the form of a she-jackal, stepped all round the earth in three (strides). Thus the gods obtained it."

Boar Incarnation.—In the Taittirīya Sanhitā and Brāhmaṇa, and also in the Satapatha Brāhmaṇa, the creator Prajāpati, afterwards known as Brahmā, took the form of a boar for the purpose of raising the earth out of the boundless waters. The Sanhitā says, "This universe was formerly waters, fluid. On it Prajāpati, becoming wind, moved. He saw this (earth). Becoming a boar, he took her up. Becoming Viśvakarman, he wiped (the moisture from) her. She extended. She became the extended one (Pṛithivī). From this the earth derives her designation as 'the extended one'." The Brāhmaṇa is in accord as to the illimitable waters, and adds, "Prajāpati practised arduous devotion (saying), How shall this universe be (developed)? He beheld a lotus leaf standing. He thought, There is somewhat on which this (lotus leaf) rests. He, as a boar—having assumed that form—plunged beneath towards it. He found the earth down below. Breaking off (a portion of her), he rose to the surface. He then extended it on the lotus leaf. Inasmuch as he extended it, that is the extension of the extended one (the earth). This became (*abhūt*). From this the earth derives its name of Bhūmī." Further, in the Taittirīya Āraṇyaka it is said that the earth was "raised by a black boar with a hundred arms." The Satapatha Brāhmaṇa states, "She (the earth) was only so large, of the size of a span. A boar called Emūsha raised her up. Her lord, Prajāpati, in

consequence prospers him with this pair and makes him complete." In the Rāmāyana also it is stated that Brahmā "became a boar and raised up the earth."

Kūrma or Tortoise.—In the Satapatha Brāhmana it is said that "Prajāpati, having assumed the form of a tortoise (*kūrma*), created offspring. That which he created he made (*akaroti*), hence the word Kūrma."

Fish Incarnation.—The earliest mention of the fish Avatāra occurs in the Satapatha Brāhmana, in connection with the Hindu legend of the deluge. Manu found, in the water which was brought to him for his ablutions, a small fish, which spoke to him and said, "I will save thee" from a flood which shall sweep away all creatures. This fish grew to a large size, and had to be consigned to the ocean, when he directed Manu to construct a ship and to resort to him when the flood should rise. The deluge came, and Manu embarked in the ship. The fish then swam to Manu, who fastened the vessel to the fish's horn, and was conducted to safety. The Mahā-bhārata repeats this story with some variations.

The incarnations of the boar, the tortoise, and the fish are thus in the earlier writings represented as manifestations of Prajāpati or Brahmā. The "three steps" which form the germ of the dwarf incarnation are ascribed to Vishnu, but even these appear to be of an astronomical or mythical character rather than glorifications of a particular deity. In the Mahā-bhārata Vishnu has become the most prominent of the gods, and some of his incarnations are more or less distinctly noticed, but it is in the Purānas that they receive their full development. According to the generally received account, the incarnations of Vishnu are ten in number, each of them being assumed by Vishnu, the great preserving power, to save the world from some great danger or trouble.

1. Matsya. 'The fish.' This is an appropriation to Vishnu of the ancient legend of the fish and the deluge, as related in the Satapatha Brāhmana, and quoted above. The details of this Avatāra vary slightly in different Purānas. The object of the incarnation was to save Vaivaswata, the seventh Manu, and progenitor of the human race, from destruction by a deluge. A small fish came into the hands of Manu and besought his protection. He carefully guarded it, and it grew rapidly until

nothing but the ocean could contain it. Manu then recognised its divinity, and worshipped the deity Vishnu thus incarnate. The god apprised Manu of the approaching cataclysm, and bade him prepare for it. When it came, Manu embarked in a ship with the *Rishis*, and with the seeds of all existing things. Vishnu then appeared as the fish with a most stupendous horn. The ship was bound to this horn with the great serpent as with a rope, and was secured in safety until the waters had subsided. The *Bhāgavata Purāna* introduces a new feature. In one of the nights of *Brahmā*, and during his repose, the earth and the other worlds were submerged in the ocean. Then the demon *Haya-grīva* drew near, and carried off the *Veda* which had issued from *Brahmā*'s mouth. To recover the *Veda* thus lost, Vishnu assumed the form of a fish, and saved Manu as above related. But this *Purāna* adds, that the fish instructed Manu and the *Rishis* in "the true doctrine of the soul of the eternal *Brahmā*," and, when *Brahmā* awoke at the end of this dissolution of the universe, Vishnu slew *Haya-grīva* and restored the *Veda* to *Brahmā*.

2. *Kūrma*. 'The tortoise' The germ of this *Avatāra* is found in the *Satapatha Brāhmaṇa*, as above noticed. In its later and developed form, Vishnu appeared in the form of a tortoise in the *Satya-yuga*, or first age, to recover some things of value which had been lost in the deluge. In the form of a tortoise he placed himself at the bottom of the sea of milk, and made his back the base or pivot of the mountain *Mandara*. The gods and demons twisted the great serpent *Vāsuki* round the mountain, and, dividing into two parties, each took an end of the snake as a rope, and thus churned the sea until they recovered the desired objects. These were—(1) *Amṛta*, the water of life; (2.) *Dhanwantari*, the physician of the gods and bearer of the cup of *Amṛta*; (3.) *Lakshmī*, goddess of fortune and beauty, and consort of Vishnu; (4.) *Surā*, goddess of wine; (5) *Chandra*, the moon; (6.) *Rambhā*, a nymph, and pattern of a lovely and amiable woman, (7) *Uchchaih-sravas*, a wonderful and model horse; (8.) *Kaustubha*, a celebrated jewel; (9.) *Pārijāta*, a celestial tree, (10.) *Surabhi*, the cow of plenty; (11.) *Airāvata*, a wonderful model elephant; (12.) *Śankha*, a shell, the conch of victory; (13.) *Dhanus*, a famous bow; and (14.) *Viṣa*, poison.

3. Varāha. 'The boar.' The old legend of the Brāhmaṇas concerning the boar which raised the earth from the waters has been appropriated to Viṣṇu. A demon named Hiraṇyāksha had dragged the earth to the bottom of the sea. To recover it Viṣṇu assumed the form of a boar, and after a contest of a thousand years he slew the demon and raised up the earth.

4. Nara-sinha, or Nṛ-sinha. 'The man-lion.' Viṣṇu assumed this form to deliver the world from the tyranny of Hiraṇyakaśipu, a demon who, by the favour of Brahmā, had become invulnerable, and was secure from gods, men, and animals. This demon's son, named Prahlaḍa, worshipped Viṣṇu, which so incensed his father that he tried to kill him, but his efforts were all in vain. Contending with his son as to the omnipotence and omnipresence of Viṣṇu, Hiraṇyakaśipu demanded to know if Viṣṇu was present in a stone pillar of the hall, and struck it violently. To avenge Prahlaḍa, and to vindicate his own offended majesty, Viṣṇu came forth from the pillar as the Nara-sinha, half-man and half-lion, and tore the arrogant Daitya king to pieces.

These four incarnations are supposed to have appeared in the Satya-yuga, or first age of the world.

5. Vāmana. 'The dwarf.' The origin of this incarnation is "the three strides of Viṣṇu," spoken of in the *R̥g-veda*, as before explained. In the Tretā-yuga, or second age, the Daitya king Bali had, by his devotions and austerities, acquired the dominion of the three worlds, and the gods were shorn of their power and dignity. To remedy this, Viṣṇu was born as a diminutive son of Kasyapa and Aditi. The dwarf appeared before Bali, and begged of him as much land as he could step over in three paces. The generous monarch complied with the request. Viṣṇu took two strides over heaven and earth; but respecting the virtues of Bali, he then stopped, leaving the dominion of Pātāla, or the infernal regions, to Bali.

The first five incarnations are thus purely mythological; in the next three we have the heroic element, and in the ninth the religious.

6. Parasu-rāma. 'Rāma with the axe.' Born in the Tretā, or second age, as son of the Brāhman Jamadagni, to deliver the Brāhmanas from the arrogant dominion of the Kshatriyas. See Parasu-Rāma.

7. Rāma or Rāma-chandra. 'The moon-like or gentle Rāma,' the hero of the Rāmāyana. He was the son of Daśaratha, king of Ayodhyā, of the Solar race, and was born in the Treta-yuga, or second age, for the purpose of destroying the demon Rāvana.

8. Kṛiṣṇa. 'The black or dark coloured.' This is the most popular of all the later deities, and has obtained such pre-eminence, that his votaries look upon him not simply as an incarnation, but as a perfect manifestation of Viṣṇu. When Kṛiṣṇa is thus exalted to the full godhead, his elder brother, Bala-rāma takes his place as the eighth Avatāra. See Kṛiṣṇa and Bala-rāma.

9. Buddha. The great success of Buddha as a religious teacher seems to have induced the Brāhmins to adopt him as their own, rather than to recognise him as an adversary. So Viṣṇu is said to have appeared as Buddha to encourage demons and wicked men to despise the Vedas, reject caste, and deny the existence of the gods, and thus to effect their own destruction.

10. Kalkī or Kalkin. 'The white horse.' This incarnation of Viṣṇu is to appear at the end of the Kali or Iron Age, seated on a white horse, with a drawn sword blazing like a comet, for the final destruction of the wicked, the renovation of creation, and the restoration of purity.

The above are the usually recognised Avatāras, but the number is sometimes extended, and the Bhāgavata Purāna, which is the most fervid of all the Purānas in its glorification of Viṣṇu, enumerates twenty-two incarnations:—(1.) Puruṣa, the male, the progenitor; (2.) Varāha, the boar; (3.) Nārada, the great sage; (4.) Nara and Nārāyaṇa (q.v.); (5.) Kapila, the great sage; (6.) Dattātreyā, a sage; (7.) Yajna, sacrifice; (8.) Rishabhā, a righteous king, father of Bharata; (9.) Prithu, a king; (10.) Matsya, the fish, (11.) Kūrma, the tortoise; (12 and 13.) Dhanwantari, the physician of the gods, (14.) Nara-sinha, the man-lion; (15.) Vāmana, the dwarf; (16.) Parasu-rāma; (17.) Veda-Vyāsa; (18.) Rāma; (19.) Bala-rāma, (20.) Kṛiṣṇa; (21.) Buddha; (22.) Kalkī. But after this it adds—"The incarnations of Viṣṇu are innumerable, like the rivulets flowing from an inexhaustible lake. Rishis, Manus, gods, sons of Manus, Prajāpatis, are all portions of him."

AVATĀRAṆĀ. An abode of the Rākshasas.

AYODHYĀ. The modern Oude. The capital of Ikshwāku,

the founder of the Solar race, and afterwards the capital of Rāma. It is one of the seven sacred cities. The exact site has not been discovered.

ĀYUR-VEDA. 'The Veda of life.' A work on medicine, attributed to Dhanwantari, and sometimes regarded as a supplement to the Atharva-veda.

ĀYUS. The first-born son of Purūravas and Urvasī, and the father of Nahusha, Kshattri-vṛddha, Rambha, Rājā, and Anenas.

BABHRŪ-VĀHANA. Son of Arjuna by his wife Chitrāngadā. He was adopted as the son of his maternal grandfather, and reigned at Māmapura as his successor. He dwelt there in a palace of great splendour, surrounded with wealth and signs of power. When Arjuna went to Māmapura with the horse intended for the Aswa-medha, there was a quarrel between Arjuna and King Babhrū-vāhana, and the latter killed his father with an arrow. Repenting of his deed, he determined to kill himself, but he obtained from his step-mother, the Nāga princess Ulūpī, a gem which restored Arjuna to life. He returned with his father to Hastināpura. The description of this combat has been translated from the Mahā-bhārata by Troyer in his *Rāja Twangmī*, tome 1 p. 578.

BĀDARĀYANA. A name of Veda Vyāsa, especially used for him as the reputed author of the Vedānta philosophy. He was the author of the Brahma Sūtras, published in the *Bibliotheca Indica*.

BADARĪ, BADARĪKĀSRAMA. A place sacred to Viṣṇu, near the Ganges in the Himālayas, particularly in Viṣṇu's dual form of Nara-Nārāyana. Thus, in the Mahā-bhārata, Śiva, addressing Arjuna, says, "Thou wast Nara in a former body, and, with Nārāyana for thy companion, didst perform dreadful austerity at Badarī for many myriads of years." It is now known as Badarī-nātha, though this is properly a title of Viṣṇu as lord of Badarī.

BADAVĀ. 'A mare, the submarine fire.' In mythology it is a flame with the head of a horse, called also Haya-siras, 'horse-head.' See Aurva.

BĀHĪKAS. People of the Panjāb, so called in Pāṇini and the Mahā-bhārata. They are spoken of as being impure and out of the law.

BĀHU, BĀHUKA. A king of the Solar race, who was van-

quished and driven out of his country by the tribes of Haihayas and Tāla-janghas. He was father of Sagara.

BĀHUKA. The name of Nala when he was transformed into a dwarf

BAHULĀS. The *Kṛttikās* or Pleiades.

BAHVRICHA. A priest or theologian of the *Rig-veda*.

BALA-BHADRA. *See* Bala-rāma.

BĀLA-GOPĀLA. The boy *Kṛṣṇa*.

BALA-RĀMA. (Bala-bhadra and Bala-deva are other forms of this name) The elder brother of *Kṛṣṇa*. When *Kṛṣṇa* is regarded as a full manifestation of *Vishṇu*, Bala-rāma is recognised as the seventh Avatāra or incarnation in his place. According to this view, which is the favourite one of the *Vaiṣṇavas*, *Kṛṣṇa* is a full divinity and Bala-rāma an incarnation, but the story of their birth, as told in the *Mahā-bhārata*, places them more upon an equality. It says that *Vishṇu* took two hairs, a white and a black one, and that these became Bala-rāma and *Kṛṣṇa*, the children of Devakī. Bala-rāma was of fair complexion, *Kṛṣṇa* was very dark. As soon as Bala-rāma was born, he was carried away to Gokula to preserve his life from the tyrant Kansa, and he was there nurtured by Nanda as a child of Rohini. He and *Kṛṣṇa* grew up together, and he took part in many of *Kṛṣṇa*'s boyish freaks and adventures. His earliest exploit was the killing of the great Asura Dhenukā, who had the form of an ass. This demon attacked him, but Bala-rāma seized his assailant, whirled him round by his legs till he was dead, and cast his carcase into a tree. Another Asura attempted to carry off Bala-rāma on his shoulders, but the boy beat out the demon's brains with his fists. When *Kṛṣṇa* went to Mathurā, Bala-rāma accompanied him, and manfully supported him till Kansa was killed. Once, when Bala-rāma was intoxicated, he called upon the Yamunā river to come to him, that he might bathe; but his command not being heeded, he plunged his ploughshare into the river, and dragged the waters whithersoever he went, until they were obliged to assume a human form and beseech his forgiveness. This action gained for him the title Yamunā-bhid and Kālindī-karṣhana, breaker or dragger of the Yamunā. He killed Rukmīn in a gambling brawl. When Sāmba, son of *Kṛṣṇa*, was detained as a prisoner at Hastināpur by Dur-yodhana, Bala-rāma demanded his release, and, being

refused, he thrust his ploughshare under the ramparts of the city, and drew them towards him, thus compelling the Kauravas to give up their prisoner. Lastly, he killed the great ape Dwivida, who had stolen his weapons and derided him.

Such are some of the chief incidents of the life of Bala-rāma, as related in the Purāṇas, and as popular among the votaries of Kṛishna. In the Mahā-bhārata he has more of a human character. He taught both Dur-yodhana and Bhīma the use of the mace. Though inclining to the side of the Pāṇḍavas, he refused to take an active part either with them or the Kauravas. He witnessed the combat between Dur-yodhana and Bhīma, and beheld the foul blow struck by the latter, which made him so indignant that he seized his weapons, and was with difficulty restrained by Kṛishna from falling upon the Pāṇḍavas. He died just before Kṛishna, as he sat under a banyan tree in the outskirts of Dwārakā.

Another view is held as to the origin of Bala-rāma. According to this he was an incarnation of the great serpent Sesha, and when he died the serpent is said to have issued from his mouth.

The "wine-loving" Bala-rāma (Madhu-priya or Priya-madhu) was as much addicted to wine as his brother Kṛishna was devoted to the fair sex. He was also irascible in temper, and sometimes quarrelled even with Kṛishna: the Purāṇas represent them as having a serious difference about the Syamantaka jewel. He had but one wife, Revatī, daughter of King Raivata, and was faithful to her. By her he had two sons, Nisafha and Ulmuka. He is represented as of fair complexion, and, as Nila-vastra, 'clad in a dark-blue vest'. His especial weapons are a club (*khetaka* or *saunanda*), the ploughshare (*hala*), and the pestle (*musala*), from which he is called Phāla and Hāla, also Halā-yudha, 'plough-armed'; Hala-bhrīt, 'plough-bearer'; Lāngali and Sankarshana, 'ploughman,' and Musali, 'pestle-holder.' As he has a palm for a banner, he is called Tāla-dhwaja. Other of his appellations are Gupta-chara, 'who goes secretly'; Kāmpāla and Samvartaka.

BĀLA-RĀMĀYANA. A drama by Rāja-sekhara. It has been printed.

BĀLEYA. A descendant of Bali, a Daitya.

BĀLHI. A northern country, Balkh. Said in the Mahā-bhārata to be famous for its horses, as Balkh is to the present time.

BĀLHĪKAS, BĀHLĪKAS. "Always associated with the people of the north, west, and ultra-Indian provinces, and usually considered to represent the Bactrians or people of Balkh."—*Wilson*.

BALI. A good and virtuous Daitya king. He was son of Virochana, son of Prahlāda, son of Hiranya-kasipu. His wife was Vindhya-vali. Through his devotion and penance he defeated Indra, humbled the gods, and extended his authority over the three worlds. The gods appealed to Vishnu for protection, and he became manifest in his Dwarf Avatāra for the purpose of restraining Bali. This dwarf craved from Bali the boon of three steps of ground, and, having obtained it, he stepped over heaven and earth in two strides; but then, out of respect to Bali's kindness and his grandson Prahlāda's virtues, he stopped short, and left to him Pātāla, the infernal regions. Bali is also called Mahā-bali, and his capital was Mahā-bali-pura. The germ of the legend of the three steps is found in the *Rig-veda*, where Vishnu is represented as taking three steps over earth, heaven, and the lower regions, typifying perhaps the rising, culmination, and setting of the sun.

BĀLĪ, BĀLIN. The monkey king of Kishkindhyā, who was slain by Rāma, and whose kingdom was given to his brother Su-grīva, the friend and ally of Rāma. He was supposed to be the son of Indra, and to have been born from the hair (*bāla*) of his mother, whence his name. His wife's name was Tārā, and his sons Angada and Tāra.

BĀNA. A Daitya, eldest son of Bali, who had a thousand arms. He was a friend of Siva and enemy of Vishnu. His daughter Ūshā fell in love with Anruddha, the grandson of Krishna, and had him conveyed to her by magic art. Krishna, Bala-rāma, and Pradyumna went to the rescue, and were resisted by Bāna, who was assisted by Siva and Skanda, god of war. Siva was overpowered by Krishna; Skanda was wounded, and the many arms of Bāna were cut off by the missile weapons of Krishna. Siva then interceded for the life of Bāna, and Krishna granted it. He is called also Vairochi.

BANGA. Bengal, but not in the modern application. In ancient times Banga meant the districts north of the Bhāgirathi—Jessore, Krishnagar, &c. See *Anu*.

BARBARAS. Name of a people. "The analogy to 'barbarians' is not in sound only, but in all the authorities these are

classed with borderers and foreigners and nations not Hindu.”
—*Wilson*.

BARHISHADS. A class of *Pitris*, who, when alive, kept up the household flame, and presented offerings with fire. Some authorities identify them with the months. Their dwelling is *Vaibhrāja-loka*. See *Pitris*.

BAUDHĀYANA. A writer on *Dharma-sāstra* or law. He was also the author of a *Sūtra* work.

BHADRĀ. Wife of *Utathya* (q v.).

BHADRACHĀRU. A son of *Kṛishna* and *Rukminī*.

BHADRA-KĀLĪ. Name of a goddess. In modern times it applies to *Durgā*.

BHADRĀSWA. 1. A region lying to the east of *Meru*. 2. A celebrated horse, son of *Uchchaiḥ-sravas*.

BHAGA. A deity mentioned in the *Vedas*, but of very indistinct personality and powers. He is supposed to bestow wealth and to preside over marriage, and he is classed among the *Ādityas* and *Visvedevas*.

BHAGA-NETRA-GHNA (or -HAN). ‘Destroyer of the eyes of *Bhaga*.’ An appellation of *Śiva*.

BHAGAVAD-GĪTĀ. ‘The song of the Divine One’ A celebrated episode of the *Mahā-bhārata*, in the form of a metrical dialogue, in which the divine *Kṛishna* is the chief speaker, and expounds to *Arjuna* his philosophical doctrines. The author of the work is unknown, but he “was probably a *Brāhman*, and nominally a *Vaishnava*, but really a philosopher and thinker, whose mind was cast in a broad mould.” This poem has been interpolated in the *Mahā-bhārata*, for it is of much later date than the body of that epic, it is later also than the six *Darsanas* or philosophical schools, for it has received inspiration from them all, especially from the *Sāṅkhya*, *Yoga*, and *Vedānta*. The second or third century A.D. has been proposed as the probable time of its appearance. *Kṛishna*, as a god, is a manifestation of *Vishṇu*; but in this song, and in other places, he is held to be the supreme being. As man, he was related to both the *Pāṇdavas* and the *Kauravas*, and in the great war between these two families he refused to take up arms on either side. But he consented to act as the *Pāṇdava* *Arjuna*’s charioteer. When the opposing hosts were drawn up in array against each other, *Arjuna*, touched with compunction for the approaching slaughter

of kindred and friends, appeals to *Kṛishṇa* for guidance. This gives the occasion for the philosophical teaching. "The poem is divided into three sections, each containing six chapters, the philosophical teaching in each being somewhat distinct," but "undoubtedly the main design of the poem, the sentiments expressed in which have exerted a powerful influence throughout India for the last 1600 years, is to inculcate the doctrine of *Bhakti* (faith), and to exalt the duties of caste above all other obligations, including those of friendship and kindred." So *Arjuna* is told to do his duty as a soldier without heeding the slaughter of friends. "In the second division of the poem the Pantheistic doctrines of the *Vedānta* are more directly inculcated than in the other sections. *Kṛishṇa* here, in the plainest language, claims adoration as one with the great universal spirit pervading and constituting the universe." The language of this poem is exceedingly beautiful, and its tone and sentiment of a very lofty character, so that they have a striking effect even in the prose translation. It was one of the earliest Sanskrit works translated into English by Wilkins; but a much more perfect translation, with an excellent introduction, has since been published by Mr. J. Cockburn Thompson, from which much of the above has been borrowed. There are several other translations in French, German, &c.

BHĀGAVATA PURĀNA. The Purāna "in which ample details of duty are described, and which opens with (an extract from) the *Gāyatrī*, that in which the death of the Asura *Vritra* is told, and in which the mortals and immortals of the *Sārasvata Kalpa*, with the events that then happened to them in the world, are related, that is celebrated as the *Bhāgavata*, and consists of 18,000 verses." Such is the Hindu description of this work. "The *Bhāgavata*," says Wilson, "is a work of great celebrity in India, and exercises a more direct and powerful influence upon the opinions and feelings of the people than perhaps any other of the *Purānas*. It is placed fifth in all the lists, but the *Padma* ranks it as the eighteenth, as the extracted substance of all the rest. According to the usual specification, it consists of 18,000 *slokas*, distributed amongst 332 chapters, divided into twelve *skandhas* or books. It is named *Bhāgavata* from its being dedicated to the glorification of *Bhāgavata* or *Vishṇu*." The most popular and characteristic part of this

Purāna is the tenth book, which narrates in detail the history of Kṛishna, and has been translated into perhaps all the vernacular languages of India. Colebrooke concurs in the opinion of many learned Hindus that this Purāna is the composition of the grammarian Vopadeva, who lived about six or seven centuries ago at the court of Hemādri, Rāja of Deva-giri (Deogurh or Daulatābād), and Wilson sees no reason for calling in question the tradition which assigns the work to this writer. This Purāna has been translated into French by Burnouf, and has been published with the text in three volumes folio, and in other forms.

BHĀGĪRATHĪ. The Ganges. The name is derived from Bhagīratha, a descendant of Sagara, whose austerities induced Siva to allow the sacred river to descend to the earth for the purpose of bathing the ashes of Sagara's sons, who had been consumed by the wrath of the sage Kapila. Bhagīratha named the river Sāgara, and after leading it over the earth to the sea, he conducted it to Pātāla, where the ashes of his ancestors were laved with its waters and purified.

BHAIRAVA (mas.), **BHAIRAVĪ** (fem.). 'The terrible.' Names of Siva and his wife Devī. The Bhairavas are eight inferior forms or manifestations of Siva, all of them of a terrible character.—(1.) Asitānga, black limbed, (2.) Sanhāra, destruction, (3.) Ruru, a dog; (4.) Kāla, black; (5.) Krodha, anger; (6.) Tāmra-chūdā, red crested; (7.) Chandra-chūdā, moon crested; (8.) Mahā, great. Other names are met with as variants: Kapāla, Rudra, Bhīshana, Un-matta, Ku-pati, &c. In these forms Siva often rides upon a dog, wherefore he is called *Swāśwa*, 'whose horse is a dog.'

BHĀMATĪ. A gloss on Sankara's commentary upon the Brahma Sūtras by Vāchaspati Mīra. It is in course of publication in the *Bibliotheca Indica*.

BHĀNUMATĪ. Daughter of Bhānu, a Yādava chief, who was abducted from her home in Dwārakā, during the absence of her father, by the demon Nikumbha.

BHARADWĀJA. A *Rishi* to whom many Vedic hymns are attributed. He was the son of Bṛhaspati and father of Drona, the preceptor of the Pāṇḍavas. The Taittirīya Brāhmaṇa says that "he lived through three lives" (probably meaning a life of great length), and that "he became immortal and ascended to

the heavenly world, to union with the sun." In the Mahābhārata he is represented as living at Hardwār; in the Rāmāyana he received Rāma and Sītā in his hermitage at Prayāga, which was then and afterwards much celebrated. According to some of the Purānas and the Hari-vansa, he became by gift or adoption the son of King Bharata, and an absurd story is told about his birth to account for his name: His mother, the wife of Utathya, was pregnant by her husband and by Brīhaspati. Dīrgha-tamas, the son by her husband, kicked his half-brother out of the womb before his time, when Brīhaspati said to his mother, 'Bhara-dwā-jam,' 'Cherish this child of two fathers.'

BHĀRADWĀJA. 1. Drona. 2. Any descendant of Bharadwāja or follower of his teaching. 3. Name of a grammarian and author of Sūtras.

BHARĀTA. 1. A hero and king from whom the warlike people called Bhāratas, frequently mentioned in the *Rig-veda*, were descended. The name is mixed up with that of Viśwāmitra. Bharata's sons were called Viśwāmitras and Viśwāmitra's sons were called Bharatas.

2. An ancient king of the first Manwantara. He was devoted to Viśṇu, and abdicated his throne that he might continue constant in meditation upon him. While at his hermitage, he went to bathe in the river, and there saw a doe big with young frightened by a lion. Her fawn, which was brought forth suddenly, fell into the water, and the sage rescued it. He brought the animal up, and becoming excessively fond of it, his abstraction was interrupted. "In the course of time he died, watched by the deer with tears in its eyes, like a son mourning for his father, and he himself, as he expired, cast his eyes upon the deer and thought of nothing else, being wholly occupied with one idea." For this misapplied devotion he was born again as a deer with the faculty of recollecting his former life. In this form he lived an austere retired life, and having atoned for his former error, was born again as a Brāhman. But his person was ungainly, and he looked like a crazy idiot. He discharged servile offices, and was a palankin bearer; but he had true wisdom, and discoursed deeply upon philosophy and the power of Viśṇu. Finally he obtained exemption from future birth. This legend is "a sectarian graft upon a Paurāṇik stem."

3. Son of Dasaratha by his wife Kaikeyī, and half-brother of Rāma-chandra. He was educated by his mother's father, Aswa-pati, king of Kekaya, and married Māṇḍavī, the cousin of Sītā. His mother, through maternal fondness, brought about the exile of Rāma, and endeavoured to secure her own son's succession to the throne, but Bharata refused to supplant his elder brother. On the death of his father Bharata performed the funeral rites, and went after Rāma with a complete army to bring him back to Ayodhyā and place him on the throne. He found Rāma at Chitra-kūṭa, and there was a generous contention between them as to which should reign. Rāma refused to return until the period of his exile was completed, and Bharata declined to be king; but he returned to Ayodhyā as Rāma's representative, and setting up a pair of Rāma's shoes as a mark of his authority, Bharata ruled the country in his brother's name. "He destroyed thirty millions of terrible gandharvas" and made himself master of their country.

4. A prince of the Puru branch of the Lunar race. Bharata was son of Dushyanta and Sakuntalā. Ninth in descent from him came Kuru, and fourteenth from Kuru came Śāntanu. This king had a son named Vichitra-vīrya, who died childless, leaving two widows. Kṛishna Dwaipāyana was natural brother to Vichitra-vīrya. Under the law he raised up seed to his brother from the widows, whose sons were Dhṛita-rāshtra and Pāṇḍu, between whose descendants, the Kauravas and Pāṇḍavas, the great war of the Mahā-bhārata was fought. Through their descent from Bharata, these princes, but more especially the Pāṇḍavas, were called Bhāratas.

5. A sage who is the reputed inventor of dramatic entertainments.

6. A name borne by several others of less note than the above.

BHĀRATA. A descendant of Bharata, especially one of the Pāṇḍu princes.

BHĀRATA-VARSHA. India, as having been the kingdom of Bharata. It is divided into nine *Khandas* or parts. Indra-dwīpa, Kaserumat, Tāmra-varṇa, Gabhastimat, Nāga-dwīpa, Saunya, Gāndharva, Vāruṇa.

BHĀRATĪ. A name of Saraswatī.

BHĀRGAVA. A descendant of Bhrīgu, as Chyavana, Sau-

naka, Jamad-agni, but more especially used for the latter and Parasu-rāma.

BHĀRTRĪ-HARI. A celebrated poet and grammarian, who is said to have been the brother of Vikramāditya. He wrote three Satakas or Centuries of verses, called—(1.) *Śingāra-sataka*, on amatory matters; (2) *Nīti-sataka*, on polity and ethics; (3.) *Vairāgya-sataka*, on religious austerity. These maxims are said to have been written when he had taken to a religious life after a licentious youth. He was also author of a grammatical work of high repute called *Vākya-pāṇīya*, and the poem called *Bhaṭṭi-kāvya* is by some attributed to him. The moral verses were translated into French so long ago as 1670. A note at the end of that translation says, “Trad. par le Brahmine Padmanaba en flamand et du flamand en français par Th. La Grue.” The text with a Latin translation was printed by Schiefner and Weber. There is a translation in German by Bohlen and Schutz, in French by Fauche, and of the erotic verses by Regnaud, in English by Professor Tawney in the *Indian Antiquary*.

BHĀSHA-PARICHCHHEDA. An exposition of the Nyāya philosophy. There are several editions.

BHĀSKARĀCHĀRYA. (Bhāskara + Āchārya.) A celebrated mathematician and astronomer, who was born early in the eleventh century A.D. He was author of the *Bīja-gaṇita* on arithmetic, the *Līlāvati* on algebra, and the *Siddhānta Śiromani* on astronomy. It has been claimed for Bhāskara that he “was fully acquainted with the principle of the Differential Calculus.” This claim Dr. Spottiswoode considers to be overstated, but he observes of Bhāskara: “It must be admitted that the penetration shown by Bhāskara in his analysis is in the highest degree remarkable; that the formula which he establishes, and his method of establishing it, bear more than a mere resemblance—they bear a strong analogy—to the corresponding process in modern astronomy, and that the majority of scientific persons will learn with surprise the existence of such a method in the writings of so distant a period and so distant a region.”—*Jour. R. A. S.*, 1859

BHATTĀCHĀRYA. See Kumārila Bhaṭṭa.

BHATTI-KĀVYA. A poem on the actions of Rāma by Bhaṭṭi. It is of a very artificial character, and is designed to illustrate the laws of grammar and the figures of poetry and

rhetoric. The text has been printed with a commentary, and part has been translated into German by Schutz.

BHAUMA. Son of Bhūmi (the earth). A metronymic of the Dātya Nāraka.

BHAUTYA. The fourteenth Manu. *See* Manu.

BHAVA. 1. A Vedic deity often mentioned in connection with Sarva the destroyer. 2 A name of Rudra or Śiva, or of a manifestation of that god. *See* Rudra.

BHAVA-BHŪTI. A celebrated dramatist, the author of three of the best extant Sanskrit dramas, the Mahā-vīra Charita, Uttara Rāma Charita, and Mālati Mādhava. He was also known as Śrī-kantha, or 'throat of eloquence.' He was a Brāhman, and was a native either of Beder or Berar, but Ujjayinī or its neighbourhood would seem, from his vivid descriptions of the scenery, to have been the place of his residence. The eighth century is the period at which he flourished. His three plays have been translated by Wilson in blank verse, who says of Mālati Mādhava, "The author is fond of an unreasonable display of learning, and occasionally substitutes the phraseology of logic or metaphysics for the language of poetry and nature. At the same time the beauties predominate over the defects, and the language of the drama is in general of extraordinary beauty and power."

BHAVISHYA PURĀṆA. "This Purāṇa, as its name implies, should be a book of prophecies foretelling what will be." The copies discovered contain about 7000 stanzas. The work is far from agreeing with the declared character of a Purāṇa, and is principally a manual of rites and ceremonies. Its deity is Śiva. There is another work, containing also about 7000 verses, called the Bhavishyottara Purāṇa, a name which would imply that "it was a continuation or supplement of the former," and its contents are of a similar character.—*Wilson*.

BHAVISHYOTTARA PURĀṆA. *See* Bhavishya Purāṇa.

BHAWĀNĪ. One of the names of the wife of Śiva. *See* Devī.

BIELA. An ancient sage who wrote upon medicine.

BHIKSHU. A mendicant. The Brāhman in the fourth and last stage of his religious life. *See* Brāhman.

Any mendicant, especially, in its Pāli form, Bhikkhu, a Buddhist mendicant.

BHĪMA, BHĪMA-SENA. 'The terrible' The second of the five Pāṇḍu princes, and mythically son of Vāyu, 'the god of the wind.' He was a man of vast size, and had great strength. He was wrathful in temper, and given to abuse, a brave warrior, but a fierce and cruel foe, coarse in taste and manners, and a great feeder, so that he was called *Vrikodara*, 'wolf's belly.' Half of the food of the family was allotted to him, and the other half sufficed for his four brothers and their mother. The weapon he generally used was a club, which suited his gigantic strength, and he had been trained in the use of it by Drona and Bala-rāma. His great strength excited the envy of his cousin Dur-yodhana, who poisoned him and threw his body into the Ganges; but it sank to the realm of the serpents, where it was restored to health and vigour, and Bhīma returned to Hastinā-pura. At the passage of arms at Hastināpura, he and Dur-yodhana engaged each other with clubs; but the mimic combat soon turned into a fierce personal conflict, which Drona had to put an end to by force. It was at this same meeting that he reviled Karna, and heaped contempt upon him, increasing and converting into bitter hatred the enmity which Karna had previously entertained against the Pāṇḍavas. When he and his brothers were in exile, and an attempt was made, at the instigation of Dur-yodhana, to burn them in their house, it was he who barricaded the house of Purochana, the director of the plot, and burnt him as he had intended to burn them. Soon after this he met the Asura Hidimba, whom he killed, and then married his sister Hidimbā. He also slew another Asura named Vaka, whom he seized by the legs and tore asunder; afterwards he killed his brother, Kirmira, and other Asuras. Thus brought the Asuras to submission, and they engaged to refrain from molesting mankind. After the Pāṇḍu princes were established at Indraprastha, Bhīma fought in single combat with Jarāsandha, king of Magadha, who had refused to recognise their supremacy. As 'son of the wind,' Bhīma was brother of Hanumān, and was able to fly with great speed. By this power of flight, and with the help of Hanumān, he made his way to Kuvera's heaven, high up in the Himālayas. When Jayadratha failed in his attempt to carry off Draupadī, he was pursued by Arjuna and Bhīma. The latter overtook him, dragged him by the hair from his chariot to the ground, and kicked him till he became sense-

less. At Arjuna's remonstrance Bhīma refrained from killing him ; but he cut off all his hair except five locks, and compelled him to acknowledge publicly that he was the slave of the Pāṇḍavas. Bhīma refused to listen to his brother's plea for Jayadratha's release, but at Draupadī's intercession he let him go free. In the second exile of the Pāṇḍavas, they went to the Rāja of Virāṭa, whose service they entered. Bhīma, holding a ladle in one hand and a sword in the other, undertook the duties of cook ; but he soon exhibited his prowess by fighting with and killing a famous wrestler named Jīmūta. Draupadī had entered into the service of the queen as a waiting-maid, and attracted the admiration of the king's brother-in-law, Kichaka. When she rejected his advances, he insulted and brutally assaulted her. Her husbands did not seem disposed to avenge her, so she appealed to Bhīma, as she was wont when she sought revenge. Draupadī made an assignation with Kichaka, which Bhīma kept, and after a sharp struggle with the disappointed gallant, he broke his bones to atoms, and made his body into a large ball of flesh, so that no one could tell how he had been killed or who had killed him. Draupadī was judged to have had a share in his death, and was condemned to be burnt alive ; but Bhīma drew his hair over his face, so that no one could recognise him, and, tearing up a large tree for a club, he rushed to the rescue. He was taken for a mighty Gandharva, the crowd fled, and Draupadī was released. Kichaka had been the general of the forces of Virāṭa and the mainstay of the king. After his death, Su-sarman, king of Trigartta, aided and abetted by the Kauravas and others, determined to attack Virāṭa. The Rāja of Virāṭa was defeated and made prisoner, but Bhīma pursued Su-sarman and overcame him, rescued the prisoner, and made the conqueror captive. In the great battle between the Kauravas and Pāṇḍavas, Bhīma took a very prominent part. On the first day he fought against Bhīshma ; on the second he slew the two sons of the Rāja of Magadha, and after them their father, killing him and his elephant at a single blow. In the night between the fourteenth and fifteenth day of the battle, Bhīma fought with Drona until the rising of the sun ; but that redoubted warrior fell by the hand of Dhṛiṣṭadyumna, who continued the combat till noonday. On the seventeenth day he killed Duh-sāsana, and drank his blood, as he had long before vowed to do, in

retaliation of the insults Duh-sāsana had offered to Draupadī. On the eighteenth and last day of the battle Dur-yodhana fled and hid himself in a lake. When he was discovered, he would not come out until he had received a promise that he should not have to fight with more than one man at a time. Even then he delayed until he was irritated by the abuse and the taunts of the Pāṇḍavas. Bhīma and Dur-yodhana fought as usual with clubs. The battle was long and furious, the parties were equally matched, and Bhīma was getting the worst of it, when he struck an unfair blow which smashed Dur-yodhana's thigh, and brought him to the ground. Thus he fulfilled his vow and avenged Draupadī. In his fury Bhīma kicked his prostrate foe on the head, and acted so brutally that his brother Yudhi-shthira struck him in the face with his fist, and directed Arjuna to take him away. Bala-rāma was greatly incensed at the foul play to which Bhīma had resorted, and would have attacked the Pāṇḍavas had he not been mollified by Kṛishna. He declared that Bhīma should thenceforward be called Jihma-yodhin, 'the unfair fighter.' After the conclusion of the war, the old king, Dhṛita-rāshṭra, asked that Bhīma might be brought to him. Kṛishna, who knew the blind old man's sorrow for his son, whom Bhīma had killed, and suspecting his intention, placed before him an iron statue, which Dhṛita-rāshṭra crushed in his embrace. Dhṛita-rāshṭra never forgave Bhīma, and he returned the ill feeling with insults, which ended in the old king's retiring into the forest. Bhīma's last public feat was the slaughter of the horse in the sacrifice which followed Yudhi-shthira's accession to the throne. Apart from his mythological attributes, the character of Bhīma is natural and distinct. A man of burly form, prodigious strength, and great animal courage, with coarse tastes, a gluttonous appetite, and an irascible temper; jovial and jocular when in good humour, but abusive, truculent, and brutal when his passions were roused. His repartees were forcible though coarse, and he held his own even against Kṛishna, when the latter made personal remarks upon him. *See Mahā-bhārata.*

By his Asura wife Hīḍimbā he had a son named Ghatotkacha; and by his wife Balandharā, princess of Kāśī, he also had a son named Sarvatraga or Sarvaga. Other appellations of Bhīma are Bhīma-sena, Bāhu-sālin, 'the large armed,' Jarāsandha-jit, 'vanquisher of Jarāsandha.'

BHĪMA. Name of the father of Damayantī. A name of Rudra or of one of his personifications. *See* Rudra.

BHĪMA SANKARA, BHĪMESWARA. Name of one of the twelve great Lingas. *See* Linga.

BHĪMA-SENA. A name of Bhīma.

BHĪSHMA. 'The terrible.' Son of King Sāntanu by the holy river goddess Gangā, and hence called Sāntanava, Gāngeya, and Nadi-ja, 'the river-born.' When King Sāntanu was very old he desired to marry a young and beautiful wife. His son Sāntanava or Bhishma found a suitable damsel, but her parents objected to the marriage because Bhishma was heir to the throne, and if she bore sons they could not succeed. To gratify his father's desires, he made a vow to the girl's parents that he would never accept the throne, nor marry a wife, nor become the father of children. Sāntanu then married the damsel, whose name was Satyawatī, and she bore him two sons. At the death of his father, Bhishma placed the elder son upon the throne, but he was headstrong and was soon killed in battle. The other son, named Vichitra-vīrya, then succeeded, and Bhishma acted as his protector and adviser. By force of arms Bhishma obtained two daughters of the king of Kāśī and married them to Vichitra-vīrya, and when that prince died young and childless, Bhishma acted as guardian of his widows. By Bhishma's arrangement, Kṛishna Dwaipāyana, who was born of Satyawatī before her marriage, raised up seed to his half-brother. The two children were Pāṇdu and Dhṛita-rāshṭra. Bhishma brought them up and acted for them as regent of Hastinā-pura. He also directed the training of their respective children, the Pāṇdavas and Kauravas. On the rupture taking place between the rival families, Bhishma counselled moderation and peace. When the war began he took the side of the Kauravas, the sons of Dhṛita-rāshṭra, and he was made commander-in-chief of their army. He laid down some rules for mitigating the horrors of war, and he stipulated that he should not be called upon to fight against Arjuna. Goaded by the reproaches of Dur-yodhana, he attacked Arjuna on the tenth day of the battle. He was unfairly wounded by Śikhandin, and was pierced with innumerable arrows from the hands of Arjuna, so that there was not a space of two fingers' breadth left unwounded in his whole body, and when he fell from his chariot he was upheld from the ground by the arrows and lay as on a couch of darts. He was mortally

wounded, but he had obtained the power of fixing the period of his death, so he survived fifty-eight days, and delivered several long didactic discourses. Bhīshma exhibited throughout his life a self-denial, devotion, and fidelity which remained unsullied to the last. He is also known by the appellation *Tarpanechchhu*, and as *Tāla-ketu*, 'palm banner.' See *Mahā-bhārata*.

BHĪSHMAKA. 1. An appellation of *Siva*. 2. King of *Vidarbha*, father of *Rukmin* and of *Rukminī*, the chief wife of *Krishna*.

BHOĠAVATĪ. 'The voluptuous.' The subterranean capital of the *Nāgas* in the *Nāga-loka* portion of *Pātāla*. Another name is *Pūt-kārī*.

BHOJA. A name borne by many kings. Most conspicuous among them was *Bhoja* or *Bhoja-deva*, king of *Dhār*, who is said to have been a great patron of literature, and probably died before 1082 A.D. 2. A prince of the *Yādava* race who reigned at *Mṛttikavati* on the *Parṇāsā* river in *Mālwa*; he is called also *Mahā-bhoja*. 3. A tribe living in the *Vindhya* mountains. 4. A country, the modern *Bhojpur*, *Bhāgalpur*, &c.

BHOJA-PRABANDHA. A collection of literary anecdotes relating to King *Bhoja* of *Dhār*, written by *Ballāla*. The text has been lithographed by *Pavie*.

BHRIGU. A Vedic sage. He is one of the *Prajāpatis* and great *Rishis*, and is regarded as the founder of the race of the *Bhrigus* or *Bhārgavas*, in which was born *Jamad-agni* and *Parasu Rāma*. *Manu* calls him son, and says that he confides to him his *Institutes*. According to the *Mahā-bhārata* he officiated at *Daksha's* celebrated sacrifice, and had his beard pulled out by *Siva*. The same authority also tells the following story:—It is related of *Bhrigu* that he rescued the sage *Agastya* from the tyranny of King *Nahusha*, who had obtained superhuman power. *Bhrigu* crept into *Agastya's* hair to avoid the potent glance of *Nahusha*, and when that tyrant attached *Agastya* to his chariot and kicked him on the head to make him move, *Bhrigu* cursed *Nahusha*, and he was turned into a serpent. *Bhrigu*, on *Nahusha's* supplication, limited the duration of his curse.

In the *Padma Purāna* it is related that the *Rishis*, assembled at a sacrifice, disputed as to which deity was best entitled to the

homage of a Brāhman. Being unable to agree, they resolved to send Bhrigu to test the characters of the various gods, and he accordingly went. He could not obtain access to Siva because that deity was engaged with his wife; "finding him, therefore, to consist of the property of darkness, Bhrigu sentenced him to take the form of the Linga, and pronounced that he should have no offerings presented to him, nor receive the worship of the pious and respectable. His next visit was to Brahmā, whom he beheld surrounded by sages, and so much inflated with his own importance as to treat Bhrigu with great inattention, betraying his being made up of foulness. The Muni therefore excluded him from the worship of the Brāhmans. Repairing next to Viṣṇu, he found the deity asleep, and, indignant at his seeming sloth, Bhrigu stamped upon his breast with his left foot and awoke him; instead of being offended, Viṣṇu gently pressed the Brāhman's foot and expressed himself honoured and made happy by its contact; and Bhrigu, highly pleased by his humility, and satisfied of his being impersonated goodness, proclaimed Viṣṇu as the only being to be worshipped by men or gods, in which decision the Munis, upon Bhrigu's report, concurred."—*Wilson*.

BHRIGUS. 'Roasters, consumers.' "A class of mythical beings who belonged to the middle or aerial class of gods."—*Roth*. They are connected with Agni, and are spoken of as producers and nourishers of fire, and as makers of chariots. They are associated with the Angirasas, the Atharvans, Rikhus, &c.

BHŪ, BHŪMI. The earth. *See* Prithivī.

BHŪR. *See* Vyāhṛti.

BHŪRI-SRAVAS. A prince of the Bālīhikas and an ally of the Kauravas, who was killed in the great battle of the Mahābhārata.

BHUR-LOKA. *See* Loka.

BHŪTA. A ghost, imp, goblin. Malignant spirits which haunt cemeteries, lurk in trees, animate dead bodies, and delude and devour human beings. According to the *Viṣṇu Purāṇa* they are "fierce beings and eaters of flesh," who were created by the Creator when he was incensed. In the *Vāyu Purāṇa* their mother is said to have been Krodhā, 'anger.' The Bhūtas are attendants of Siva, and he is held to be their king.

BHŪTESA, BHŪTESWARA. 'Lord of beings or of created things' A name applied to Vishnu, Brahmā, and Kṛishna; as 'lord of the Bhūtas or goblins,' it is applied to Siva.

BHUVANESWARA. A ruined city in Orissa, sacred to the worship of Siva, and containing the remains of several temples. It was formerly called Ekāmra-kānana.

BHUVAR. *See* Vyāhṛti.

BHUVAR-LOKA. *See* Loka.

BĪBHATSU. 'Loathing.' An appellation of Arjuna.

BINDUSĀRA. The son and successor of Chandra-gupta.

BRAHMA, BRAHMAN (neuter). The supreme soul of the universe, self-existent, absolute, and eternal, from which all things emanate, and to which all return. This divine essence is incorporeal, immaterial, invisible, unborn, uncreated, without beginning and without end, illimitable, and unappreciable by the sense until the film of mortal blindness is removed. It is all-pervading and infinite in its manifestations, in all nature, animate and inanimate, in the highest god and in the meanest creature. This supreme soul receives no worship, but it is the object of that abstract meditation which Hindu sages practise in order to obtain absorption into it. It is sometimes called Kala-hansa.

There is a passage in the *Satapatha Brāhmaṇa* which represents Brahma (neut) as the active creator. *See* Brahmā.

The Veda is sometimes called Brahma.

BRAHMĀ (masculine). The first member of the Hindu triad; the supreme spirit manifested as the active creator of the universe. He sprang from the mundane egg deposited by the supreme first cause, and is the Prajāpati, or lord and father of all creatures, and in the first place of the *Rishis* or Prajāpatis.

When Brahmā has created the world it remains unaltered for one of his days, a period of 2,160,000,000 years. The world and all that is therein is then consumed by fire, but the sages, gods, and elements survive. When he awakes he again restores creation, and this process is repeated until his existence of a hundred years is brought to a close, a period which it requires fifteen figures to express. When this period is ended he himself expires, and he and all the gods and sages, and the whole universe are resolved into their constituent elements. His name is invoked

in religious services, but Pushkara (*hodie* Pokhar), near Ājmr̥, is the only place where he receives worship, though Professor Williams states that he has heard of homage being paid to him at Īdar.

Brahmā is said to be of a red colour. He has four heads; originally he had five, but one was burnt off by the fire of Siva's central eye because he had spoken disrespectfully. Hence he is called Chatur-ānana or Chatur-mukha, 'four-faced,' and Ashṭa-karna, 'eight-eared.' He has four arms, and in his hands he holds his sceptre, or a spoon, or a string of beads, or his bow Parivāta, or a water jug, and the Veda. His consort is Saraswatī, goddess of learning, also called Brāhmī. His vehicle is a swan or goose, from which he is called Hansa-vāhana. His residence is called Brahma-vṛndā.

The name Brahmā is not found in the Vedas and Brāhmanas, in which the active creator is known as Hiraṇya-garbha, Prajāpati, &c.; but there is a curious passage in the Śatapatha Brāhmaṇa which says: "He (Brahma, neuter) created the gods. Having created the gods, he placed them in these worlds in this world Agni, Vāyu in the atmosphere, and Sūrya in the sky." Two points connected with Brahmā are remarkable. As the father of men he performs the work of procreation by incestuous intercourse with his own daughter, variously named Vāch or Saraswatī (speech), Sandhyā (twilight), Sata-rūpā (the hundred-formed), &c. Secondly, that his powers as creator have been arrogated to the other gods Viṣṇu and Śiva, while Brahmā has been thrown into the shade. In the Aitareya Brāhmaṇa it is said that Prajāpati was in the form of a buck and his daughter was Rohit, a deer. According to the Śatapatha Brāhmaṇa and Manu, the supreme soul, the self-existent lord, created the waters and deposited in them a seed, which seed became a golden egg, in which he himself was born as Brahmā, the progenitor of all the worlds. As the waters (*nara*) were "the place of his movement, he (Brahmā) was called Nārāyana." Here the name Nārāyana is referred distinctly to Brahmā, but it afterwards became the name of Viṣṇu. The account of the Rāmāyana is that "all was water only, in which the earth was formed. Thence arose Brahmā, the self-existent, with the deities. He then, becoming a boar, raised up the earth and created the whole world with the saints, his sons. Brahmā, eternal and perpetually undecaying, sprang from

the ether ; from him was descended Marīchi ; the son of Marīchi was Kasyapa. From Kasyapa sprang Vivaswat, and Manu is declared to have been Vivaswat's son." A later recension of this poem alters this passage so as to make Brahmā a mere manifestation of Vishnu. Instead of "Brahmā, the self-existent, with the deities," it substitutes for the last three words, "the imperishable Vishnu." The Vishnu Purāṇa says that the "divine Brahmā called Nārāyaṇa created all beings," that Prajāpati "had formerly, at the commencement of the (previous) kalpas, taken the shape of a fish, a tortoise, &c., (so now), entering the body of a boar, the lord of creatures entered the water." But this "lord of creatures" is clearly shown to be Vishnu, and these three forms, the fish, the tortoise, and the boar, are now counted among the Avatāras of Vishnu. (*See* Avatāra.) This attribution of the form of a boar to Brahmā (Prajāpati) had been before made by the Śatapatha Brāhmaṇa, which also says, "Having assumed the form of a tortoise, Prajāpati created offspring." The Linga Purāṇa is quite exceptional among the later works in ascribing the boar form to Brahmā. The Mahābhārata represents Brahmā as springing from the navel of Vishnu or from a lotus which grew thereout ; hence he is called Nābhi-ja, 'navel-born ;' Kāṇḍa, 'the lotus ;' Sarojin, 'having a lotus ;' Abja-ja, Abja-yoni, and Kāṇḍa-ja, 'lotus-born.' This is, of course, the view taken by the Vaiṣṇavas. The same statement appears in the Rāmāyaṇa, although this poem gives Brahmā a more prominent place than usual. It represents Brahmā as informing Rāma of his divinity, and of his calling him to heaven in "the glory of Vishnu." He bestowed boons on Rāma while that hero was on earth, and he extended his favours also to Rāvana and other Rākshasas who were descendants of his son Pulastya. In the Purāṇas also he appears as a patron of the enemies of the gods, and it was by his favour that the Daitya King Bali obtained that almost universal dominion which required the incarnation of Vishnu as the dwarf to repress. He is further represented in the Rāmāyaṇa as the creator of the beautiful Ahalyā, whom he gave as wife to the sage Gautama. Brahmā, being thus inferior to Vishnu, is represented as giving homage and praise to Vishnu himself and to his form Krishna, but the Vaiṣṇava authorities make him superior to Rudra, who, they say, sprang from his forehead. The Śaiva authorities

make Mahā-deva or Rudra to be the creator of Brahmā, and represent Brahmā as worshipping the Linga and as acting as the charioteer of Rudra.

Brahmā was the father of Daksha, who is said to have sprung from his thumb, and he was present at the sacrifice of that patriarch, which was rudely disturbed by Rudra. Then he had to humbly submit and appease the offended god. The four Kumāras, the chief of whom was called Sanat-kumāra or by the patronymic Vaidhātra, were later creations or sons of Brahmā.

Brahmā is also called Vidhi, Vedhās, Druhina, and Srashti, 'creator;' Dhātri and Vidhātri, 'sustainer;' Pitāmaha, 'the great father,' Lokesa, 'lord of the world;' Parameshva, 'supreme in heaven,' Sanat, 'the ancient,' Ādi-kavi, 'the first poet;' and Drū-ghana, 'the axe or mallet.'

BRAHMACHĀRĪ. The Brāhman student. *See* Brāhman.

BRAHMĀDIKAS. The Prajāpatīs (q.v.).

BRAHMA-GUPTA. An astronomer who composed the *Brahma-gupta Siddhānta* in A.D. 628.

BRAHMA-LOKA. *See* Loka.

BRĀHMAN. The first of the four castes; the sacerdotal class, the members of which may be, but are not necessarily, priests. A Brāhman is the chief of all created beings, his person is inviolate, he is entitled to all honour, and enjoys many rights and privileges. The *Satapatha Brāhmaṇa* declares that "there are two kinds of gods; first the gods, then those who are Brāhmans, and have learnt the Veda and repeat it: they are human gods." The chief duty of a Brāhman is the study and teaching of the Vedas, and the performance of sacrifices and other religious ceremonies, but in modern times many Brāhmans entirely neglect these duties, and they engage in most of the occupations of secular life. Under the law of Manu, the life of a Brāhman was divided into four āsramas or stages:—

1. *Brahmachārī*.—The student, whose duty was to pass his days in humble and obedient attendance upon his spiritual preceptor in the study of the Vedas.

2. *Grihastha*.—The householder; the married man living with his wife as head of a family engaged in the ordinary duties of a Brāhman, reading and teaching the Vedas, sacrificing and assisting to sacrifice, bestowing alms and receiving alms.

3. *Vānaprastha*.—The anchorite, or "dweller in the woods,"

who, having discharged his duties as a man of the world, has retired into the forest to devote himself to self-denial in food and raiment, to mortifications of various kinds, to religious meditation, and to the strict performance of all ceremonial duties.

4. *Sannyāsi*.—The religious mendicant, who, freed from all forms and observances, wanders about and subsists on alms, practising or striving for that condition of mind which, heedless of the joys and pains, cares and troubles of the flesh, is intent only upon the deity and final absorption.

The divisions and subdivisions of the Brāhman caste are almost innumerable. It must suffice here to notice the great divisions of north and south, the Pancha Gauda and the Pancha Drāvida. The five divisions of Gauda, or Bengal, are the Brāhmanas of—1. Kanyakubja, Kanauj, 2. Sāraswata, the north-west, about the Saraswatī or Sarsūtī river, 3. Gauda; 4. Mithila, North Bihar; 5. Utkala, Orissa. The Pancha Drāvida are the Brāhmanas of—1. Mahā-rāshṭra, the Mahratta country; 2. Teluga, the Telugu country; 3. Drāvida, the Tamil country; 4. Karmāṭa, the Canarese country; 5. Gūrjjara, Guzerat.

BRĀHMANA. ‘Belonging to Brāhmanas.’ Works composed by and for Brāhmanas. That part of the Veda which was intended for the use and guidance of Brāhmanas in the use of the hymns of the Mantra, and therefore of later production; but the Brāhmana, equally with the Mantra, is held to be *Śruti* or revealed word. Excepting its claim to revelation, it is a Hindu Talmud. The Brāhmana collectively is made up of the different Brāhmanas, which are ritualistic and liturgical writings in prose. They contain the details of the Vedic ceremonies, with long explanations of their origin and meaning, they give instructions as to the use of particular verses and metres; and they abound with curious legends, divine and human, in illustration. In them are found “the oldest rituals we have, the oldest linguistic explanations, the oldest traditional narratives, and the oldest philosophical speculations.” As literary productions they are not of a high order, but some “striking thoughts, bold expressions, sound reasoning, and curious traditions are found among the mass of pedantry and grandiloquence.” Each of the *Saṃhitās* or collection of hymns has its Brāhmanas, and these generally maintain the essential character of the Veda to which they belong. Thus

the Brāhmanas of the *Rig* are specially devoted to the duties of the Hotṛ, who recites the *richas* or verses, those of the Yajur to the performance of the sacrifices by the Adhwaryu, and those of the Sāman to the chaunting by the Udgātr. The *Rig* has the Aitareya Brāhmana, which is perhaps the oldest, and may date as far back as the seventh century B.C. This is sometimes called Āswalāyana. It has another called Kaushītaki or Sāṅkhāyana. The Taittirīya Sanhitā of the Yajur-veda has the Taittirīya Brāhmana, and the Vājasaneyī Sanhitā has the Satapatha Brāhmana, one of the most important of all the Brāhmanas. The Sāma-veda has eight Brāhmanas, of which the best known are the Praudha or Pancha-vīṁsa, the Tāṇḍya, and the Shad-vīṁsa. The Atharva has only one, the Gopatha Brāhmana. In their fullest extent the Brāhmanas embrace also the treatises called Āraṇyakas and Upanishads.

BRAHMANASPATI. A Vedic equivalent of the name *Bṛhaspati*.

BRAHMANDA PURĀNA. "That which has declared, in 12,200 verses, the magnificence of the egg of Brahmā, and in which an account of the future kalpas is contained, is called the *Brahmanḍa Purāna*, and was revealed by Brahmā." This *Purāna*, like the *Skanda*, is "no longer procurable in a collective body," but is represented by a variety of *Khandas* and *Māhātmyas* professing to be derived from it. The *Adhyātma Rāmāyana*, a very popular work, is considered to be a part of this *Purāna*.

BRAHMĀNĪ. The female form, or the daughter of Brahmā, also called *Sata-rūpā* (q.v.).

BRAHMĀ-PURA. The city of Brahmā. The heaven of Brahmā, on the summit of Mount Meru, and enclosed by the river *Gangā*.

BRAHMA PURĀNA. In all the lists of the *Purānas* the Brahma stands first, for which reason it is sometimes entitled the *Ādi* or "First" *Purāna*. It was revealed by Brahmā to Marīchi, and is said to contain 10,000 stanzas, but the actual number is between 7000 and 8000. It is also called the *Saura Purāna*, because "it is, in great part, appropriated to the worship of Sūrya, the sun." "The early chapters give a description of the creation, an account of the *Manwantaras*, and the history of the Solar and Lunar dynasties to the time of *Kṛishna* in a

summary manner, and in words which are common to it and several other Purānas. A brief description of the universe succeeds; and then come a number of chapters relating to the holiness of Orissa, with its temples and sacred groves, dedicated to the sun, to Siva, and Jagan-nātha, the latter especially. These chapters are characteristic of this Purāna, and show its main object to be the promotion of the worship of *Kṛishna* as Jagan-nātha. To these particulars succeeds a life of *Kṛishna*, which is word for word the same as that of the *Vishṇu Purāna*; and the compilation terminates with a particular detail of the mode in which Yoga or contemplative devotion, the object of which is still *Vishṇu*, is to be performed. There is little in this which corresponds with the definition of a Pancha-lakshana Purāna, and the mention of the temples of Orissa, the date of the original construction of which is recorded, shows that it could not have been compiled earlier than the thirteenth or fourteenth century." This Purāna has "a supplementary or concluding section called the *Brahmottara Purāna*, which contains about 3000 stanzas. This bears still more entirely the character of a *Māhātmya* or local legend, being intended to celebrate the sanctity of the *Balajā* river, conjectured to be the same as the *Banās* in Marwar. There is no clue to its date, but it is clearly modern, grafting personages and fictions of its own invention on a few hints from older authorities."—*Wilson*.

BRAHMARSHI-DESA. "Kurukshetra, the Matsyas, the Panchālas, and the Surasenas. This land, which comes to *Brahmāvartta*, is the land of Brahmarshis."—*Manu*.

BRAHMARSHIS. *Rishis* of the Brāhman caste, who were the founders of the gotras of Brāhmans, and dwell in the sphere of *Brahmā*. See *Rishi*.

BRAHMA-SĀVARṆI. The tenth *Manu*. See *Manu*.

BRAHMA SŪTRAS. Aphorisms on the Vedānta philosophy by *Bādarāyana* or *Vyāsa*. They are also called *Brahma Mimāṃsā Sūtrās*. They are in course of translation by the Rev. K. M. Banerjea in the *Bibliotheca Indica*.

BRAHMA VAIVARTA PURĀNA. "That Purāna which is related by *Sāvarṇi* to *Nārada*, and contains the account of the greatness of *Kṛishna*, with the occurrences of the *Rathantara-kalpa*, where also the story of *Brahma-varāha* is repeatedly told, is called the *Brahma Vaivarta Purāna*, and contains 18,000

stanzas." The copies known rather exceed this number of stanzas, but the contents do not answer to this description. "The character of the work is so decidedly sectarian, and the sect to which it belongs so distinctly marked—that of the worshippers of the juvenile *Krishna* and *Rādhā*, a form of belief of known modern origin"—that it must be a production of a comparatively late date. A specimen of the text and translation has been published by Stenzler.

BRAHMĀVARTTA. "Between the two divine rivers, Sarasvatī and Drishadvatī, lies the tract of land which the sages have named Brahmāvarṭta, because it was frequented by the gods"—*Manu*, ii. 17

BRAHMA-VEDA. A name given to the Atharvan or fourth Veda, the Veda of prayers and charms.

BRAHMA-YUGA. 'The age of Brāhmanas.' The first or *Kṛita*-yuga. See Yuga.

BRAHMOTTARA PURĀṆA. See *Brahma Purāṇa*

BṚĪHAD ĀRANYAKA, BṚĪHAD UPANISHAD. The *Bṛihad Āranyaka Upanishad* belongs to the *Satapatha Brāhmaṇa*, and is ascribed to the sage Yājñawalkya. It has been translated by Dr. Roer, and published in the *Bibliotheca Indica*. See *Āranyaka* and *Yājñawalkya*.

BṚĪHAD-DEVATĀ. An ancient work in slokas by the sage *Saunaka*, which enumerates and describes the deity or deities to which each hymn and verse of the *Rig-veda* is addressed. It frequently recites legends in support of its attributions.

BṚĪHAD-RATHA. The tenth and last king of the Maurya dynasty, founded by *Chandragupta*.

BṚĪHAN NĀRADĪYA PURĀṆA. See *Nārada Purāṇa*.

BṚĪHASPATI. In the *Rig-veda* the names *Bṛihaspati* and *Brahmanaspati* alternate, and are equivalent to each other. They are names "of a deity in whom the action of the worshipper upon the gods is personified. He is the suppliant, the sacrificer, the priest, who intercedes with gods on behalf of men and protects mankind against the wicked. Hence he appears as the prototype of the priests and priestly order, and is also designated as the *Purohita* (family priest) of the divine community. He is called in one place 'the father of the gods,' and a widely extended creative power is ascribed to him. He is

also designated as 'the shining' and 'the gold-coloured,' and as 'having the thunder for his voice.'

In later times he is a *Rishi*. He is also regent of the planet Jupiter, and the name is commonly used for the planet itself. In this character his car is called *Nīti-ghosha* and is drawn by eight pale horses. He was son of the *Rishi* Angiras, and he bears the patronymic *Āngirasa*. As preceptor of the gods he is called *Animishāchārya*, *Chakshas*, *Ijya*, and *Indrejya*. His wife, *Tārā*, was carried off by *Soma*, the moon, and this gave rise to a war called the *Tārakā-maya*. *Soma* was aided by *Usanas*, *Rudra*, and all the *Daityas* and *Dānavas*, while *Indra* and the gods took the part of *Bṛhaspati*. "Earth, shaken to her centre," appealed to *Brahmā*, who interposed and restored *Tārā* to her husband. She was delivered of a son which *Bṛhaspati* and *Soma* both claimed, but *Tārā*, at the command of *Brahmā* to tell the truth, declared *Soma* to be the father, and the child was named *Budha*. There is an extraordinary story in the *Matsya* and *Bhāgavata Purānas* of the *Rishis* having milked the earth through *Bṛhaspati*. (*See Vishnu Purāna*, I. pp. 188, 190) *Bṛhaspati* was father of *Bharadvāja* by *Mamatā*, wife of *Utathya*. (*See Bharadvāja*.) An ancient code of law bears the name of *Bṛhaspati*, and he is also represented as being the *Vyāsa* of the "fourth, *Dwāpara* age." There was a *Rishi* of the name in the second *Manwan-tara*, and one who was founder of an heretical sect. Other epithets of *Bṛhaspati* are *Jīva*, 'the living,' *Dīdivis*, 'the bright,' *Dhishana*, 'the intelligent,' and, for his eloquence, *Gish-pati*, 'lord of speech.'

BṚHAT-KATHĀ. A large collection of tales, the original of the *Kathā-sarit-sāgara* (q.v.).

BṚHAT-SANHITĀ. A celebrated work on astronomy by *Varāha Mihira*. It has been printed by *Kern* in the *Bibliotheca Indica*, who has also published a translation in *Jour. R. A. S.* for 1870 and following years.

BUDDHA. *Gotama Buddha*, the founder of Buddhism. *Vishnu's* ninth incarnation. *See Avatāra*.

BUDHA. 'Wise, intelligent.' The planet *Mercury*, son of *Soma*, the moon, by *Rohini*, or by *Tārā*, wife of *Bṛhaspati*. (*See Bṛhaspati*.) He married *Ilā*, daughter of the *Manu* *Vaivasvata*, and by her had a son, *Purūravas*. *Budha* was author of a hymn in the *Rig-veda*. (*See Ilā*.) From his parents he is called

Saumya and Raulineya. He is also called Praharshana, Rodhana, Tunga, and *Syāmānga*, 'black-bodied.' The intrigue of Soma with Tārā was the cause of a great quarrel, in which the gods and the Asuras fought against each other. Brahmā compelled Soma to give up Tārā, and when she returned to her husband she was pregnant. A son was born, who was so beautiful that *Brīhaspati* and Soma both claimed him. Tārā for a long time refused to tell his paternity, and so excited the wrath and nearly incurred the curse of her son. At length, upon the command of Brahmā, she declared Soma to be the father, and he gave the boy the name of Budha. This name is distinct from Buddha.

CHAITANYA-CHANDRODAYA. 'The rise of the moon of Chaitanya.' A drama in ten acts by Kavi-karna-pura. It is published in the *Bibliotheca Indica*. Chaitanya was a modern Vaishnava reformer, accounted an incarnation of *Kṛṣṇa*.

CHAITRA-RATHA. The grove or forest of Kuvera on Mandara, one of the spurs of Meru, it is so called from its being cultivated by the gandharva Chitra-ratha.

CHAKORA. A kind of partridge. A fabulous bird, supposed to live upon the beams of the moon.

CHAKRA-VARTĪ. A universal emperor, described by the *Vishnu Purāṇa* as one who is born with the mark of *Vishnu*'s discus visible in his hand; but, Wilson observes, "the grammatical etymology is, 'He who abides in or rules over an extensive territory called a Chakra.'"

CHĀKṢUṢĪ. The sixth Manu. See Manu.

CHAMPA. Son of *Prithu-lāksha*, a descendant of *Yayāti*, through his fourth son, Anu, and founder of the city of Champā.

CHAMPĀ, CHAMPĀVATĪ, CHAMPA-MĀLINĪ, CHAMPĀ-PURĪ. The capital city of the country of Anga. Traces of it still remain in the neighbourhood of Bhāgalpur. It was also called Mālinī, from its being surrounded with champaka trees as with a garland (*mālā*). It is said to have derived its name from Champa, its founder, but the abundant champaka trees may assert a claim to its designation.

CHĀMUNDĀ. An emanation of the goddess *Durgā*, sent forth from her forehead to encounter the demons *Chanda* and *Munda*. She is thus described in the *Mārkaṇḍeya Purāṇa* :—

“From the forehead of Ambikā (Durgā), contracted with wrathful frowns, sprang swiftly forth a goddess of black and formidable aspect, armed with a scimitar and noose, bearing a ponderous mace, decorated with a garland of dead corpses, robed in the hide of an elephant, dry and withered and hideous, with yawning mouth, and lolling tongue, and bloodshot eyes, and filling the regions with her shouts.” When she had killed the two demons, she bore their heads to Durgā, who told her that she should henceforth be known, by a contraction of their names, as Chāmunda.

CHĀNAKYA. A celebrated Brāhman, who took a leading part in the destruction of the Nandas, and in the elevation of Chandra-gupta to their throne. He was a great master of finesse and artifice, and has been called the Machiavelli of India. A work upon morals and polity called Chānakya Sūtra is ascribed to him. He is the chief character in the drama called Mudrārākshasa, and is known also by the names Vishnu-gupta and Kautilya. His maxims have been translated by Weber.

CHANDĀ, CHANDĪ. The goddess Durgā, especially in the form she assumed for the destruction of the Asura called Mahisha.

CHANDĪ-MĀHĀTMYA, CHANDIKĀ-MĀHĀTMYA. The same as the Chandīpātha.

CHANDĪPĀT, CHANDĪPĀTHA. A poem of 700 verses, forming an episode of the Mārkaṇḍeya Purāna. It celebrates Durgā's victories over the Asuras, and is read daily in the temples of that goddess. The work is also called Devīmāhātmya. It has been translated by Poley and by Burnouf.

CHANDRA. The moon, either as a planet or a deity. See Soma.

CHANDRA-GUPTA. This name was identified by Sir W. Jones with the Sandracottus or Sandrocyptus mentioned by Arrian and the other classical historians of Alexander's campaign; and somewhat later on as having entered into a treaty with Seleucus Nicator through the ambassador Megasthenes. The identification has been contested, but the chief writers on Indian antiquities have admitted it as an established fact, and have added confirmatory evidence from various sources, so that the identity admits of no reasonable doubt. This identification is of the utmost importance to Indian chronology; it is the

only link by which Indian history is connected with that of Greece, and everything in Indian chronology depends upon the date of Chandra-gupta as ascertained from that assigned to Sandracottus by the classical writers. His date, as thus discovered, shows that he began to reign in 315 B.C., and as he reigned twenty-four years, his reign ended in 291 B.C. Chandra-gupta is a prominent name in both Brāhmanical and Buddhist writings, and his accession to the throne is the subject of the drama *Mudrā-rākshasa*.

When Alexander was in India, he learned that a king named Xandrames reigned over the Prasii (*Prāchyas*) at the city of Palibothra, situated at the confluence of the Ganges and another river called Erranaboas (the Sone). At this time, Sandracottus was young, but he waged war against Alexander's captains, and he raised bands of robbers, with whose help he succeeded in establishing freedom in India.

Hindu and Buddhist writers are entirely silent as to Alexander's appearance in India, but they show that Chandra-gupta overthrew the dynasty of the Nandas, which reigned over Magadha, and "established freedom in India by the help of bands of robbers." He established himself at Pāṭali-putra, the capital of the Nandas, which is identical with the Greek Palibothra, and this has been shown to be the modern Patna. That town does not now stand at the confluence of two rivers, but the rivers in the alluvial plains of Bengal frequently change their courses, and a change in the channel of the Sone has been established by direct geographical evidence. There is a difficulty about Xandrames. This is no doubt the Sanskrit Chandramas, which some consider to be only a shorter form of the name Chandra-gupta, while others point out that the Greek references indicate that Xandrames was the predecessor of Sandracottus, rather than Sandracottus himself.

The dynasty of the Nandas that reigned over Magadha are frequently spoken of as the "nine Nandas," meaning apparently nine descents; but according to some authorities the last Nanda, named Mahā-padma, and his eight sons, are intended. Mahā-padma Nanda was the son of a Sūdra, and so by law he was a Sūdra himself. He was powerful and ambitious, cruel and avaricious. His people were disaffected; but his fall is represented as having been brought about by the Brāhman Chāṇakya.

Chandra-gupta was then raised to the throne and founded the Mauryan dynasty, the third king of which was the great Asoka, grandson of Chandra-gupta. The Brāhmins and Buddhists are widely at variance as to the origin of the Maurya family. The drama *Mudrā-rākshasa* represents Chandra-gupta as being related to Mahā-padma Nanda, and the commentator on the *Viṣṇu Purāṇa* says that he was a son of Nanda by a woman of low caste named Murā, wherefore he and his descendants were called Mauryas. This looks very like an etymological invention, and is inconsistent with the representation that the low caste of Nanda was one cause of his deposition, for were it true, the low-caste king would have been supplanted by one of still lower degree. On the other hand, the Buddhists contend that the Mauryas belonged to the same family as Buddha, who was of the royal family of the Sākya. The question of the identification of Sandracottus and Chandra-gupta has been discussed at length by Wilson in the preface to the *Mudrā-rākshasa* in his *Hindu Theatre*, and in the *Viṣṇu Purāṇa*, vol. iv. p. 185; also by Max Müller in his *History of Ancient Sanskrit Literature*.

CHANDRA-HĀSA. A prince of the south, who lost his parents soon after his birth, and fell into a state of destitution, but after going through a variety of adventures came to the throne. See Wheeler, vol. i. p. 522.

CHANDRA-KĀNTA 'The moon-stone' A gem or stone supposed to be formed by the congelation of the rays of the moon; a crystal is perhaps meant. It is supposed to exercise a cooling influence. So in the *Megha-dūta*—

“The moon’s white rays the smiling night illumine,
And on the moon-gem concentrated fall,
That hangs in woven nets in every hall,
Whence cooling dew upon the fair descend,
And life renewed to languid nature lend”

It is also called *Mani-chaka*.

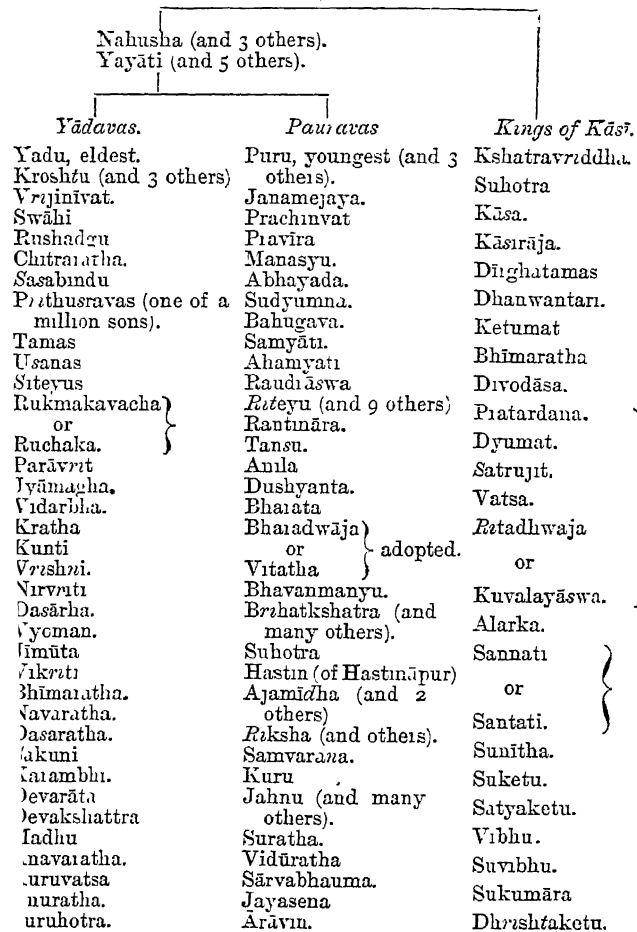
CHANDRA-KETU. 1. A son of Lakshmana. 2. A king of the city of Chakora. 3. A country near the Himālayas.

CHANDRA-VANSA. The Lunar race. The lineage or race which claims descent from the moon. It is divided into two great branches, the Yādavas and Pauravas, respectively descended from Yadu and Puru. Krishna belonged to the line of Yadu, and Dushyanta with the Kuru and Pāṇdu princes to

the line of Puru. The following is a list of the Lunar race as given in the Vishnu Purāṇa, but the authorities vary.—

THE LUNAR RACE.

Atri, the Rishi.
Soma, the Moon.
Budha, Mercury
Purūṇavas
Āyu, Āyus.



THE LUNAR RACE—*Continued.*

<i>Yādavas.</i>	<i>Pauravas</i>	<i>Kings of Kāśi.</i>
Ansu.	Avutāyus	Vainahotra
Satwata.	Akrodhana.	Bhārga
Andhaka (and 6 others).	Devātithi.	Bhārga-bhūmi.
Bhagamāna.	Riksha	
Vidūratha	Dilipa.	
Sūra.	Pratīpa.	
Sāmin.	Sāntanu (and 2 others).	
Pratikshattra.	Pāndu *	
Swavambhoja.	Dhṛitānāshtra }	
Hrudika.	Yudhi-shthira.	
Devamidhusha.	Parikshit.	
Sūra.	Janamejaya.	
Vasudeva (and 9 others)	Satānika	
Krishna and Bala-	Asvamedhadatta.	
rāma	Adhisimākrishna.	
(<i>Extinct.</i>)	Nichakru.	
	Ushna	
	Chitraratha.	
	Vrishnumat	
	Sushena.	
	Sunitha.	
	Richa.	
	Nrichakshush.	
	Sukhābala.	
	Pariplava.	
	Sunaya	
	Medhāvin.	
	Nripanjaya.	
	Mridu.	
	Tigma.	
	Bṛihadratha.	
	Vasudāna.	
	Satānika.	
	Udayana.	
	Ahīnara.	
	Khandapāni.	
	Nīramitra	
	Kshemaka	

CHĀYŪRA. A wrestler in the service of Kansa, who was killed by Krishna.

CHARAKA. A writer on medicine who lived in Vedic times. According to his own statement, he received the materials of his work from Agnivesa, to whom they were delivered by Ātreya. A legend represents him as an incarnation of the serpent Sesha. The work was translated into Arabic before the end of the eighth century. The text has been printed in India.

* See Table under Mahā-bhārata.

CHARAKA. One of the chief schools of the Yajur-veda.

CHARAKA-BRĀHMANA. A Brāhmana of the Black Yajur-veda.

CHARANA. A Vedic school or society. It is explained by a commentator as "a number of men who are pledged to the reading of a certain Śākhā of the Veda, and who have in this manner become one body."

CHĀRANAS. Panegyrists. The panegyrists of the gods.

CHARMANVATĪ. The river Chambal.

CHĀRU, CHĀRU-DEHA, CHĀRU-DESHNA, CHĀRU-GUPTA. Sons of Krishna and Rukminī.

CHĀRU-DATTA. The Brāhman hero of the drama *Mrichchhakatī*.

CHĀRU HĀSINĪ. 'Sweet smiler.' This epithet is used for Rukminī and for Lakshmanā, and perhaps for other wives of Krishna.

CHĀRU-MATĪ. Daughter of Krishna and Rukminī.

CHĀRVĀKA. 1. A Rākshasa, and friend of Dur-yodhana, who disguised himself as a Brāhman and reproached Yudhishtira for his crimes, when he entered Hastinā-pura in triumph after the great battle. The Brāhmans discovered the imposture and reduced Chārvāka to ashes with the fire of their eyes. 2. A sceptical philosopher who advocated materialistic doctrines. He probably lived before the composition of the Rāmāyana, and is perhaps identical with the Chārvāka of the Mahā-bhārata. His followers are called by his name.

CHATUR-VARNA. The four castes. See Varna.

CHEDI. Name of a people and of their country, the modern Chandail and Boglekhand. The capital was Sukti-matī, and among the kings of this country were Dama-ghosha and Sisu-pāla.

CHEKITĀNA. A son of Dhṛishṭa-ketu, Rāja of the Kekayas, and an ally of the Pāṇḍavas.

CHERA. A kingdom in the south of the peninsula, which was absorbed by its rival the Chola kingdom.

CHHANDAS, CHHANDO. Metre. One of the Vedāṅgas. The oldest known work on the subject is "the Chhandak-sūtra, ascribed to Pingala, which may be as old as the second century B.C." It is published in the *Bibliotheca Indica*. The subject is one to which great attention has been given by the Hindus from the earliest times.

CHHANDOGA. A priest or chanter of the Sāma-veda.

CHHĀNDOGYA. Name of a Upanishad of the Sāma-veda. (*See* Upanishad) It has been printed by Dr Roer, and it has been translated into English by Rājendra Lāl, and published in the *Bibliotheca Indica*. There is also another printed edition of the text. The Chhāndogya Upanishad consists of eight out of ten chapters of the Chhāndogya Brāhmaṇa; the first two chapters are yet wanting. This work is particularly distinguished by its rich store of legends regarding the gradual development of Brahmanical theology.

CHHĀYĀ. 'Shade.' A handmaid of the sun. Sanjñā, wife of the sun, being unable to bear the fervour of her lord, put her handmaid Chhāyā in her place. The sun, believing Chhāyā to be his wife, had three children by her—Sani, the planet Saturn, the Manu Sāvarni, and a daughter, the Tapatī river. As mother of Saturn, Chhāyā is known as Sami-prasū. The partiality which she showed for these children provoked Yama, the son of Sanjñā, and he lifted his foot to kick her. She cursed him to have his leg affected with sores and worms. This made it clear that she was not Sanjñā and mother of Yama, so the sun went in search of Sanjñā and brought her back. According to one Purāṇa, Chhāyā was a daughter of Visvakarma, and sister of Sanjñā, the wife of the sun.

CHINTĀ-MANI. 'The wish-gem.' A jewel which is supposed to have the power of granting all desires. The philosopher's stone. It is said to have belonged to Brahmā, who is himself called by this name. It is also called Divya-ratna.

CHIRA-JIVIN. 'Long-lived.' Gods or deified mortals, who live for long periods.

CHITRA-GUPTA. A scribe in the abodes of the dead, who records the virtues and vices of men. The recorder of Yama.

CHITRA-KŪTA. 'Bright-peak.' The seat of Vālmīki's hermitage, in which Rāma and Sītā both found refuge at different times. It is the modern Chitrakote, on the river Pisuni, about fifty miles south-east of Banda in Bundelkhand. It is a very holy place, and abounds with temples and shrines, to which thousands annually resort. "The whole neighbourhood is Rāma's country. Every headland has some legend, every cavern is connected with his name."—*Cust in "Calcutta Review."*

CHITRA-LEKHĀ. A picture Name of a nymph who was skilled in painting and in the magic art. She was the friend and confidante of Ūshā. *See* Ūshā.

CHITRĀNGADA. The elder son of King Sāntanu, and brother of Bhīshma. He was arrogant and proud, and was killed in early life in a conflict with a Gandharva of the same name.

CHITRĀNGADĀ. Daughter of King Chritra-vāhana of Mam-pura, wife of Arjuna and mother of Babhru-vāhana.

CHITRA-RATHA. 'Having a fine car.' The king of the Gandharvas. There are many others known by this name.

CHITRA-SENA. 1. One of the hundred sons of Dhritarāshtra 2. A chief of the Yakshas.

CHITRA-YAJNA. A modern drama in five acts upon the legend of Daksha. It is the work of a *Pandit* named Vaidyānātha Vāchaspati.

CHOLA. A country and kingdom of the south of India about Tanjore. The country was called Chola-mandala, whence comes the name Coromandel.

CHYĀVANA, CHYĀVĀNA. A sage, son of the *Rishi* Bhṛigu, and author of some hymns.

In the *Rig-veda* it is said that when "Chyavana had grown old and had been forsaken, the Aswins divested him of his decrepit body, prolonged his life, and restored him to youth, making him acceptable to his wife, and the husband of maidens." This story is thus amplified in the *Satapatha Brāhmaṇa*—The sage Chyavana assumed a shrivelled form and lay as if abandoned. The sons of Saryāta, a descendant of Manu, found this body, and pelted it with clods. Chyavana was greatly incensed, and to appease him Saryāta yoked his chariot, and taking with him his daughter Su-kanyā, presented her to Chyavana. The Aswins endeavoured to seduce her, but she remained faithful to her shrivelled husband, and under his direction she taunted them with being incomplete and imperfect, and consented to tell them in what respect they were deficient, if they would make her husband young again. They directed that he should bathe in a certain pond, and having done so, he came forth with the age that he desired. She then informed them that they were imperfect because they were excluded from a sacrifice the other gods were performing.

They departed and succeeded in getting admitted to join the other gods.

According to the *Māhā-bhārata*, Chyavana besought Indra to allow the Aswins to partake of the libations of soma. Indra replied that the other gods might do as they pleased, but he would not consent. Chyavana then commenced a sacrifice to the Aswins; the other gods were subdued, but Indra, in a rage, rushed with a mountain in one hand and his thunderbolt in another to crush Chyavana. The sage having sprinkled him with water and stopped him, "created a fearful open-mouthed monster called Mada, having teeth and grinders of portentous length, and jaws one of which enclosed the earth, the other the sky; and the gods, including Indra, are said to have been at the root of his tongue like fishes in the mouth of a sea monster." In this predicament "Indra granted the demand of Chyavana, who was thus the cause of the Aswins becoming drinkers of the soma."

In another part of the *Mahā-bhārata* he is represented as exacting many menial offices from King Kuska and his wife, but he afterwards rewarded them by "creating a magical golden palace," and predicted the birth of "a grandson of great beauty and heroism (*Parasu-rāma*)."

The *Mahā-bhārata*, interpreting his name as signifying 'the fallen,' accounts for it by a legend which represents his mother, *Pulomā*, wife of *Bhrigu*, as having been carried off by the demon *Puloman*. She was pregnant, and in her fright the child fell from her womb. The demon was softened, and let the mother depart with her infant.

The version of the story as told in the *Mahā-bhārata* and *Purānas* is that Chyavana was so absorbed in penance on the banks of the *Narmadā* that white ants constructed their nests round his body and left only his eyes visible. *Su-kanyā*, daughter of King *Saryāta*, seeing two bright eyes in what seemed to be an anthill, poked them with a stick. The sage visited the offence on *Saryāta*, and was appeased only by the promise of the king to give him *Su-kanyā* in marriage. Subsequently the Aswins, coming to his hermitage, compassionated her union with so old and ugly a husband as Chyavana, and tried to induce her to take one of them in his place. When their persuasions failed, they told her they were the physicians of the gods, and would

restore her husband to youth and beauty, when she could make her choice between him and one of them. Accordingly the three bathed in a pond and came forth of like celestial beauty. Each one asked her to be his bride, and she recognised and chose her own husband. Chyavana, in gratitude, compelled Indra to admit the Aswins to a participation of the soma ceremonial. Indra at first objected, because the Aswins wandered about among men as physicians and changed their forms at will. But Chyavana was not to be refused; he stayed the arm of Indra as he was about to launch a thunderbolt, and he created a terrific demon who was on the point of devouring the king of the gods when he submitted.

According to the *Mahā-bhārata*, Chyavana was husband of Ārushī or Su-kanyā and father of Aurva. He is also considered to be the father of Hārīta.

The name is Chyavāna in the *R̥g-veda*, but Chyavana in the *Brāhmaṇa* and later writings.

DADHYANCH, DADHĪCHA. (Dadhīcha is a later form.) A Vedic *R̥shi*, son of Atharvan, whose name frequently occurs. The legend about him, as it appears in the *R̥g-veda*, is that Indra taught him certain sciences, but threatened to cut off his head if he taught them to any one else. The Aswins prevailed upon Dadhyanch to communicate his knowledge to them, and, to preserve him from the wrath of Indra, they took off his own head and replaced it with that of a horse. When Indra struck off the sage's equine head the Aswins restored his own to him. A verse of the *R̥g-veda* says, "Indra, with the bones of Dadhyanch, slew ninety times nine *Vitras*," and the story told by the scholiast in explanation is, that while Dadhyanch was living on earth the Asuras were controlled and tranquillised by his appearance, but when he had gone to heaven, they overspread the whole earth. Indra inquired for Dadhyanch, or any relic of him. He was told of the horse's head, and when this was found in a lake near Kuru-kshetra, Indra used the bones as weapons, and with them slew the Asuras, or, as the words of the Vedic verse are explained, he "foiled the nine times ninety stratagems of the Asuras or *Vitras*." The story as afterwards told in the *Mahā-bhārata* and *Purāṇas* is that the sage devoted himself to death that Indra and the gods might be armed with his bones as more effective weapons than thunderbolts for the

destruction of Vritra and the Asuras. According to one account he was instrumental in bring about the destruction of "Daksha's sacrifice" *See* Daksha.

DAITYAS. Titans. Descendants from Diti by Kasyapa. They are a race of demons and giants, who warred against the gods and interfered with sacrifices. They were in turn victorious and vanquished. They and the Dānavas are generally associated, and are hardly distinguishable. As enemies of sacrifices they are called Kratu-dwishas.

DĀKINĪ. A kind of female imp or fiend attendant upon Kālī and feeding on human flesh. The *Dākinīs* are also called *Asra-pas*, 'blood drinkers.'

DAKSHA. 'Able, competent, intelligent.' This name generally carries with it the idea of a creative power. Daksha is a son of Brahmā; he is one of the Prajāpatis, and is sometimes regarded as their chief. There is a great deal of doubt and confusion about him, which of old the sage Parāśara could only account for by saying that "in every age Daksha and the rest are born and are again destroyed." In the *Rig-veda* it is said that "Daksha sprang from Aditi, and Aditi from Daksha." Upon this marvellous mutual generation Yāska in the *Nirukta* remarks, "How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other, and have derived their substance from each other." Roth's view is that Aditi is eternity, and that Daksha (spiritual power) is the male energy which generates the gods in eternity. In the *Satapatha Brāhmaṇa*, Daksha is identified with Prajāpati, the creator. As son of Aditi, he is one of the Ādityas, and he is also reckoned among the Viśwadevas.

According to the *Mahā-bhārata*, Daksha sprang from the right thumb of Brahmā, and his wife from that deity's left thumb. The *Purāṇas* adopt this view of his origin, but state that he married Prasūti, daughter of Priya-vrata, and grand-daughter of Manu. By her he had, according to various statements, twenty-four, fifty, or sixty daughters. The *Rāmāyana* and *Mahā-bhārata* agree in the larger number, and according to Manu and the *Mahā-bhārata* he gave ten of his daughters to Dharma and thirteen to Kasyapa, who became the mothers of gods and demons, men, birds, serpents, and all living things. Twenty-seven

were given in marriage to Soma, the moon, and these became the twenty-seven Nakshatras or lunar mansions. One of the daughters, named Satī, married Śiva, and killed herself in consequence of a quarrel between her husband and father. The Kāśī *Khaṇḍa* represents that she became a satī and burnt herself.

Another legend of the Mahā-bhārata and Purāṇas represents Daksha as being born a second time, in another Manvantara, as son of the Prachetasas and Mārishā, and that he had seven sons, "the allegorical persons Krodha, Tamas, Dama, Vikṛta, Angiras, Kardama, and Aswa." This second birth is said to have happened through his having been cursed to it by his son-in-law Śiva. Daksha was in a certain way, by his mother Mārishā, an emanation of Soma, the moon; and as twenty-seven of his daughters were married to that luminary, Daksha is sometimes referred to as being both the father and the offspring of the moon, thus reiterating the duality of his nature.

In the Hari-vansa Daksha appears in another variety of his character. According to this authority, Viṣṇu himself became Daksha, and formed numerous creatures, or, in other words, he became the creator. Daksha, the first of males, by virtue of yoga, himself took the form of a beautiful woman, by whom he had many fair daughters, whom he disposed of in marriage in the manner related by Manu and above stated.

An important event in the life of Daksha, and very frequently referred to, is "Daksha's sacrifice," which was violently interrupted and broken up by Śiva. The germ of this story is found in the Taittirīya Saṁhitā, where it is related that the gods, having excluded Rudra from a sacrifice, he pierced the sacrifice with an arrow, and that Pūshan, attempting to eat a portion of the oblation, broke his teeth. The story is found both in the Rāmāyana and Mahā-bhārata. According to the latter, Daksha was engaged in sacrifice, when Śiva in a rage, and shouting loudly, pierced the offering with an arrow. The gods and Asuras were alarmed and the whole universe quaked. The Rishis endeavoured to appease the angry god, but in vain. "He ran up to the gods, and in his rage knocked out the eyes of Bhaga with a blow, and, incensed, assaulted Pūshan with his foot and knocked out his teeth as he was eating the offer-

ing" The gods and *Rishis* humbly propitiated him, and when he was appeased "they apportioned to him a distinguished share in the sacrifice, and through fear resorted to him as their refuge." In another part of the same work the story is again told with considerable variation. Daksha instituted a sacrifice and apportioned no share to Rudra (*Śiva*). Instigated by the sage Dadhichi, the god hurled his blazing trident, which destroyed the sacrifice of Daksha and fell with great violence on the breast of Nārāyaṇa (*Vishṇu*). It was hurled back with violence to its owner, and a furious battle ensued between the two gods, which was not intermitted till Brahmā prevailed upon Rudra to propitiate Nārāyaṇa. That god was gratified, and said to Rudra, "He who knows thee knows me; he who loves thee loves me."

The story is reproduced in the *Purāṇas* with many embellishments. Daksha instituted a sacrifice to *Vishṇu*, and many of the gods repaired to it, but *Śiva* was not invited, because the gods had conspired to deprive him of sacrificial offerings. The wife of *Śiva*, the mountain goddess Umā, perceived what was going on. Umā was a second birth of Satī, daughter of Daksha, who had deprived herself of life in consequence of her father's quarrel with herself and her husband, *Śiva*. Umā urged her husband to display his power and assert his rights. So he created Vīra-bhadra, "a being like the fire of fate," and of most terrific appearance and powers. He also sent with him hundreds and thousands of powerful demigods whom he called into existence. A terrible catastrophe followed; "the mountains tottered, the earth shook, the winds roared, and the depths of the sea were disturbed." The sacrifice is broken up, and, in the words of Wilson, "Indra is knocked down and trampled on, Yama has his staff broken, Sarasvatī and the Mātṛis have their noses cut off, Mitra or Bhaga has his eyes pulled out, Pūshan has his teeth knocked down his throat, Chandra (the moon) is pummelled, Vahnī's (fire's) hands are cut off, Bhrigu loses his beard, the Brāhmins are pelted with stones, the Prajāpatis are beaten, and the gods and demigods are run through with swords or stuck with arrows." Daksha then, in great terror, propitiated the wrathful deity and acknowledged his supremacy. According to some versions, Daksha himself was decapitated and his head thrown into the fire. *Śiva* subsequently restored him and the

other dead to life, and as Daksha's head could not be found, it was replaced by that of a goat or ram. The Hari-vansa, in its glorification of Viṣṇu, gives a different finish to the story. The sacrifice was destroyed and the gods fled in dismay, till Viṣṇu intervened, and seizing Śiva by the throat, compelled him to desist and acknowledge his master.

"This," says Wilson, "is a legend of some interest, as it is obviously intended to intimate a struggle between the worshippers of Śiva and Viṣṇu, in which at first the latter, but finally the former, acquired the ascendancy."

Daksha was a lawgiver, and is reckoned among the eighteen writers of Dharma-sāstras.

The name Daksha was borne by several other persons.

DAKSHA-SĀVARNA. The ninth Manu. *See* Manu.

DĀKSHĀYANA. Connected with Daksha. A son or descendant of that sage.

DĀKSHĀYANĪ. A name of Aditi as daughter of Daksha.

DAKSHIVĀ. A present made to Brāhmins; the honorarium for the performance of a sacrifice. This is personified as a goddess, to whom various origins are assigned.

DAKSHIVĀCHĀRĪS. Followers of the right-hand form of Śākta worship. *See* Tantra.

DAMA. A son, or, according to the Viṣṇu Purāṇa, a grandson of King Marutta of the Solar race. He rescued his bride Su-manā from his rivals, and one of them, named Vapushmat, subsequently killed Marutta, who had retired into the woods after relinquishing his crown to his son. Dama in retaliation killed Vapushmat and offered his blood in the funeral rites of Marutta, while he made an oblation of part of the flesh, and with the rest fed the Brāhmins who were of Rākshasa descent.

DAMA-GHOSHA. King of Chedi and father of Śisu-pāla.

DAMAYANTĪ. Wife of Nala and heroine of the tale of Nala and Damayantī. She is also known by her patronymic Bhamī. *See* Nala.

DAMBHODBHAVA. A king whose story is related in the Mahā-bhārata as an antidote to pride. He had an overweening conceit of his own prowess, and when told by his Brāhmins that he was no match for Nara and Nārāyaṇa, who were living as ascetics on the Gandha-mādana mountain, he proceeded thither with his army and challenged them. They endeavoured to dis-

suade him, but he insisted on fighting. Nara then took a handful of straws, and using them as missiles, they whitened all the air, and penetrated the eyes, ears, and noses of the assailants, until Dambhodbhava fell at Nara's feet and begged for peace.

DĀMODARA. A name given to *Kṛishna* because his foster-mother tried to tie him up with a rope (*udānu*) round his belly (*udara*).

DĀNAVAS. Descendants from Danu by the sage Kasyapa. They were giants who warred against the gods. See *Daityas*.

DAVDA-DHARA. 'The rod-bearer.' A title of Yama, the god of death.

DANḌAKA. The aranya or forest of *Danḍaka*, lying between the Godāvarī and Narmadā. It was of vast extent, and some passages of the *Rāmāyana* represent it as beginning immediately south of the Yamunā. This forest is the scene of many of Rāma and Sītā's adventures, and is described as "a wilderness over which separate hermitages are scattered, while wild beasts and Rākshasas everywhere abound."

DANTA-VAKTRA. A Dānava king of Karūsha and son of Vṛddha-sarma. He took a side against *Kṛishna*, and was eventually killed by him.

DANU. A Dānava. Also the mother of the Dānavas. The demon Kabandha (q v).

DARADA. A country in the Hindu Kush, bordering on Kashmir. The people of that country, "the Durds, are still where they were at the date of the text (of the *Vishnu Purāna*) and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course above the Himālaya, just before it descends to India."—*Wilson*.

DARBAS. 'Tearers.' Rākshasas and other destructive demons.

DARDURA. Name of a mountain in the south; it is associated with the Malaya mountain in the *Mahā-bhārata*.

DARŚANA. 'Demonstration.' The *Shad-darsanas* or six demonstrations, *i.e.*, the six schools of Hindu philosophy. All these schools have one starting-point, *ex nihilo nihil fit*, and all have one and the same final object, the emancipation of the soul from future birth and existence, and its absorption into the supreme soul of the universe. These schools are :—

1. Nyāya, founded by the sage Gotama. The word *nyāya*

means propriety or fitness, the proper method of arriving at a conclusion by analysis. This school has been called the Logical School, but the term is applicable to its method rather than to its aims. It is also said to represent "the sensational aspect of Hindu philosophy," because it has "a more pointed regard to the fact of the five senses than the others have, and treats the external more frankly as a solid reality." It is the exoteric school, as the Vedānta is the esoteric.

2. Vaiseshika, founded by a sage named Kanāda, who lived about the same time as Gotama. It is supplementary to the Nyāya, and these two schools are classed together. It is called the Atomic School, because it teaches the existence of a transient world composed of aggregations of eternal atoms.

Both the Nyāya and Vaiseshika recognise a Supreme Being.

3. Sāṅkhya. The Sāṅkhya and Yoga are classed together because they have much in common, but the Sāṅkhya is atheistical, while the Yoga is theistical. The Sāṅkhya was founded by the sage Kapila, and takes its name from its numeral or discriminative tendencies. The Sāṅkhya-Kārikā, the text-book of this school, has been translated by Colebrooke and Wilson, and part of the aphorisms of Kapila were translated for the *Bibliotheca Indica* by the late Dr. Ballantyne.

4. Yoga. This school was founded by Patañjali, and from his name is also called Pātañjala. It pursues the method of the Sāṅkhya and holds with many of its dogmas, but it asserts the existence not only of individual souls, but of one all-pervading spirit, which is free from the influences which affect other souls.

5. Pūrva-mīmāṃsā. 6. Uttara-mīmāṃsā. The prior and later Mīmāṃsās. These are both included in the general term Vedānta, but the Pūrva-mīmāṃsā is commonly known as the Mīmāṃsā and the Uttara-mīmāṃsā as the Vedānta, 'the end or object of the Vedas.' The Pūrva-mīmāṃsā was founded by Jaimini, and the Uttara-mīmāṃsā is attributed to Vyāsa, the arranger of the Vedas. "The object of both these schools is to teach the art of reasoning with the express purpose of aiding the interpretation of the Vedas, not only in the speculative but the practical portion." The principal doctrines of the Vedānta (Uttara) are that "God is the omniscient and omnipotent cause of the existence, continuance, and dissolution of the universe. Creation is an act of his will, he is both the efficient and the material cause of the

world." At the consummation of all things all are resolved into him. He is "the sole-existent and universal soul," and besides him there is no second principle; he is *advaita*, 'without a second.' Sankarāchārya was the great apostle of this school.

The period of the rise of these schools of philosophy is uncertain, and is entirely a matter of inference, but they are probably later than the fifth century B.C. The Vedānta (Uttara-mīmāṃsā) is apparently the latest, and is supposed to have been evoked by the teachings of the Buddhists. This would bring it to within three or four centuries B.C. The other schools are to all appearance older than the Vedānta, but it is considered by some that all the schools show traces of Buddhist influences, and if so, the dates of all must be later. It is a question whether Hindu philosophy is or is not indebted to Greek teaching, and the later the date of the origin of these schools the greater is the possibility of Greek influence. Mr. Colebrooke, the highest authority on the subject, is of opinion that "the Hindus were in this instance the teachers, not the learners."

Besides the six schools, there is yet a later system known as the Paurāṇik and the Eclectic school. The doctrines of this school are expounded in the Bhagavad-gītā (q.v.).

The merits of the various schools have been thus summed up—
 "When we consider the six Darsanas, we shall find that one of them, the Uttara-mīmāṃsā, bears no title to be ranked by the side of the others, and is really little more than a mystical explanation of the practical injunctions of the Vedas. We shall also admit that the earlier Vedānta, very different from the school of Nihilists now existing under that name, was chiefly a controversial essay, seeking to support the theology of sacred writ, but borrowing all its philosophical portions from the Yoga school, the most popular at the time of its composition. Lastly, the Nyāya is little more than a treatise on logic, introducing the doctrines of the theistic Sāṅkhya; while the Vaiśeṣika is an essay on physics, with, it is true, the theory of atoms as its distinguishing mark, though even to this we feel inclined to refuse the imputation of novelty, since we find some idea of it lurking obscurely in the theory of subtle elements which is brought forward in Kapila's Sāṅkhya. In short, the basis of all Indian philosophy, if indeed we may not say the only system of philosophy really discovered in India, is the Sāṅkhya, and thus forms the basis

of the doctrines expounded in the Bhagavad-gītā.”—*Cockburn Thomson*.

Colebrooke's *Essays* are the great authorities on Hindu philosophy. Ballantyne has translated many of the original aphorisms, and he, Cockburn Thomson, Hall, Banerjea, and others have written on the subject.

DĀRUKA. *Kṛishna's* charioteer, and his attendant in his last days.

DASA-KUMĀRA-CHARITA. 'Tales of the ten princes,' by Śrī Dandī. It is one of the few Sanskrit works written in prose, but its style is so studied and elaborate that it is classed as a Kāvya or poem. The tales are stories of common life, and display a low condition of morals and a corrupt state of society. The text has been printed with a long analytical introduction by H. H. Wilson, and again in Bombay by Buhler. There is an abridged translation by Jacobs, also a translation in French by Fauche, and a longer analysis in vol. iv. of Wilson's works.

DASĀNANA. 'Ten faced' A name of Rāvana.

DASA-RATHA. A prince of the Solar race, son of Aja, a descendant of Ikshvāku, and king of Ayodhyā. He had three wives, but being childless, he performed the sacrifice of a horse, and, according to the Rāmāyana, the chief queen, Kausalyā, remained in close contact with the slaughtered horse for a night, and the other two queens beside her. Four sons were then born to him from his three wives. Kausalyā bore Rāma, Kaikeyī gave birth to Bharata, and Su-mitrā bore Lakshmana and Satru-ghna. Rāma partook of half the nature of Viṣṇu, Bharata of a quarter, and the other two shared the remaining fourth. The Rāmāyana, in explanation of this manifestation of Viṣṇu, says that he had promised the gods to become incarnate as man for the destruction of Rāvana. He chose Dasa-ratha for his human parent; and when that king was performing a second sacrifice to obtain progeny, he came to him out of the fire as a glorious being, and gave him a vessel full of nectar to administer to his wives. Dasa-ratha gave half of it to Kausalyā, and a fourth each to Su-mitrā and Kaikeyī. They all in consequence became pregnant, and their offspring partook of the divine nature according to the portion of the nectar each had drunk. There were several others of the name. See Rāma-chandra.

DASĀRHA, DĀSĀRHA. Prince of the Dasārhas, a title of Kṛishna. The Dasārhas were a tribe of Yādavas.

DASA-RŪPAKA. An early treatise on dramatic composition. It has been published by Hall in the *Bibliotheca Indica*.

DĀSAS 'Slaves.' Tribes and people of India who opposed the progress of the intrusive Āryans.

DASRAS. 'Beautiful' The elder of the two Aswins, or in the dual (Dasrau), the two Aswins.

DASYUS. In the Vedas they are evil beings, enemies of the gods and men. They are represented as being of a dark colour, and probably were the natives of India who contended with the immigrant Āryans. It has, however, been maintained that they were hermits and ascetics of Āryan race. In later times they are barbarians, robbers, outcasts, who, according to some authorities, descended from Visvāmītra.

DATTAKA-CHANDRIKĀ. A treatise on the law of adoption by Devana Bhaṭṭa. Translated by Sutherland.

DATTAKA-MĪMĀNSĀ. A treatise on the law of adoption by Nanda Paṇḍita. Translated by Sutherland.

DATTAKA-SIROMANĪ. A digest of the principal treatises on the law of adoption. Printed at Calcutta.

DATTĀTREYA. Son of Atri and Anasūyā. A Brāhman saint in whom a portion of Brahmā, Vishnu, and Siva, or more particularly Vishnu, was incarnate. He had three sons, Soma, Datta, and Dur-vāsas, to whom also a portion of the divine essence was transmitted. He was the patron of Kāta-vīrya, and gave him a thousand arms.

DĀYA-BHĀGA. 'Law of inheritance.' This title belongs especially to the treatise of Jīmūta Vāhana, current in Bengal. Translated by Colebrooke.

DĀYA-KRAMA-SANGRAHA. A treatise on the law of inheritance as current in Bengal, by Śrī Kṛṣṇa Tarkāṇkāra. Translated by Wynch.

DĀYA-TATVA. A treatise on the law of inheritance as current in Bengal, by Raghunandana Bhaṭṭācārya.

DEVĀ. (Nom. Devas = Deus, from the root *Dw*, to shine.) God. A deity. The gods are spoken of as thirty-three in number, eleven for each of the three worlds.

DEVAKA. Father of Devakī and brother of Ugrasena.

DEVAKĪ. Wife of Vasu-deva, mother of Kṛṣṇa and cousin of Kansa. She is sometimes called an incarnation of

Aditi, and is said to have been born again as *Prisnī*, the wife of King *Su-tapas*.

DEVALA. A Vedic *Rishi*, to whom some hymns are attributed. There are several men of this name, one was author of a code of law, another was an astronomer, and one the grandfather of *Pāṇini*.

DEVĀLĀ. Music, personified as a female.

DEVA-LOKA. The world of the gods, *i.e.*, *Swarga*, *Indra's* heaven.

DEVA-MĀTRI. 'Mother of the gods.' An appellation of *Aditi* (q.v.).

DEVA-RĀTA. 1. A royal *Rishi* of the Solar race, who dwelt among the *Videhas*, and had charge of *Siva's* bow, which descended to *Janaka* and was broken by *Rāma*. 2. A name given to *Sunah-sephas*.

DEVARSHIS. (*Deva-rishis*) *Rishis* or saints of the celestial class, who dwell in the regions of the gods, such as *Nārada*. Sages who have attained perfection upon earth and have been exalted as demigods to heaven.

DEVATĀ. A divine being or god. The name *Devatās* includes the gods in general, or, as most frequently used, the whole body of inferior gods.

DEVATĀDHYĀYA-BRĀHMANA. The fifth *Brāhmaṇa* of the *Sāma-veda*. The text has been edited by *Burnell*.

DEVAYĀNĪ. Daughter of *Sukra*, priest of the *Daityas*. She fell in love with her father's son, *Kaśapa*, son of *Bṛhaspati*, but he rejected her advances. She cursed him, and in return he cursed her, that she, a *Brāhmaṇ's* daughter, should marry a *Kshatriya*. *Devayānī* was companion to *Sarmishthā*, daughter of the king of the *Daityas*. One day they went to bathe, and the god *Vāyu* changed their clothes. When they were dressed, they began to quarrel about the change, and *Devayānī* spoke "with a scowl so bitter that *Sarmishthā* slapped her face, and pushed her into a dry well." She was rescued by King *Yayāti*, who took her home to her father. *Sukra*, at his daughter's vehement persuasion, demanded satisfaction from *Sarmishthā's* father, the *Daitya* king. He conceded *Devayānī's* demand, that upon her marriage *Sarmishthā* should be given to her for a servant. *Devayānī* married King *Yayāti*, a *Kshatriya*, and *Sarmishthā* became her servant. Subsequently *Yayāti* became

enamoured of Sarmishthā, and she bore him a son, the discovery of which so enraged Devayānī that she parted from her husband, and went home to her father, having borne two sons, Yadu and Turvasa or Turvasu. Her father, Sukra, cursed Yayāti with the infirmity of old age, but afterwards offered to transfer it to any one of Yayāti's sons who would submit to receive it. Yadu, the eldest, and progenitor of the Yādavas, refused, and so did all the other sons, with the exception of Sarmishthā's youngest son, Puru. Those who refused were cursed by their father, that their posterity should never possess dominion; but Puru, who bore his father's curse for a thousand years, succeeded his father as monarch, and was the ancestor of the Pāṇḍavas and Kauravas.

DEVĀ-YONI. 'Of divine birth.' A general name for the inferior gods, the Ādityas, Vasus, Viśvadevas, and others.

DEVĪ. 'The goddess,' or Mahā-devī, 'the great goddess,' wife of the god Śiva, and daughter of Himavat, *i e*, the Himālaya mountains. She is mentioned in the Mahā-bhārata under a variety of names, and with several of her peculiar characteristics, but she owes her great distinction to the Purāṇas and later works. As the Śakti or female energy of Śiva she has two characters, one mild, the other fierce, and it is under the latter that she is especially worshipped. She has a great variety of names, referable to her various forms, attributes, and actions, but these names are not always used accurately and distinctively. In her milder form she is Umā, 'light,' and a type of beauty; Gaurī, 'the yellow or brilliant,' Pārvatī, 'the mountaineer,' and Haimavatī, from her parentage; Jagan-mātā, 'the mother of the world;' and Bhavānī. In her terrible form she is Durgā, 'the inaccessible;' Kālī and Śyāmā, 'the black,' Chandī and Chandīkā, 'the fierce,' and Bhairavī, 'the terrible.' It is in this character that bloody sacrifices are offered to her, that the barbarities of the Durgā-pūjā and Charak-pūjā are perpetrated in her honour, and that the indecent orgies of the Tāntrikas are held to propitiate her favours and celebrate her powers. She has ten arms, and in most of her hands there are weapons. As Durgā she is a beautiful yellow woman, riding on a tiger in a fierce and menacing attitude. As Kālī or Kālīkā, 'the black,' "she is represented with a black skin, a hideous and terrible countenance, dripping with blood, encircled with snakes, hung round with skulls and human heads, and in all respects resem-

bling a fury rather than a goddess." As Vindhya-vāsinī, 'the dweller in the Vindhyas,' she is worshipped at a place of that name where the Vindhyas approach the Ganges, near Mirzapur, and it is said that there the blood before her image is never allowed to get dry. As Mahā-māyā she is the great illusion.

The *Chandī-māhātmya*, which celebrates the victories of this goddess over the Asuras, speaks of her under the following names:—1. Durgā, when she received the messengers of the Asuras. 2. Dasa-bhujā. 'Ten-armed,' when she destroyed part of their army. 3. Sinha-vāhinī. 'Riding on a lion,' when she fought with the Asura general Rakta-vīja. 4. Mahisha-mardini. 'Destroyer of Mahisha,' an Asura in the form of a buffalo. 5. Jagad-dhātṛ. 'Fosterer of the world,' when she again defeated the Asura army. 6. Kālī. 'The black.' She killed Rakta-vīja. 7. Mukta-keśī. 'With dishevelled hair.' Again defeats the Asuras. 8. Tārā. 'Star.' She killed Sumbha. 9. Chhinna-mastakā. 'Decapitated,' the headless form in which she killed Nisumbha. 10. Jagad-gaurī. 'World's fair one,' as lauded by the gods for her triumphs. The names which Devī obtains from her husband are:—Babhravī (Babhrū), Bhagavatī, Īśānī, Īswarī, Kālanjarī, Kapālinī, Kausikī, Kirātī, Maheswarī, Mrdū, Mrdānī, Rudrānī, Sarvānī, Sivā, Tryambakī. From her origin she is called Adri-jā and Giri-jā, 'mountain-born;' Ku-jā, 'earth-born;' Daksha-jā, 'sprung from Daksha.' She is Kanyā, 'the virgin,' Kanyā-kumārī, 'the youthful virgin;' and Ambikā, 'the mother,' Avarā, 'the youngest;' Anantā and Nityā, 'the everlasting,' Āryā, 'the revered;' Vijayā, 'victorious;' Rudhī, 'the rich;' Satī, 'virtuous,' Dakṣiṇā, 'right-handed,' Pingā, 'tawny, dark;' Karburī, 'spotted,' Bhramarī, 'the bee;' Kotarī, 'the naked;' Karṇa-motī, 'pearl-eared;' Padma-lāñchanā, 'distinguished by a lotus,' Sarva-mangalā, 'always auspicious;' Sākam-bharī, 'nourisher of herbs;' Siva-dūtī, 'Siva's messenger;' Sinha-rathī, 'riding on a lion.' As addicted to austerities she is Aparṇā and Kātyāyanī. As Bhūta-nāyikī she is chief or leader of the goblins, and as Gana-nāyikī, the leader of the Ganas. She is Kāmākṣī, 'wanton-eyed;' and Kāmākhyā, 'called by the name of Kāma, desire.' Other names, most of them applicable to her terrible forms, are Bhadrakālī, Bhīma-devī, Chāmundā, Mahā-kālī, Mahānnūrī, Mahāsuri,

Mātangī, Rajasī, 'the fierce;' and Rakta-dantī, 'red or bloody toothed.'

DEVĪ BHĀGAVATA PURĀNA. A *Saiva Purāna*, which is by some placed among the eighteen *Purānas* instead of the *Śrī Bhāgavata*, which is devoted to *Vishnu*. This is devoted to the worship of the *Saktis*.

DEVĪ MĀHĀTMYA. 'The greatness of Devī.' A poem of 700 verses, which celebrates the triumphs of Devī over various *Asuras*. It is the text-book of the worshippers of Devī, and is read daily in her temples. It is an episode of the *Mārkaṇḍeya Purāna*, and is also called *Chandipāṭha*.

DHANA-DA. 'Giver of wealth.' Kuvera, the god of riches.

DHANAN-JAYA. 'Conqueror of riches.' A title of Arjuna and of several others.

DHANANJAYA VIJAYA. 'Victories of Dhananjaya' (Arjuna). A drama in one act on the exploits of Arjuna when in the service of the Rāja Virāṭa.

DHĀNA-PATI. 'Lord of wealth' Kuvera.

DHANESWARA. 'Lord of wealth,' *i.e.*, Kuvera.

DHANUR-VEDA. The science of archery, the military art.

DHANWANTARI. 1. Name of a Vedic deity to whom offerings at twilight were made in the north-east quarter. 2. The physician of the gods, who was produced at the churning of the ocean. He was a teacher of medical science, and the *Ayurveda* is attributed to him. In another birth he was son of Dīrghatamas, and his "nature was exempt from human infirmities, and in every existence he had been master of universal knowledge." He is called also *Sudhā-pāni*, 'carrying nectar in his hands,' and *Amṛita*, 'the immortal.' Other physicians seem to have had the name applied to them, as *Bhela*, *Divo-dāsa*, and *Pālakāpya*. 3. A celebrated physician, who was one of "the nine gems" of the court of Vikrama. *See Nava-ratna*.

DHARA-VĪ. The earth. The wife of *Parasu-rāma*.

DHARMA, DHARMA-RĀJA. 'Justice.' A name of Yama, the judge of the dead.

DHARMA. An ancient sage, sometimes classed among the *Prajāpatis*. He married thirteen (or ten) of the daughters of Daksha, and had a numerous progeny; but all his children "are manifestly allegorical, being personifications of intelligences and virtues and religious rites, and being therefore appropriately

wedded to the probable authors of the Hindu code of religion and morals, or the equally allegorical representation of that code, Dharma, moral and religious duty.”—*Wilson*.

DHARMA-PUTRA. ‘Son of Dharma.’ A name of Yudhi-shthira.

DHARMĀRANYA. A sacred grove. 1. A forest in Madhyadesa into which Dharma retired. 2. A city mentioned in the Rāmāyana as founded by Amūrta-rajās, son of Kusa.

DHARMA-RĀJA. 1. Yama, king of the dead. 2. A title of Yudhi-shthira, who was mythically a son of Yama.

DHARMA-SĀSTRA. A law-book or code of laws. This term includes the whole body of Hindu law, but it is more especially applicable to the laws of Manu, Yājñavalkya, and other inspired sages who first recorded the *Smṛiti* or “recollections” of what they had received from a divine source. These works are generally in three parts:—(1.) Āchāra, rules of conduct and practice; (2.) Vyavahāra, judicature, (3.) Prāyaschitta, penance.

The inspired lawgivers are spoken of as being eighteen in number, but the names of forty-two old authorities are mentioned. Manu and Yājñavalkya stand apart by themselves at the head of these writers. After them the eighteen other inspired sages are recognised as the great authorities on law, and the works ascribed to them are still extant, either wholly or partially, or in an abridged form.—(1.) Atri, (2.) Viṣṇu; (3.) Hārīta, (4.) Usanas, (5.) Angiras; (6.) Yama, (7.) Āpastamba; (8.) Samvarta; (9.) Kātyāyana; (10.) Bṛihaspati; (11.) Parāśara; (12.) Vyāsa, (13, 14.) Śankha and Likhita, whose joint treatise is frequently quoted; (15.) Daksha; (16.) Gotama; (17.) Sātātapa; (18.) Vasishtha. But there are others who are more frequently cited than many of these, as Nārada, Bhrigu, Marīchi, Kasyapa, Viśwamitra, and Baudhāyana. Other names that are met with are Pulastya, Gārgya, Paiṅhīnasi, Sumantu, Lokākshi, Kuthumi, and Dhaumya. The writings of some of these lawgivers have appeared in different forms, and are referred to with the descriptive epithets of *Vṛiddha*, ‘old;’ *Bṛihat*, ‘great;’ and *Laghu*, ‘light or small.’

A general collection of the *Smṛitis* or Dharma-sāstras has been printed in Calcutta under the title of Dharma-sāstra-sangraha, by Jīvananda.

DHARMA-SĀVARNI. The eleventh Manu. *See* Manu.

DHARMA-SŪTRAS. The Sāmāyāchārīka Sūtras are so called because they had among them maxims of a legal nature.

DHARMA-VYĀDHA. 'The pious huntsman.' This man is represented in the Mahā-bhārata as living by selling the flesh of boars and buffaloes, and yet as being learned in the Vedas and in all the knowledge of a Brāhman. This is accounted for by his having been a Brāhman in a former birth, and cursed to this vile occupation for having wounded a Brāhman when hunting.

DHĀTRI. 'Maker, creator.' In the later hymns of the *Rig-veda*, Dhātri is a deity of no very defined powers and functions, but he is described as operating in the production of life and the preservation of health. He promotes generation, brings about matrimony, presides over domestic life, cures diseases, heals broken bones, &c. He is said to "have formed the sun, moon, sky, earth, air, and heaven *as before*." He appears also as one of the Ādityas, and this character he still retains. In the later mythology he is identified with Prajāpati or Brahmā the creator, and in this sense of "maker" the term is used as an epithet of Vishnu and Krishna. Sometimes he is a son of Brahmā.

DHAUMYA. 1. The younger brother of Devala and family priest of the Pāṇḍavas. There are several others of the same name. 2. Author of a work on law.

DHENUKA. A demon killed by Bala-rāma. Krishna and Bala-rāma, as boys, picked some fruit in a grove belonging to Dhenuka, when he took the form of an ass, and running to the spot began to kick Bala-rāma. The young hero seized him by the heels, whirled him round till he was dead, and cast his carcass on to the top of a palm-tree. Several of his companions who ran to his assistance were treated in the same way, so that "the trees were laden with dead asses."

DHRISHTA-DYUMNA. Brother of Draupadī, and commander-in-chief of the Pāṇḍava armies. He killed, somewhat unfairly in combat, Drona, who had beheaded his father, and he in his turn was killed by Drona's son, Aswatthāman, who stamped him to death with his feet as he lay asleep.

DHRISHTA-KETU. 1. A son of Dhrishta-dyumna. 2. A son of Sisu-pāla, king of Chedi, and an ally of the Pāṇḍa-

vas. 3. A king of the Kekayas, also an ally of the Pāṇḍavas.
4. Son of Satyadhriti. 5. Son of Nṛga.

DHRITA-RĀSHTRA. 1. The eldest son of Vichitra-vīrya or Vyāsa, and brother of Pāṇḍu. His mother was Ambikā. He married Gāndhārī, and by her had a hundred sons, the eldest of whom was Dur-yodhana. Dhrīta-rāshtra was blind, and Pāṇḍu was affected with a disease supposed, from his name, "the pale," to be a leprous affection. The two brothers in turn renounced the throne, and the great war recorded in the Mahā-bhārata was fought between their sons, one party being called Kauravas, from an ancestor, Kuru, and the other Pāṇḍavas, from their father Pāṇḍu. Dhrīta-rāshtra and his wife were burned in a forest fire. (See Mahā-bhārata.) 2. An enormous serpent of many heads and immense strength.

DHRUVA. The polar star. According to the Vishnu Purāṇa, the sons of Manu Swāyam-bhuva were Priya-vrata and Uttānapāda. The latter had two wives; the favourite, Suruchi, was proud and haughty; the second, Sunīti or Sūnītā, was humble and gentle. Suruchi had a son named Uttama, and Sunīti gave birth to Dhruva. While quite a child Dhruva was contemptuously treated by Suruchi, and she told him that her own son Uttama would alone succeed to the throne. Dhruva and his mother submitted, and he declared that he wished for no other honours than such as his own actions should acquire. He was a Kshatriya, but he joined a society of Rishis, and becoming a Rishi himself, he went through a rigid course of austerities, notwithstanding the efforts of Indra to distract him. At the end he obtained the favour of Vishnu, who raised him to the skies as the pole-star. He has the patronymic Auttānapādi, and he is called Grahādhāra, 'the stay or pivot of the planets.'

DHŪMA-VARNA 'Smoke coloured.' A king of the serpents. A legend in the Hari-vansa relates that Yadu, the founder of the Yādava family, went for a trip of pleasure on the sea, where he was carried off by Dhūma-varna to the capital of the serpents. Dhūma-varna married his five daughters to him, and from them sprang seven distinct families of people.

DHUNDHU An Asura who harassed the sage Uttanka in his devotions. The demon hid himself beneath a sea of sand,

but was dug out and killed by King Kuvalayāśwa and his 21,000 sons, who were undeterred by the flames which checked their progress, and were all killed but three. This legend probably originated from a volcano or some similar phenomenon. From this exploit Kuvalayāśwa got the name of Dhundhu-māra, 'slayer of Dhundhu.'

DHUNDHU-MĀRA. *See* Dhundhu and Kuvalayāśwa.

DHŪR-JATĪ. 'Having heavy matted locks.' A name of Rudra or Śiva.

DHŪRTA-NARTAKA. 'The rogue actors' A farce in two parts by Sāma Rāja Dikshita. "The chief object of this piece is the ridicule of the Śaiva ascetics"

DHŪRTA-SAMĀGAMA. 'Assemblage of rogues.' A comedy by Sekhara or Jyotir Īswara. "It is somewhat indelicate, but not devoid of humour." It has been translated into French by Schoebel.

DIG-AMBARA. 'Clothed with space' A naked mendicant A title of Śiva

DIG-GAJAS. The elephants who protect the eight points of the compass:—(1.) Arāvata, (2.) Pundarika; (3.) Vāmana; (4.) Kumuda; (5.) Anjana; (6.) Pushpa-danta, (7.) Sarva-bhauma, (8.) Su-pratika.

DIG-VIJAYA. 'Conquest of the regions (of the world).'

1. A part of the Mahā-bhārata which commemorates the conquests effected by the four younger Pāṇḍava princes, and in virtue of which Yudhi-shthira maintained his claim to universal sovereignty
2. A work by Sankarāchārya in support of the Vedānta philosophy, generally distinguished as Śankara Dig-vijaya

DIK-PĀLA. 'Supporters of the regions' The supporters of the eight points of the compass. *See* Dig-gaja.

DILĪPA. Son of Ansumat and father of Bhagiratha. He was of the Solar race and ancestor of Rāma. On one occasion he failed to pay due respect to Surabhi, the 'cow of fortune,' and she passed a curse upon him that he should have no offspring until he and his wife Su-dakṣmā had carefully tended Surabhi's daughter Nandinī. They obediently waited on this calf Nandinī, and Dilipa once offered his own life to save hers from the lion of Śiva. In due time the curse was removed, and a son, Raghu, was born to them. This story is

told in the Raghu-vansa. There was another prince of the name *See* Khaṭwāṅga.

DĪRGHA-SRAVAS. Son of Dīrgha-tamas, and therefore a *Rishi*, but as in a time of famine he took to trade for a livelihood, the *Rig-veda* calls him “the merchant.”

DĪRGHA-TAMAS, DĪRGHA-TAPAS. ‘Long darkness’ A son of Kāśī-rāja, according to the Mahā-bhārata, of Uchāthya, according to the *Rig-veda*; and of Utathya and Mamatā in the Purāṇas. His appellations of Auchathya and Māmateya favour the latter parentage. He was born blind, but is said to have obtained sight by worshipping Agni (*R. V.* iii. 128). He was father of Kakshivat and Dhanwantari; and he is said (in the *V. P.*) to have had five children by Su-deshnā, wife of Bali, viz., the countries Anga, Banga, Kalinga, Puṇḍra, and Suhma.

DITI. A goddess or personification in the Vedas who is associated with Aditi, and seems to be intended as an antithesis or as a complement to her.

In the Rāmāyana and in the Purāṇas she is daughter of Daksha, wife of Kasyapa, and mother of the Daityas. The Vishnu Purāṇa relates that having lost her children, she begged of Kasyapa a son of irresistible prowess, who should destroy Indra. The boon was granted, but with this condition: “If, with thoughts wholly pious and person entirely pure, you carefully carry the babe in your womb for a hundred years.” She assiduously observed the condition; but Indra knew what was preparing for him. So he went to Diti and attended upon her with the utmost humility, watching his opportunity. In the last year of the century, Diti retired one night to rest without washing her feet. Indra then with his thunderbolt divided the embryo in her womb into seven portions. Thus mutilated, the child cried bitterly, and Indra being unable to pacify it, became angry, and divided each of the seven portions into seven, thus forming the swift-moving deities called Maruts, from the words, ‘Mā-rodih,’ ‘Weep not,’ which Indra used to quiet them.

DIVO-DĀSA. 1. A pious liberal king mentioned in the *Rig-veda*, for whom it is said that Indra demolished a hundred stone cities, meaning perhaps the mythological aerial cities of the Asuras. 2. A Brāhman who was the twin-brother of Ahalyā. He is represented in the Veda as a “very liberal sacrificer,”

and as being delivered by the gods from the oppressor Sambara. He is also called Atithi-gwa, 'he to whom guests should go.' 3. A king of Kāśī, son of Bhīma-ratha and father of Pratardana. He was attacked by the sons of King Vita-havya and all his sons were slain. His son Pratardana (q v) was born to him through a sacrifice performed by Bharadvāja. He was celebrated as a physician and was called Dhanwantari.

DRAUPADĪ. Daughter of Drupada, king of Panchāla, and wife of the five Pāṇḍu princes. Draupadī was a damsel of dark complexion but of great beauty, "as radiant and graceful as if she had descended from the city of the gods." Her hand was sought by many princes, and so her father determined to hold a swayam-vara and allow her to exercise her own choice in the selection of a husband. The swayam-vara was proclaimed, and princes assembled from all parts to contend in the lists for the hand of the princess, for although in such contests the lady was entitled to exercise her swayam-vara or own choice, it generally followed that the champion of the arena became her husband. Most astonishing feats of arms were performed, but Arjuna outshone all by his marvellous use of the bow, and he became the selected bridegroom. When the five brothers returned to the house where their mother, Kuntī, was staying, they told her that they had made a great acquisition, and she told them to share it among them. These words raised a great difficulty, for if they could not be adroitly evaded they must be obeyed. The sage Vyāsa settled the matter by saying, "The destiny of Draupadī has already been declared by the gods; let her become the wife of all the brethren." So she became their common wife, and it was arranged that she should stay successively two days in the house of each, and that no one of them but the master of the house should enter it while she was there. Arjuna was her favourite, and she showed her jealousy when he married Su-bhadrā. In the great gambling match which the eldest brother, Yudhi-shthira, played at Hastinā-pura against his cousins, the Kauvaras, he lost his all—his kingdom, his brothers, himself, and their wife Draupadī. So she became a slave, and Duryodhana called her to come and sweep the room. She refused, and then Duh-sāsana dragged her by the hair into the pavilion before all the chieftains, and tauntingly told her that she was a slave girl, and had no right to

complain of being touched by men. He also abused her and tore off her veil and dress, while Dur-yodhana invited her to sit on his thigh. Krishna took compassion upon her, and restored her garments as fast as they were torn. She called vehemently upon her husbands to save her, but they were restrained by Yudhi-shthira. Bhīma was in a rage of passion; he was prevented from action; but he vowed in loud words that he would drink the blood of Duh-sāsana and smash the thigh of Dur-yodhana in retaliation of these outrages, which vows he eventually fulfilled. Draupadī vowed that her hair should remain dishevelled until Bhīma should tie it up with hands dripping with the blood of Duh-sāsana. The result of the gambling match was that the Pāṇḍavas, with Draupadī, went into exile for twelve years, and were to dwell quite incognito during another year. The period of thirteen years being successfully completed, they were at liberty to return. Twelve years of exile were passed in the jungle, and in the course of this period Jayad-ratha, king of Sindhu, came to the house of the Pāṇḍavas while they were out hunting. He was courteously received by Draupadī, and was fascinated by her charms. He tried to induce her to elope with him, and when he was scornfully repulsed, he dragged her to his chariot and drove off with her. When the Pāṇḍavas returned and heard of the rape, they pursued Jayad-ratha, and pressed him so close that he put down Draupadī, and endeavoured to escape alone. Bhīma resolved to overtake and punish him; and although Yudhi-shthira pleaded that Jayad-ratha was a kinsman, and ought not to be killed, Draupadī called aloud for vengeance, so Bhīma and Arjuna continued the pursuit. Bhīma dragged Jayad-ratha from his car, kicked and beat him till he was senseless, but spared his life. He cut off all Jayad-ratha's hair except five locks, and made him publicly acknowledge that he was a slave. Draupadī's revenge was then slaked, and Jayad-ratha was released at her intercession. In the thirteenth year, in which her husbands and she were to live undiscovered, they entered the service of the king of Virāṭa, and she, without acknowledging any connection with them, became a waiting-maid to the queen. She stipulated that she should not be required to wash feet or to eat food left by others, and she quieted the jealous fears which her beauty excited in the queen's mind by represent-

ing that she was guarded by five Gandharvas, who would prevent any improper advances. She lived a quiet life for a while, but her beauty excited the passions of Kichaka, the queen's brother, who was commander-in-chief, and the leading man in the kingdom. His importunities and insults greatly annoyed her, but she met with no protection from the queen, and was rebuked for her complaints and petulance by Yudhi-shthira. Her spirit of revenge was roused, and she appealed as usual to Bhīma, whose fiery passions she well knew how to kindle. She complained of her menial position, of the insults she had received, of the indifference of her husbands, and of the base offices they were content to occupy. Bhīma promised revenge. An assignation was made with Kichaka which Bhīma kept, and he so mangled the unfortunate gallant that all his flesh and bones were rolled into a ball, and no one could discover the manner of his death. The murder was attributed to Draupadī's Gandharvas, and she was condemned to be burnt on Kichaka's funeral pile. Then Bhīma disguised himself, and tearing up a tree for a club, went to her rescue. He was supposed to be the Gandharva, and every one fled before him. He released Draupadī, and they returned to the city by different ways. After the term of exile was over, and the Pāṇavas and she were at liberty to return, she was more ambitious than her husbands, and complained to Kṛṣṇa of the humility and want of resolution shown by Yudhi-shthira. She had five sons, one by each husband—Prati-vindhya, son of Yudhi-shthira; Sruta-soma, son of Bhīma; Sruta-kīrti, son of Arjuna, Satānika, son of Nakula, and Sruta-karman, son of Saha-deva. She with these five sons was present in camp on the eighteenth and last night of the great battle, while her victorious husbands were in the camp of the defeated enemy. Aswatthāman with two companions entered the camp of the Pāṇavas, cut down these five youths, and all whom they found. Draupadī called for vengeance upon Aswatthāman. Yudhi-shthira endeavoured to moderate her anger, but she appealed to Bhīma. Arjuna pursued Aswatthāman, and overtook him, but he spared his life after taking from him a celebrated jewel which he wore as an amulet. Arjuna gave this jewel to Bhīma for presentation to Draupadī. On receiving it she was consoled, and presented the jewel to Yudhi-shthira as the head of the family. When her husbands retired from the world and went

on their journey towards the Himālayas and Indra's heaven, she accompanied them, and was the first to fall on the journey. See Mahā-bhārata.

Draupadi's real name was *Krishnā*. She was called Draupadi and Yājña-senī, from her father; Pārshatī, from her grandfather *Prishata*; Pāñchālī, from her country; Sarindhrī, 'the maid-servant' of the queen of Virāṭa; Panchamī, 'having five husbands,' and Nitya-yauvanī, 'the ever-young.'

DRĀVIDA. The country in which the Tamil language is spoken, extending from Madras to Cape Comorin. According to Manu, the people of this country were originally Kshatriyas, but sank to the condition of Sūdras from the extinction of sacred rites and the absence of Brāhmans. As applied to the classification of Brāhmans it has a much wider application, embracing Gujarāt, Mahā-rāshṭra, and all the south.

DRISHADWATĪ. A common female name. 1. The wife of King Divo-dāsa. 2. A river forming one of the boundaries of Brah-māvarta, perhaps the Kāgar before its junction with the Sarsuti.

DRONA. 'A bucket.' A Brāhman so named from his having been generated by his father, Bharadvāja, in a bucket. He married Kripā, half-sister of Bhīshma, and by her was father of Aswatthāman. He was āchārya, or teacher of the military art, both to the Kaurava and Pāṇḍava princes, and so he was called Dronāchārya. He had been slighted by Drupada, king of Panchāla, and became his enemy. Through the instrumentality of the Pāṇḍavas he made Drupada prisoner, and took from him half of his kingdom; but he spared his life and gave him back the other half of his country. But the old animosity rankled, and ended in the death of both. In the great war Drona sided with the Kauravas, and after the death of Bhīshma he became their commander-in-chief. On the fourth day of his command he killed Drupada, and in his turn he was unfairly slain in combat by Dhrishṭa-dyumna, who had sworn to avenge his father's death. In the midst of this combat Drona was told that his son was dead, which so unnerved him that he laid down his arms and his opponent decapitated him. But Drona was a Brāhman and an Āchārya, and the crime of killing him was enormous, so it is glossed over by the statement that Drona "transported himself to heaven in a glittering state like the sun, and Dhrishṭa-dyumna decapitated merely his life-

less body" Drona was also called Kūta-ja. The common meaning of Kūta is 'mountain-top,' but one of its many other meanings is 'water-jar.' His patronymic is Bhāradwāja.

DRUHYU. Son of Yayāti, by Sarmishthā, daughter of the Daitya king Vṛisha-parvan. He refused to exchange his youth for the curse of decrepitude passed upon his father, and in consequence Yayāti cursed him that his posterity should not possess dominion. His father gave him a part of his kingdom, but his descendants became "princes of the lawless barbarians of the north."

DRUPADA. King of Panchāla and son of Pṛishata. Also called Yajna-sena. He was schoolfellow of Drona, the preceptor of the Kaurava and Pāṇḍava princes, and he mortally offended his former friend by repudiating his acquaintance. Drona, in payment of his services as preceptor, required his pupils to make Drupada prisoner. The Kauravas attacked him and failed, but the Pāṇḍavas took Drupada captive and occupied his territory. Drona spared his life and restored the southern half of his kingdom to him. Drupada returned home burning for revenge, and, to procure it, he prevailed upon two Brāhmins to perform a sacrifice, by the efficacy of which he obtained two children, a son and a daughter, who were called "the altar-born," because they came forth from the sacrificial fire. These children were named Dhrishṭa-dyumna and Kṛishnā, but the latter is better known by her patronymic Draupadī. After she had chosen Arjuna for her husband at her swayam-vara, and she had become, with Drupada's consent, the wife of the five Pāṇḍavas, he naturally became the ally of his sons-in-law. He took an active part in the great battle, and on the fourteenth day he was killed and beheaded by Drona, who on the following day was killed by Dhrishṭa-dyumna, the son whom Drupada had obtained for wreaking his vengeance on Drona. Besides the two children mentioned, Drupada had a younger son named Sikhandin and a daughter Sikhandini.

DUH-SALĀ. The only daughter of Dhṛita-rāshṭra and wife of Jayad-ratha.

DUH-SĀSANA. 'Hard to rule.' One of the hundred sons of Dhṛita-rāshṭra. When the Pāṇḍavas lost their wife Draupadī in gambling with Dur-yodhana, Duh-sāsana dragged her forward by the hair and otherwise ill-used her. For this outrage Bhīma vowed he would drink his blood, a vow which he afterwards performed on the sixteenth day of the great battle.

DUR-GA. A commentator on the Nirukta.

DUR-GĀ. 'Inaccessible.' The wife of *Siva*. See *Devī*.

DUR-MUKHA. 'Bad face.' A name of one of *Dhṛita-rāshṭra*'s sons. Also of one of *Rāma*'s monkey allies, and of several others.

DUR-VĀSAS. 'Ill-clothed.' A sage, the son of *Atri* and *Anasūyā*, but, according to some authorities, he was a son or emanation of *Siva*. He was noted for his irascible temper, and many fell under his curse. It was he who cursed *Sakuntalā* for keeping him waiting at the door, and so caused the separation between her and King *Dushyanta*. But it was he who blessed *Kuntī*, so that she became a mother by the Sun. In the *Vishṇu Purāṇa* he is represented as cursing *Indra* for treating with disrespect a garland which the sage presented to him. The curse was that "his sovereignty over the three worlds should be subverted," and under it *Indra* and the gods grew weak and were overpowered by the *Asuras*. In their extremity they resorted to *Vishṇu*, who directed them to churn the ocean of milk for the production of the *Amṛita* (water of life) and other precious things. In the *Mahā-bhārata* it is stated that on one occasion *Kṛishṇa* entertained him hospitably, but omitted to wipe the fragments of food from the foot of the sage. At this the latter grew angry and foretold how *Kṛishṇa* should be killed. The *Vishṇu Purāṇa* states that *Kṛishṇa* fell according to "the imprecation of *Dur-vāsas*," and in the same work *Dur-vāsas* is made to describe himself as one "whose nature is stranger to remorse."

DUR-VĀSASA PURĀṆA. One of the eighteen *Upa Purāṇas*. See *Purāṇa*.

DUR-YODHANA. 'Hard to conquer' The eldest son of King *Dhṛita-rāshṭra*, and leader of the *Kaurava* princes in the great war of the *Mahā-bhārata*. His birth was somewhat marvellous. (See *Gāndhārī*.) Upon the death of his brother *Pāṇḍu*, *Dhṛita-rāshṭra* took his five sons, the *Pāṇḍava* princes, to his own court, and had them educated with his hundred sons. Bickerings and jealousies soon sprang up between the cousins, and *Dur-yodhana* took a special dislike to *Bhīma* on account of his skill in the use of the club. *Dur-yodhana* had learnt the use of this weapon under *Bala-rāma*, and was jealous of any rival. He poisoned *Bhīma* and threw his body into the *Ganges*, but *Bhīma*

sank to the regions of the Nāgas, where he was restored to health and vigour. When Dhṛita-rāshṭra proposed to make Yudhi-shṭhira heir-apparent, Dur-yodhana strongly remonstrated, and the result was that the Pāṇdavas went into exile. Even then his animosity pursued them, and he laid a plot to burn them in their house, from which they escaped and retaliated upon his emissaries. After the return of the Pāṇdavas from exile, and their establishment at Indra-prastha, his anger was further excited by Yudhi-shṭhira's performance of the Rāja-sūya sacrifice. He prevailed on his father to invite the Pāṇdavas to Hastinā-pura to a gambling match, in which, with the help of his confederate Sakuni, he won from Yudhi-shṭhira everything he possessed, even to the freedom of himself, his brothers, and his wife Draupadī. Dur-yodhana exultingly sent for Draupadī to act as a slave and sweep the room. When she refused to come, his brother, Duh-sāsana, dragged her in by the hair of her head, and Dur-yodhana insulted her by inviting her to sit upon his knee. This drew from Bhīma a vow that he would one day smash Dur-yodhana's thigh. Dhṛita-rāshṭra interfered, and the result of the gambling was that the Pāṇdavas again went into exile, and were to remain absent thirteen years. While the Pāṇdavas were living in the forest, Dur-yodhana went out for the purpose of gratifying his hatred with a sight of their poverty. He was attacked and made prisoner by the Gandharvas, probably hill people, and was rescued by the Pāṇdavas. This incident greatly mortified him. The exile of the Pāṇdavas drew to a close. War was inevitable, and both parties prepared for the struggle. Dur-yodhana sought the aid of Kṛishna, but made the great mistake of accepting Kṛishna's army in preference to his personal attendance. He accompanied his army to the field, and on the eighteenth day of the battle, after his party had been utterly defeated, he fled and hid himself in a lake, for he was said to possess the power of remaining under water. He was discovered, and with great difficulty, by taunts and sarcasms, was induced to come out. It was agreed that he and Bhīma should fight it out with clubs. The contest was long and furious, and Dur-yodhana was getting the best of it, when Bhīma remembered his vow, and, although it was unfair to strike below the waist, he gave his antagonist such a violent blow on the thigh that the bone was smashed and Dur-yodhana fell. Then Bhīma kicked

him on the head and triumphed over him. Left wounded and alone on the field, he was visited by Aswatthāman, son of Drona, and two other warriors, the only survivors of his army. He thirsted for revenge, and directed them to slay all the Pāṇḍavas, and especially to bring him the head of Bhīma. These men entered the camp of the enemy, and killed the five youthful sons of the Pāṇḍavas. The version of the Mahā-bhārata used by Wheeler adds that these warriors brought the heads of the five youths to Dur-yodhana, representing them to be the heads of the five brothers. Dur-yodhana was unable in the twilight to distinguish the features, but he exulted greatly, and desired that Bhīma's head might be placed in his hands. With dying energy he pressed it with all his might, and when he found that it crushed, he knew that it was not the head of Bhīma. Having discovered the deception that had been played upon him, with a redeeming touch of humanity he reproached Aswatthāman for his horrid deed in slaying the harmless youths, saying, with his last breath, "My enmity was against the Pāṇḍavas, not against these innocents." Dur-yodhana was called also Su-yodhana, 'good fighter.'

DŪSHANA. A Rākshasa who fought as one of the generals of Rāvana, and was killed by Rāma. He was generally associated with Rāvana's brother, Khara.

DUSHMANTA, DUSHYANTA. A valiant king of the Lunar race, and descended from Puru. He was husband of Sakuntalā, by whom he had a son, Bharata. The loves of Dushyanta and Sakuntalā, her separation from him, and her restoration through the discovery of his token-ring in the belly of a fish, form the plot of Kālī-dāsa's celebrated play *Sakuntalā*.

DŪTĀNGADA. 'The ambassador Angada.' A short play founded on the mission of Angada to demand from Rāvana the restoration of Sitā. It is attributed to a poet named Subhata.

DWAIPĀYANA. *See* Vyāsa.

DWĀPARA YUGA. The third age of the world, extending to 864,000 years. *See* Yuga.

DWĀRAKĀ, DWĀRAVATĪ. 'The city of gates.' Kṛishṇa's capital, in Gujarat, which is said to have been submerged by the ocean seven days after his death. It is one of the seven sacred cities. Also called Abdhī-nagarī.

DWIJARSHIS. (Dwija-rishis.) *See* Brahmarshis.

DWĪPA. An insular continent. The Dwīpas stretch out from the mountain Meru as their common centre, like the leaves of a lotus, and are separated from each other by distinct circumambient oceans. They are generally given as seven in number:—1. Jambu, 2. Plaksha or Go-medaka, 3. Sālmala, 4. Kusa, 5. Krauncha, 6. Sāka, 7. Pushkara; and the seas which surround them are—1. Lavana, salt water; 2. Ikshu, sugar-cane juice; 3. Surā, wine; 4. Sarpis or Ghṛita, clarified butter; 5. Dadhi, curds, 6. Dugdha or Kshīra, milk; 7. Jala, fresh water. In the Mahā-bhārata four Dwīpas are named:—1. Bhadrāswa, 2. Ketu-māla, 3. Jambu-dwīpa, 4. Uttara Kuru. Jambu-dwīpa has nine varshas or subdivisions—1. Bhārata, 2. Kum-purusha, Kin-nara, 3. Hari-varsha, 4. Ilā-vṛta, which contains Meru; 5. Ramyaka, 6. Hiran-maya, 7. Uttara Kuru, 8. Bhadrāswa, 9. Ketu-māla. According to the Vishnu Purāna, Bhārata-varsha or India is divided into nine Dwīpas or portions:—1. Indra-dwīpa, 2. Kaserumat, 3. Tāmra-varna, 4. Gabhastimat, 5. Nāga-dwīpa, 6. Saumya, 7. Gāndharva, 8. Vārūna; 9. is generally left without a name in the books, but Bhāskara Āchārya calls it Kumāraka.

DWĪVIDA. 1. An Asura in the form of a great ape, who was an implacable foe of the gods. He stole Bala-rāma's plough-share weapon and derided him. This was the beginning of a terrific fight, in which Dwīvida was felled to the earth, and "the crest of the mountain on which he fell was splintered into a hundred pieces by the weight of his body, as if the Thunderer had shivered it with his thunderbolt." 2. A monkey ally of Rāma.

DYĀUŚ. The sky, heaven. In the Vedas he is a masculine deity, and is called occasionally Dyaus-pitri, 'heavenly father,' the earth being regarded as the mother. He is father of Ushas, the dawn. Cf. Zeus, Deus, Jovis, Jupiter. Dyāvā-pṛthivī, 'heaven and earth,' are represented as the universal parents, not only of men but of gods; but in other places they are spoken of as having been themselves created, and then, again, there are speculations as to their origin and priority. In one hymn it is asked, "Which of these two was the first and which the last? How have they been produced? Who knows?" The Satapatha Brāhmaṇa declares in favour of the earth, saying, "This earth is the first of created beings."

EKA-CHAKRĀ. A city in the country of the Kichakas, where, by advice of Vyāsa, the Pandavas dwelt for a time during

their exile. General Cunningham has identified it with the modern Ara or Arrah.

EKA-DANSHTRA, EKA-DANTA. 'Having one tusk.' A name of Ganesa.

EKALAVYA. Grandson of Deva-sravas, the brother of Vasudeva. He was brother of Śatru-ghna. He was exposed in infancy, and was brought up among the Nishādas, of whom he became king. He assisted in a night attack upon Dwārakā, and was eventually killed by Kṛishna, who hurled a rock at him.

EKĀMRA, EKĀMRA KĀNANA. A forest in Utkala or Orissa, which was the favourite haunt of Śiva, and became a great seat of his worship as the city of Bhuvaneswara, where some very fine temples sacred to him still remain. They have been described by Bābū Rājendra Lāla in his great work on Orissa.

EKA-PĀDA. 'One-footed.' A fabulous race of men spoken of in the Purānas.

EKA-PARNĀ, EKA-PĀTALĀ. These, with their sister Aparnā, were, according to the Harivansa, daughters of Himavat and Menā. They performed austerities surpassing the powers of gods and Dānavas, and alarmed both worlds. Eka-parnā took only one leaf for food, and Eka-pātālā only one pātālā (Bignonia). Aparnā took no sustenance at all and lived a-parna, 'without a leaf.' Her mother being distressed at her abstinence, exclaimed in her anxiety, "U-mā"—"O don't." Through this she became manifest as the lovely goddess Umā, the wife of Śiva.

EKĀSHṬAKĀ. A deity mentioned in the Atharva-veda as having practised austere devotion, and being the daughter of Prajāpati and mother of Indra and Soma.

EMŪSHA. In the Brāhmaṇa, a boar which raised up the earth, represented as black and with a hundred arms. This is probably the germ of the Varāha or boar incarnation. See Avatāra.

GADA. A younger brother of Kṛishna.

GĀDHI, GĀTHIN. A king of the Kusika race, and father of Viśvāmītra. He was son of Kusāmba, or, according to the Viṣṇu Purāṇa, he was Indra, who took upon himself that form.

GĀLAVA. A pupil of Viśvāmītra. It is related in the Mahā-bhārata that at the conclusion of his studies he importuned

his master to say what present he should make him. Viśwāmitra was annoyed, and told him to bring 800 white horses, each having one black ear. In his perplexity Gālava applied to Garuḍa, who took him to King Yayāti at Pratishthāna. The king was unable to provide the horses, but he gave to Gālava his daughter Mādhavī. Gālava gave her in marriage successively to Haryaswa, king of Ayodhyā, Divo-dāsa, king of Kāśī, and Uśinara, king of Bhoja, receiving from each of them 200 of the horses he was in quest of, upon the birth of a son to each from Mādhavī. Notwithstanding her triple marriage and maternity, Mādhavī, by a special boon, remained a virgin. Gālava presented her and the horses to Viśwāmitra. The sage accepted them, and had a son by Mādhavī, who was named Ashṭaka. When Viśwāmitra retired to the woods, he resigned his hermitage and his horses to Ashṭaka, and Gālava having taken Mādhavī back to her father, himself retired to the forest as his preceptor had done. The horses were first obtained by the Brāhman Richika from the god Varuna. They were originally 1000 in number, but his descendants sold 600 of them, and gave the rest away to Brāhmans.

According to the Hari-vansa, Gālava was son of Viśwāmitra, and that sage in a time of great distress tied a cord round his waist and offered him for sale. Prince Satyawrata (q. v.) gave him liberty and restored him to his father. From his having been bound with a cord (*gala*) he was called Gālava.

There was a teacher of the White Yajur-veda named Gālava, and also an old grammarian named by Pāṇini.

GĀNA-DEVĀTAS. 'Troops of deities.' Deities who generally appear, or are spoken of, in classes. Nine such classes are mentioned — (1.) Ādityas, (2.) Viśwas or Viśwe-devas; (3.) Vasus; (4.) Tushitas; (5.) Ābhāsvaras; (6.) Anilas, (7.) Mahārājikas; (8.) Sādhyas; (9.) Rudras. These inferior deities are attendant upon Śiva, and under the command of Gaṇeśa. They dwell on Gana-parvata, *i. e.*, Kailāsa.

GĀNA-PATĪ. *See* Gaṇeśa.

GĀNAPATYA. A small sect who worship Gana-pati or Gaṇeśa as their chief deity.

GĀNAS. *See* Gana-devatas.

GĀNDAKĪ. The river Gandak (vulg. Gunduk), in Oude.

GANDHA-MĀDANA. 'Intoxicating with fragrance.' 1. A

mountain and forest in *Plāvṛita*, the central region of the world, which contains the mountain Meru. The authorities are not agreed as to its relative position with Meru. 2 A general of the monkey allies of Rāma. He was killed by Rāvana's son Indra-jit, but was restored to life by the medicinal herbs brought by Hanu-mān from Mount Kailāsa.

GANDHĀRA, GĀNDHĀRA. A country and city on the west bank of the Indus about Attock. Mahomedan geographers call it Kandahār, but it must not be confounded with the modern town of that name. It is the Gandaritis of the ancients, and its people are the Gandarū of Herodotus. The Vāyu Purāṇa says it was famous for its breed of horses.

GĀNDHĀRĪ. Princess of Gandhāra. The daughter of Subala, king of Gandhāra, wife of Dhṛita-rāshṭra, and mother of his hundred sons. Her husband was blind, so she always wore a bandage over her eyes to be like him. Her husband and she, in their old age, both perished in a forest fire. She is also called by the patronymics Saubali and Saubaleṇī. She is said to have owed her hundred sons to the blessing of Vyāsa, who, in acknowledgment of her kind hospitality, offered her a boon. She asked for a hundred sons. Then she became pregnant, and continued so for two years, at the end of which time she was delivered of a lump of flesh. Vyāsa took the shapeless mass and divided it into 101 pieces, which he placed in as many jars. In due time Dur-yodhana was produced, but with such accompanying fearful portents that Dhṛita-rāshṭra was besought, though in vain, to abandon him. A month afterwards ninety-nine other sons came forth, and an only daughter, Duḥ-salā.

GANDHARVA. The 'heavenly Gandharva' of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general. He is thought by Goldstucker to have been a personification of the fire of the sun. The Gandharvas generally had their dwelling in the sky or atmosphere, and one of their offices was to prepare the heavenly soma juice for the gods. They had a great partiality for women, and had a mystic power over them. The Atharva-veda speaks of "the 6333 Gandharvas." The Gandharvas of later times are similar in character; they have charge of the soma, are skilled in medicine, regulate the asterisms, and are fond of women. Those of Indra's heaven are generally intended by the term, and they

are singers and musicians who attend the banquets of the gods. The Purāṇas give contradictory accounts of the origin of the Gandharvas. The Vishṇu Purāṇa says, in one place, that they were born from Brahmā, "imbibing melody. Drinking of the goddess of speech (*gām dhayantak*), they were born, and thence their appellation." Later on it says that they were the offspring of Kasyapa and his wife Arishṭā. The Hari-vansa states that they sprang from Brahmā's nose, and also that they were descended from Muni, another of Kasyapa's wives. Chitra-ratha was chief of the Gandharvas, and the Apsarases were their wives or mistresses. The "cities of the Gandharvas" are often referred to as being very splendid. The Vishṇu Purāṇa has a legend of the Gandharvas fighting with the Nāgas in the infernal regions, whose dominions they seized and whose treasures they plundered. The Nāga chiefs appealed to Vishṇu for relief, and he promised to appear in the person of Purukutsa to help them. Thereupon the Nāgas sent their sister Narmadā (the Nerbudda river) to this Purukutsa, and she conducted him to the regions below, where he destroyed the Gandharvas. They are sometimes called Gātus and Pulakas. In the Mahā-bhārata, apparently, a race of people dwelling in the hills and wilds is so called.

GANDHARVA-LOKA. *See* Loka.

GĀNDHARVA-VEDA. The science of music and song, which is considered to include the drama and dancing. It is an appendix of the Sāma-veda, and its invention is ascribed to the Muni Bharata.

GĀNDINĪ 1. Daughter of Kāśī-rāja, she had been twelve years in her mother's womb when her father desired her to come forth. The child told her father to present to the Brāhmans a cow every day for three years, and at the end of that time she would be born. This was done, and the child, on being born, received the name of Gāndinī, 'cow daily.' She continued the gift as long as she lived. She was wife of Swa-phalka and mother of Akṛūra. 2. The Gangā or Ganges.

GĀNDĪVĀ. The bow of Arjuna, said to have been given by Soma to Varuna, by Varuna to Agni, and by Agni to Arjuna.

GANESA (Gana + Īsa), GANĀ-PATI. Lord of the Ganas or troops of inferior deities, especially those attendant upon Śiva. Son of Śiva and Pārvatī, or of Pārvatī only. One legend represents that he sprang from the scurf of Pārvatī's

body. He is the god of wisdom and remover of obstacles ; hence he is invariably propitiated at the beginning of any important undertaking, and is invoked at the commencement of books. He is said to have written down the Mahā-bhārata from the dictation of Vyāsa. He is represented as a short fat man of a yellow colour, with a protuberant belly, four hands, and the head of an elephant, which has only one tusk. In one hand he holds a shell, in another a discus, in the third a club or goad, and in the fourth a water-lily. Sometimes he is depicted riding upon a rat or attended by one ; hence his appellation Akhuratha. His temples are very numerous in the Dakkhin. There is a variety of legends accounting for his elephant head. One is that his mother Pārvatī, proud of her offspring, asked Saṃ (Saturn) to look at him, forgetful of the effects of Saṃ's glance. Saṃ looked and the child's head was burnt to ashes. Brahmā told Pārvatī in her distress to replace the head with the first she could find, and that was an elephant's. Another story is that Pārvatī went to her bath and told her son to keep the door. Śiva wished to enter and was opposed, so he cut off Ganesa's head. To pacify Pārvatī he replaced it with an elephant's, the first that came to hand. Another version is that his mother formed him so to suit her own fancy, and a further explanation is that Śiva slew Āditya the sun, but restored him to life again. For this violence Kasyapa doomed Śiva's son to lose his head ; and when he did lose it, the head of Indra's elephant was used to replace it. The loss of one tusk is accounted for by a legend which represents Parasu-rāma as coming to Kailāsa on a visit to Śiva. The god was asleep and Ganesa opposed the entrance of the visitor to the inner apartments. A wrangle ensued, which ended in a fight. "Ganesa had at first the advantage, seizing Parasu-rāma with his trunk and giving him a twirl that left him sick and senseless. On recovering, Parasu-rāma threw his axe at Ganesa, who, recognising it as his father's weapon (Śiva having given it to Parasu-rāma), received it with all humility on one of his tusks, which it immediately severed ; hence Ganesa has but one tusk, and is known by the name of Eka-danta or Eka-danshtra (the single-tusked). These legends are narrated at length in the Brahma Vaivartta Purāna.

Ganesa is also called Gajānana, Gaja-vadana, and Kari-mukha, 'elephant-faced,' Heramba, 'boastful ;' Lamba-karna, 'long-

cared ;' Lambodara, 'pendant - bellied ;' Dwi - deha, 'double-bodied ;' Vighnesa, Vighna-hārī, 'remover of obstacles.' A peculiar appellation is Dvay-mātura, 'having two mothers,' in allusion, it is said, to his birth from the scurf of Pārvatī's body.

GANESA-GĪTĀ. The Bhagavad-gītā, but with the name of Ganesa substituted for that of *Kṛishṇa*. It is used by the Gāṇḍarīyas or worshippers of Ganesa.

GANESA PURĀṆA. An Upa Purāṇa having especial reference to the glory and greatness of Ganesa.

GANGĀ. The sacred river Ganges. It is said to be mentioned only twice in the *Rig-vedā*. The Purāṇas represent the Vīyad-gangā, or heavenly Ganges, to flow from the toe of Viṣṇu, and to have been brought down from heaven, by the prayers of the saint Bhāgīratha, to purify the ashes of the sixty thousand sons of King Sagara, who had been burnt by the angry glance of the sage Kapila. From this earthly parent the river is called Bhāgīrathī. Gangā was angry at being brought down from heaven, and Śiva, to save the earth from the shock of her fall, caught the river on his brow, and checked its course with his matted locks. From this action he is called Gangā-dhara, 'upholder of the Ganges' The river descended from Śiva's brow in several streams, four according to some, and ten according to others, but the number generally accepted is seven, being the Sapta-sindhava, the seven sindhus or rivers. The Ganges proper is one of the number. The descent of the Ganges disturbed the sage Jahnu as he was performing a sacrifice, and in his anger he drank up the waters, but he relented and allowed the river to flow from his ear, hence the Ganges has the name of Jāhnavī. Personified as a goddess, Gangā is the eldest daughter of Himavat and Menā, and her sister was Umā. She became the wife of King Sāntanu and bore a son, Bhīṣma, who is also known by the metronymic Gāṇgeya. Being also, in a peculiar way, the mother of Kārtikeya (q.v.), she is called Kumāra-sū. Gold, according to the Mahā-bhārata, was borne by the goddess Gangā to Agni, by whom she had been impregnated. Other names and titles of the Ganges are Bhadra-somā, Gāṇḍinī, Kīrātī, Deva-bhūtā, 'produced in heaven ;' Hara-sekharā, 'crest of Śiva ;' Khāpagā, 'flowing from heaven,' Mandākinī, 'gently flowing ;' Tri-patha-gā or Tri-srotāḥ, 'triple flowing,' running in heaven, earth, and hell.

GANGĀ-DHARA. A name of Siva. *See* Gangā.

GANGĀ-DWĀRA. The gate of the Ganges. The opening in the Himālaya mountains through which the river descends into the plains, now known as Hardwār.

GANGĀ-SĀGARA. The mouth of the Ganges, a holy bathing-place sacred to Vishnu.

GĀNGEYA. 1. A name of Bhishma, from his reputed mother, the river goddess Gangā. 2. Also of Kārttikeya.

GARGA. An ancient sage, and one of the oldest writers on astronomy. He was a son of Vitatha. The Vishnu Purāṇa says, "From Garga sprang Sina (or Sini); from them were descended the Gārgyas and Saṁnyas, Brāhmins of Kshatriya race." The statement of the Bhāgavata is, "From Garga sprang Sina, from them Gārgya, who from a Kshatriya became a Brāhman." There were many Gargas; one was a priest of Krishna and the Yādavas.

GĀRGAS, GĀRGYAS. Descendants of Garga, who, "although Kshatriyas by birth, became Brāhmins and great Rishis."

GĀRGYA, GĀRGYA BĀLĀKI. Son of Bālāki. He was a Brāhman, renowned as a teacher and as a grammarian, who dealt especially with etymology, and was well read in the Veda, but still submitted to receive instruction from the Kshatriya Ajāta-satru.

GARUDA. A mythical bird or vulture, half-man, half-bird, on which Vishnu rides. He is the king of birds, and descended from Kasyapa and Vinatā, one of the daughters of Daksha. He is the great enemy of serpents, having inherited his hatred from his mother, who had quarrelled with her co-wife and superior, Kadru, the mother of serpents. His lustre was so brilliant that soon after his birth the gods mistook him for Agni and worshipped him. He is represented as having the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings red, and his body golden. He had a son named Sampāti, and his wife was Unnati or Vināyakā. According to the Mahā-bhārata, his parents gave him liberty to devour bad men, but he was not to touch Brāhmins. Once, however, he swallowed a Brāhman and his wife, but the Brāhman so burnt his throat that he was glad to disgorge them both.

Grauda is said to have stolen the Amrita from the gods in

order to purchase with it the freedom of his mother from Kadru. Indra discovered the theft and fought a fierce battle with Garuḍa. The Amṛita was recovered, but Indra was worsted in the fight, and his thunderbolt was smashed.

Garuḍa has many names and epithets. From his parents he is called Kū-yapi and Vainateya. He is the Suparna and the Garutmān, or chief of birds. He is also called Dakshāya, Sālmahā, Tārksya, and Vināyaka, and among his epithets are the following:—Sītānana, 'white faced;' Rakta-paksha, 'red winged;' Śweta-rohita, 'the white and red;' Suvarṇa-kāya, 'golden bodied;' Gāganeswara, 'lord of the sky;' Khageswara, 'king of birds;' Nāgāntaka, and Pannaga-nāsana, 'destroyer of serpents;' Sarpārāti, 'enemy of serpents;' Taraswin, 'the swift;' Rasāyana, 'who moves like quicksilver;' Kāma-chārin, 'who goes where he will;' Kāmāyus, 'who lives at pleasure;' Chinā, 'eating long;' Vishṇu-ratha, 'vehicle of Vishṇu;' Amṛitaharaṇa and Sudhā-hara, 'stealer of the Amṛita;' Surendra-jit, 'vanquisher of Indra,' Vajra-jit, 'subduer of the thunderbolt,' &c.

GARUDA PURĀNA. The description given of this Purāna is, "That which Vishṇu recited in the Garuḍa Kalpa, relating chiefly to the birth of Garuḍa from Vinatā, is called the Garuḍa Purāna, and in it there are read 19,000 stanzas." The works bearing this name which were examined by Wilson did not correspond in any respect with this description, and he considered it doubtful if a genuine Garuḍa Purāna is in existence.

GĀTHĀ. A song, a verse. A religious verse, but one not taken from the Vedas. Verses interspersed in the Sanskrit Buddhist work called Lalita-vistara, which are composed in a dialect between the Sanskrit and the Prākṛit, and have given their name to thus the Gāthā dialect. The Zend hymns of the Zoroastrians are also called Gāthās.

GĀTU. A singer, a Gandharva.

GAUDA, GAURA. The ancient name of Central Bengal; also the name of the capital of the country, the ruins of which city are still visible. The great northern nation of Brāhman. See Brāhman.

GAUPĀYANAS. Sons or descendants of Gopa. Four Rishis, who were the authors of four remarkable hymns in the Rīg-veda. One of them, named Su-bandhu, was killed and

miraculously brought to life again. The hymns have been translated by Max Muller in the *Journal R. A. S.*, vol. ii. 1866.

GAURĪ. The 'yellow' or 'brilliant,' a name of the consort of Siva. (*See Devī.*) Varuna's wife also is called Gaurī.

GAUTAMA. 1. A name of the sage Saradwat, as son of Gotama. He was husband of Ahalyā, who was seduced by Indra. This seduction has been explained mythologically as signifying the carrying away of night by the morning sun, Indra being the sun, and Ahalyā being explained as meaning night. 2. Author of a Dharma-sāstra, which has been edited by Stenzler. 3. A name common to many men.

GAUTAMESĀ. 'Lord of Gautama.' Name of one of the twelve great Lingas. *See* Linga.

GAUTAMĪ. 1. An epithet of Durgā. 2. Name of a fierce Rākshasī or female demon.

GAYĀ. A city in Bihār. It is one of the seven sacred cities, and is still a place of pilgrimage, though its glory has departed.

GĀYATRĪ. A most sacred verse of the *Rig-veda*, which it is the duty of every Brāhman to repeat mentally in his morning and evening devotions. It is addressed to the sun as Savitrī, the generator, and so it is called also Sāvitrī. Personified as a goddess, Sāvitrī is the wife of Brahmā, mother of the four Vedas, and also of the twice-born or three superior castes. Colebrooke's translation of the Gāyatrī is "Earth, sky, heaven. Let us meditate on (these, and on) the most excellent light and power of that generous, sportive, and resplendent sun, (praying that) it may guide our intellects." Wilson's version is, in his translation of the *Rig-veda*, "We meditate on that desirable light of the divine Savitrī who influences our pious rites." In the *Vishṇu Purāṇa* he had before given a somewhat different version, "We meditate on that excellent light of the divine sun: may he illuminate our minds." A later version by Benfey is, "May we receive the glorious brightness of this, the generator, of the god who shall prosper our works."

Wilson observes of it: "The commentators admit some variety of interpretation; but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship, and it is still employed by the unphilosophical Hindus with merely that signification. Later notions, and especially those of the Vedānta, have operated to

attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or Brahma." It is considered so holy that copyists often refrain from transcribing it.

The name given to Sata-rūpā (q.v.), Brahmā's female half, daughter, and consort, as "the declarer of sacred knowledge." It is also applied to the consort of Śiva in the Hari-vansa.

GHATA-KARPARA. A poet, who was one of the "nine gems" of the court of Vikramāditya. There is a short artificial poem, descriptive of the rainy season, bearing this name, which has been translated into German by Dursch. The words mean 'potsherds,' and form probably an assumed literary name.

GHATOTKACHA. A son of Bhīma by the Rākshasī Hidimbā. He was killed in the great battle by Karna with the fatal lance that warrior had obtained from Indra.

GHOSHĀ. It is said in the Veda that the Aswins "bestowed a husband upon Ghoshā growing old," and the explanatory legend is that she was a daughter of Kakshīvat, but being a leper, was incapable of marriage. When she was advanced in years the Aswins gave her health, youth, and beauty, so that she obtained a husband.

GHṚITĀCHĪ. An Apsaras or celestial nymph. She had many amours with great sages and mortal men. She was mother of ten sons by Raudrāsua or Kūsa-nābha, a descendant of Puru, and the Brahma Vaivartta Purāna attributes the origin of some of the mixed castes to her issue by the sage Viśva-karman. The Hari-vansa asserts that she had ten daughters as well as ten sons by Raudrāsua. Another legend represents her as mother by Kusa-nābha of a hundred daughters, whom Vāyu wished to accompany him to the sky. They refused, and in his rage he cursed them to become deformed; but they recovered their natural shape and beauty, and were married to Brahma-datta, king of Kāmpīla.

GIRI-JĀ. 'Mountain born.' A name of Pārvatī or Devī. See Devī.

GIRI-VRAJA. A royal city in Magadha, identified with Rāja-grāha in Bihar.

GĪTĀ. The Bhagavad-gītā (q.v.).

GĪTĀ-GOVINDA. A lyrical poem by Jaya-deva on the early life of Kṛishna as Govinda the cowherd. It is an erotic

work, and sings the loves of *Krishna* with *Rādhā*, and other of the cowherd damsels, but a mystical interpretation has been put upon it. The poems are supposed to have been written about the twelfth or thirteenth century. There are some translations in the *Asiatic Researches* by Sir W. Jones, and a small volume of translations has been lately published by Mr. Edwin Arnold. There is also an edition of the text, with a Latin translation and notes, by Lassen, and there are some others.

GOBHILA. An ancient writer of the *Sūtra* period. He was author of some *Grīhya Sūtras*, and of some *Sūtras* on grammar. The *Grīhya Sūtras* have been published in the *Bibliotheca Indica*.

GO-KARNA. 'Cow's ear.' A place of pilgrimage sacred to *Siva*, on the west coast, near Mangalore.

GO-KULA. A pastoral district on the *Yamunā*, about *Mathurā*, where *Krishna* passed his boyhood with the cowherds.

GO-LOKA. 'The place of cows.' *Krishna's* heaven; a modern addition to the original series of seven *Lokas*.

GO-MANTA. A great mountain in the Western *Ghāts*. According to the *Hari-vansa* it was the scene of a defeat of *Jarā-sandha* by *Krishna*.

GO-MATĪ. The *Gūmtī* river in *Oude*, but there are others which bore the name. One fell into the *Sindhu* or *Indus*.

GO-PĀLA, GO-VINDA. 'Cow-keeper' A name of the youthful *Krishna*, who lived among the cowherds in *Vrindāvana*.

GOPĀLA-TĀPANI. An *Upanishad* in honour of *Krishna*. Printed in the *Bibliotheca Indica*.

GO-PATHA BRĀHMANA. The *Brāhmana* of the *Atharva* or fourth *Veda*. It has been published by *Rājendra Lāla* in the *Bibliotheca Indica*.

GOPATL-RISHABHA. 'Chief of herdsmen.' 1. A title of *Śiva*. 2. A demon mentioned in the *Mahā-bhārata* as slain by *Krishna*.

GOPĪS. The cowherd damsels and wives with whom *Krishna* sported in his youth.

GOTAMA. The founder of the *Nyāya* school of philosophy. He is called also *Sātānanda*, and is author of a *Dharma-sāstra* law-book, which has been edited by *Stenzler*. He is frequently called *Gautama*.

GO-VARDHANA. A mountain in Vṛndāvana, which Kṛishna induced the cowherds and cowherdesses to worship instead of Indra. This enraged the god, who sent a deluge of rain to wash away the mountain and all the people of the country, but Kṛishna held up the mountain on his little finger for seven days to shelter the people of Vṛndāvana. Indra retired baffled, and afterwards did homage to Kṛishna.

GOVARDHANA-DHARA. 'Upholder of Govardhana.' A title of Kṛishna.

GO-VINDA. 'Cow-keeper.' A name of Kṛishna.

GRAHA. 'Seizing.' 1. The power that seizes and obscures the sun and moon, causing eclipses; the ascending node, Rāhu. 2. Evil spirits with which people, especially children, are possessed, and which cause sickness and death. They are supposed to be amenable to medicine and exorcism.

GRIHA-STHA. 'Householder.' A Brāhman in the second stage of his religious life. *See* Brāhman.

GRIHYA SŪTRAS. Rules for the conduct of domestic rites and the personal sacraments, extending from the birth to the marriage of a man. (*See* Sūtra.) The *Grihya Sūtras* of Āśvalāyana have been printed in the *Bibliotheca Indica*.

GRITSA-MADA. The reputed *Rishi* of many hymns in the second *Mandala* of the *Rig-veda*. According to the *Vishnu Purāna* he was a Kshatriya and son of Suna-hotra, being descended from Purūravas of the Lunar race. From him sprang Saunaka, the eminent sage versed in the *Rig-veda* "who originated the system of four castes." The *Vāyu Purāna* makes Sunaka to be the son of Gritsa-mada, and Saunaka the son of Sunaka: thus seems probable. "It is related of him by Sāyana that he was first a member of the family of Angiras, being the son of Suna-hotra. He was carried off by the Asuras whilst performing a sacrifice, but was rescued by Indra, under whose authority he was henceforth designated as Gritsa-mada, the son of Sunaka or Saunaka of the race of Bhṛigu. Thus the *Ānukramikā* says of him: He who was an Āngirasa, the son of Suna-hotra, became Saunaka of the race of Bhṛigu." According to the *Mahā-bhārata*, he was son of Vita-havya, a king of the Haihayas, a Kshatriya, who became a Brāhman. (*See* Vita-havya.) The *Mahā-bhārata* alludes to a legend of his having assumed the semblance of Indra, and so enabled that deity to

escape from the Asuras, who were lying in wait to destroy him. There are several versions of the story, but they all agree that after Indra had escaped Gritsa-mada saved himself by reciting a hymn in which he showed that Indra was a different person.

GUDĀ-KESA. 'Whose hair is in tufts.' An epithet of Arjuna.

GUHA. 'Secret.' 1. A name of the god of war. (*See* Kārttikeya.) 2. A king of the Nishādas or Bhils, who was a friend of Rāma. 3. A people near Kalinga, who possibly got their name from him.

GUHYAKAS. 'Hidden beings' Inferior divinities attendant upon Kuvera, and guardians of his hidden treasures.

GUPTAS. A dynasty of kings who reigned in Magadha. The period of their ascendancy has been a subject of great contention, and cannot be said to be settled.

GURJJARA. The country of Gujarat.

HAIHAYA. This name is supposed to be derived from *haya*, 'a horse.' 1. A prince of the Lunar race, and great-grandson of Yadu. 2. A race or tribe of people to whom a Scythian origin has been ascribed. The *Vishnu Purāṇa* represents them as descendants of Haihaya of the Yadu race, but they are generally associated with borderers and outlying tribes. In the *Vāyu* and other *Purāṇas*, five great divisions of the tribe are named Tāla-janghas, Viti-hotras, Avantis, Tundīkeras, and Jātas, or rather Su-jātas. They conquered Bāhu or Bāhuka, a descendant of King Haris-chandra, and were in their turn conquered, along with many other barbarian tribes, by King Sagara, son of Bāhu. According to the *Mahā-bhārata*, they were descended from Saryāti, a son of Manu. They made incursions into the Doāb, and they took the city of Kāśī (Benares), which had been fortified against them by King Divo-dāsa; but the grandson of this king, Pratardana by name, destroyed the Haihayas, and re-established the kingdom of Kāśī. Arjuna-Kārtavīrya, of a thousand arms, was king of the Haihayas, and he was defeated and had his arms cut off by Parasu-rāma.

The Vindhya mountains would seem to have been the home of these tribes; and according to Colonel Todd, a tribe of Haihayas still exists "near the very top of the valley of Sohagpoor, in Bhagelkhand, aware of their ancient lineage, and, though few in number, still celebrated for their valour."

HALA-BHRIT. 'Bearing a plough.' Bala-rāma.

HALĀYUDHA. 'Who has a ploughshare for his weapon,'
i.e., Bala-rāma.

HANSA. 1. This, according to the Bhāgavata Purāna, was the name of the "one caste," when, in olden times, there was only "one Veda, one God, and one caste." 2. A name used in the Mahā-bhārata for *Kṛishna*. 3. A mountain range north of Meru.

HANSA. Hansa and Dimbhaka were two great warrior-brothers mentioned in the Mahā-bhārata as friends of Jarā-sandha. A certain king also named Hansa was killed by Bala-rāma. Hearing that "Hansa was killed," Dimbhaka, unable to live without him, committed suicide, and when Hansa heard of this he drowned himself in the Yamunā.

HANUMĀN, HANUMAT, HANŪMAT. A celebrated monkey chief. He was son of Pavana, 'the wind,' by Anjanā, wife of a monkey named Kesari. He was able to fly, and is a conspicuous figure in the Rāmāyana. He and the other monkeys who assisted Rāma in his war against Rāvana were of divine origin, and their powers were superhuman. Hanumān jumped from India to Ceylon in one bound, he tore up trees, carried away the Himālayas, seized the clouds, and performed many other wonderful exploits. (See Surasā.) His form is "as vast as a mountain and as tall as a gigantic tower. His complexion is yellow and glowing like molten gold. His face is as red as the brightest ruby; while his enormous tail spreads out to an interminable length. He stands on a lofty rock and roars like thunder. He leaps into the air, and flies among the clouds with a rushing noise, whilst the ocean waves are roaring and splashing below." In one of his fights with Rāvana and the Rākshasas, they greased his tail and set it on fire, but to their own great injury, for with it he burnt down their capital city, Lankā. This exploit obtained for him the name Lankā-dāhī. His services to Rāma were great and many. He acted as his spy, and fought most valiantly. He flew to the Himālayas, from whence he brought medicinal herbs with which he restored the wounded, and he killed the monster Kāla-nemi, and thousands of Gandharvas who assailed him. He accompanied Rāma on his return to Ayodhyā, and there he received from him the reward of perpetual life and youth. The exploits of Hanumān

are favourite topics among Hindus from childhood to age, and paintings of them are common. He is called Marut-putra, and he has the patronymics Ānli, Māruti, &c, and the metronymic Ānjaneya. He is also Yoga-chara, from his power in magic or in the healing art, and Rajata-dyuti, 'the brilliant.' Among his other accomplishments, Hanumat was a grammarian, and the Rāmāyana says, "The chief of monkeys is perfect; no one equals him in the sāstras, in learning, and in ascertaining the sense of the scriptures [or in moving at will]. In all sciences, in the rules of austerity, he rivals the preceptor of the gods.

. . . It is well known that Hanumat was the ninth author of grammar."—*Mur*, iv. 490.

HANUMĀN-NĀTAKA. A long drama by various hands upon the adventures of the monkey chief Hanumān. This drama is fabled to have been composed by Hanumān, and inscribed by him on rocks. Vālmiki, the author of the Rāmāyana, saw it and feared that it would throw his own poem into the shade. He complained to the author, who told him to cast the verses into the sea. He did so, and they remained concealed there for ages. Portions were discovered and brought to King Bhoja, who directed Dāmodara Misra to arrange them and fill up the lacunæ. He did so, and the result was this drama. "It is probable," says Wilson, "that the fragments of an ancient drama were connected in the manner described. Some of the ideas are poetical, and the sentiments just and forcible; the language is generally very harmonious, but the work itself is, after all, a most disjointed and nondescript composition, and the patchwork is very glaringly and clumsily put together." It is a work of the tenth or eleventh century. It has been printed in India.

HARA. A name of Siva.

HARI. A name which commonly designates Viṣṇu, but it is exceptionally used for other gods.

HARI-DWĀRA. 'The gate of Hari.' The modern Hardwār. The place where the Ganges finally breaks through the mountains into the plains of Hindustan. It is a great place of pilgrimage.

HARI-HARA. A combination of the names of Viṣṇu and Siva, and representing the union of the two deities in one, a combination which is differently accounted for.

HARIS-CHANDRA. Twenty-eighth king of the Solar race, and son of Tri-sanku. He was celebrated for his piety and justice. There are several legends about him. The Āitareya Brāhmaṇa tells the story of his purchasing *Sunah-sephas* to be offered up as a vicarious sacrifice for his own son. (*See Sunah-sephas*) The Mahā-bhārata relates that he was raised to the heaven of Indra for his performance of the Rāja-sūya sacrifice and for his unbounded liberality. The Mārkaṇḍeya Purāna expands the story at considerable length. One day while Haris-chandra was hunting he heard female lamentations, which proceeded "from the Sciences, who were being mastered by the austere ferverid sage Viśvāmitra, and were crying out in alarm at his superiority." Haris-chandra, as defender of the distressed, went to the rescue, but Viśvāmitra was so provoked by his interference that the Sciences instantly perished, and Haris-chandra was reduced to a state of abject helplessness. Viśvāmitra demanded the sacrificial gift due to him as a Brāhmaṇa, and the king offered him whatever he might choose to ask, "gold, his own son, wife, body, life, kingdom, good fortune," whatever was dearest. Viśvāmitra stripped him of wealth and kingdom, leaving him nothing but a garment of bark and his wife and son. In a state of destitution he left his kingdom, and Viśvāmitra struck Saibyā, the queen, with his staff to hasten her reluctant departure. To escape from his oppressor he proceeded to the holy city of Benares, but the relentless sage was waiting for him and demanded the completion of the gift. With bitter grief wife and child were sold, and there remained only himself. Dharma, the god of justice, appeared in the form of a hideous and offensive Chandāla, and offered to buy him. Notwithstanding the exile's repugnance and horror, Viśvāmitra insisted upon the sale, and Haris-chandra was carried off "bound, beaten, confused, and afflicted," to the abode of the Chandāla. He was sent by his master to steal grave-clothes from a cemetery. In this horrid place and degrading work he spent twelve months. His wife then came to the cemetery to perform the obseques of her son, who had died from the bite of a serpent. They recognised each other, and Haris-chandra and his wife resolved to die upon the funeral pyre of their son, though he hesitated to take away his own life without the consent of his master. After all was prepared, he

gave himself up to meditation on Vishnu. The gods then arrived, headed by Dharma and accompanied by Viswāmitra. Dharma entreated him to refrain from his intention, and Indra informed him "that he, his wife, and son, had conquered heaven by their good works." Haris-chandra declared that he could not go to heaven without the permission of his master the Chandāla. Dharma then revealed himself. When this difficulty was removed, Haris-chandra objected to go to heaven without his faithful subjects. "This request was granted by Indra, and after Viswāmitra had inaugurated Rohitāswa, the king's son, to be his successor, Haris-chandra, his friends, and followers, all ascended in company to heaven." There he was induced by the sage Nārada to boast of his merits, and this led to his expulsion from heaven. As he was falling he repented of his fault and was forgiven. His downward course was arrested, and he and his followers dwell in an aerial city, which, according to popular belief, is still visible occasionally in mid-air.

HARITA, HĀRĪTA. 1. A son of Yuvanāswa of the Solar race, descended from Ikshwāku. From him descended the Hārīta Angīrasas. In the *Linga Purāṇa* it is said, "The son of Yuvanāswa was Hārīta, of whom the Hārītas were sons. They were, on the side of Angīras, twice-born men (Brāhmans) of Kshatriya lineage;" or according to the Vāyu, "they were the sons of Angīras, twice-born men (Brāhmans), of Kshatriya race," possibly meaning that they were sons raised up to Hārīta by Angīras. According to some he was a son of Chyavana. 2. Author of a Dharma-sāstra or law-book.

HĀRITAS, HĀRĪTA-ĀNGIRASES. See Harita.

HARITS, HARITAS. 'Green.' In the *R̥g-veda* the horses, or rather mares, of the sun, seven or ten in number, and typical of his rays. "The prototype of the Grecian Chantes."—*Muz Muller*.

HARI-VANSA. The genealogy of Hari or Vishnu, a long poem of 16,374 verses. It purports to be a part of the Mahābhārata, but it is of much later date, and "may more accurately be ranked with the Paurāṇik compilations of least authenticity and latest date." It is in three parts; the first is introductory, and gives particulars of the creation and of the patriarchal and regal dynasties, the second contains the life and adventures of Krishna; and the last and the third treats of the future of the

world and the corruptions of the Kali age. It contains many indications of its having been written in the south of India.

HARSHANA. A deity who presides over the *Śrāddha* offerings

HARYASWA. A grandson of the Kuvalayāśwa who killed the demon Dhundhu. The country of Panchāla is said to have been named from his five (*pancha*) sons. There were several others of this name.

HARYASWAS. Five thousand sons of the patriarch Dakṣa, begotten by him for the purpose of peopling the earth. The sage Nārada dissuaded them from producing offspring, and they "dispersed themselves through the regions and have not returned."

HASTINĀ-PURA. The capital city of the Kauravas, for which the great war of the Mahā-bhārata was waged. It was founded by Hastin, son of the first Bharata, and hence, as some say, its name; but the Mahā-bhārata and the Vishṇu Purāṇa call it the "elephant city," from *hastin*, an elephant. The ruins are traceable near an old bed of the Ganges, about 57 miles N.E. of Delhi, and local tradition has preserved the name. It is said to have been washed away by the Ganges.

HĀSYĀRVANA. 'Ocean of laughter.' A modern comic piece in two acts, by a Pandit named Jagadīsa. "It is a severe but grossly indelicate satire upon the licentiousness of Brāhmanas assuming the character of religious mendicants."—*Wilson*.

HAVIR-BHUJ, HAVISH-MATA. *Pitris* or Manes of the Kshatriyas, and inhabitants of the solar sphere. See *Pitris*.

HAYA-GRĪVA. 'Horse-necked.' According to one legend, a Daitya who stole the Veda as it slipped out of the mouth of Brahmā while he was sleeping at the end of a kalpa, and was killed by Vishṇu in the Fish Avatāra. According to another, Vishṇu himself, who assumed this form to recover the Veda, which had been carried off by two Daityas.

HAYA-SIRAS, HAYA-SĪRSHA. 'Horse-head.' In the Mahā-bhārata it is recorded that the sage Aurva (q.v.) "cast the fire of his anger into the sea," and that it there "became the great Haya-sīras, known to those acquainted with the Veda, which vomits forth that fire and drinks up the waters." A form of Vishṇu.

In the Bhāgavata Purāṇa Brahmā is represented as saying, "In my sacrifice Bhagavat himself was Haya-sīrsha, the male of

the sacrifice, whose colour is that of gold, of whom the Vedas and the sacrifices are the substance and the gods the soul; when he respired, charming words came forth from his nostrils."

HEMA-CHANDRA. Author of a good Sanskrit vocabulary, printed under the superintendence of Colebrooke.

HEMĀDRI. 'The golden mountain,' *i e*, Meru.

HEMA-KŪTA. 'Golden peak.' A chain of mountains represented as lying north of the Himālayas, between them and Mount Meru.

HIDIMBA (mas.), HIDIMBĀ (fem.). A powerful Asura, who had yellow eyes and a horrible aspect. He was a cannibal, and dwelt in the forest to which the *Pandavas* retired after the burning of their house. He had a sister named Hidimbā, whom he sent to lure the *Pāṇḍavas* to him; but on meeting with Bhīma, she fell in love with him, and offered to carry him away to safety on her back. Bhīma refused, and while they were parleying, Hidimba came up, and a terrible fight ensued, in which Bhīma killed the monster. Hidimbā was at first much terrified and fled, but she returned and claimed Bhīma for her husband. By his mother's desire Bhīma married her, and by her had a son named Ghatotkacha.

HIMĀCHALA, HIMĀDRI. The Himālaya mountains.

HIMAVAT. The personification of the Himālaya mountains, husband of Menā or Menakā, and father of Umā and Gangā.

HIRANYA-GARBHA. 'Golden egg' or 'golden womb'. In the *Rig-veda* Hiranya-garbha "is said to have arisen in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command even the gods obey, who is the god over all gods, and the one animating principle of their being." According to Manu, Hiranya-garbha was Brahmā, the first male, formed by the undiscernible eternal First Cause in a golden egg resplendent as the sun. "Having continued a year in the egg, Brahmā divided it into two parts by his mere thought, and with these two shells he formed the heavens and the earth; and in the middle he placed the sky, the eight regions, and the eternal abode of the waters." See Brahmā.

HIRANYĀKSHA. 'Golden eye.' A Dāitya who dragged the earth to the depths of the ocean. He was twin-brother of Hira-nyakasipu, and was killed by Viṣṇu in the Boar incarnation.

HIRANYA-KASIPU. 'Golden dress' A Daitya who, according to the Mahā-bhārata and the Purāṇas, obtained from Śiva the sovereignty of the three worlds for a million of years, and persecuted his son Prahlāda for worshipping Viṣṇu. He was slain by Viṣṇu in the Nara-siṃha, or man-lion incarnation. He and Hiraṇyāksha were twin-brothers and chiefs of the Daityas.

HITOPADESA. 'Good advice.' The well-known collection of ethical tales and fables compiled from the larger and older work called Pancha-tantra. It has been often printed, and there are several translations; among them is an edition by Johnson of text, vocabulary, and translation.

HOTRI. A priest who recites the prayers from the *Rig-veda*.

HRISHĪKESA. A name of Kṛishṇa or Viṣṇu.

HŪNAS. According to Wilson, "the White Huns or Indo-Scythians, who were established in the Panjāb and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins," and since still further confirmed by inscriptions and additional coins. Dr. Fitzedward Hall says, "I am not prepared to deny that the ancient Hindus, when they spoke of the Hūnas, intended the Huns. In the Middle Ages, however, it is certain that a race called Hūna was understood by the learned of India to form a division of the Kshatriyas"—*V. P.* ii. 134.

HŪN-DESA. The country round Lake Mānasarovara.

HUSHKA HUVISHKA. A Tushkara or Turki king, whose name is mentioned in the Rāja Taranginī as Hushka, which has been found in inscriptions as Huvishka, and upon the corrupt Greek coins as Oerki. He is supposed to have reigned just at the commencement of the Christian era. *See* Kanishka.

IDĀ. In the *Rig-veda* Idā is primarily food, refreshment, or a libation of milk; thence a stream of praise, personified as the goddess of speech. She is called the instructress of Manu, and frequent passages ascribe to her the first institution of the rules of performing sacrifices. According to Sāyana, she is the goddess presiding over the earth. A legend in the Satapatha Brāhmaṇa represents her as springing from a sacrifice which Manu performed for the purpose of obtaining offspring. She was claimed by Mitra-Varuna, but remained faithful to him who had pro-

duced her. Manu lived with her, and praying and fasting to obtain offspring, he begat upon her the race of Manu. In the *Purānas* she is daughter of the Manu Vaivaswata, wife of Budha (Mercury), and mother of Purūravas. The Manu Vaivaswata, before he had sons, instituted a sacrifice to Mitra and Varuṇa for the purpose of obtaining one; but the officiating priest mismanaged the performance, and the result was the birth of a daughter, Idā or Ilā. Through the favour of the two deities her sex was changed, and she became a man, Su-dyumna. Under the malediction of Śiva, Su-dyumna was again turned into a woman, and, as Ilā, married Budha or Mercury. After she had given birth to Purūravas, she, under the favour of Viṣṇu, once more became Su-dyumna, and was the father of three sons. According to another version of the legend, the Manu's eldest son was named Ila. He having trespassed on a grove sacred to Pārvatī, was changed into a female, Ilā. Upon the supplications and prayers of Ilā's friends, Śiva and his consort conceded that the offender should be a male one month and a female another. There are other variations in the story which is apparently ancient.

IDĀVIDĀ. Daughter of Trīnabindu and the Apsaras Alam-bushā. There are different statements in the *Purānas* as regards her. She is represented to be the wife of Visravas and mother of Kuvera, or the wife of Pulastya and mother of Visravas.

IKSHWĀKU. Son of the Manu Vaivaswat, who was son of Vivaswat, the sun. "He was born from the nostril of the Manu as he happened to sneeze." Ikshwāku was founder of the Solar race of kings, and reigned in Ayodhyā at the beginning of the second Yuga or age. He had a hundred sons, of whom the eldest was Vikukshi. Another son, named Nimi, founded the Mithilā dynasty. According to Max Muller the name is mentioned once, and only once, in the *Rig-veda*. Respecting this he adds: "I take it, not as the name of a king, but as the name of a people, probably the people who inhabited Bhājeratha, the country washed by the northern Gangā or Bhāgirathī." Others place the Ikshwākus in the north-west.

ILA, ILĀ. See Idā.

ILĀVILĀ. See Idāvidā.

ILVALA. See Vātāpi.

INDRA. The god of the firmament, the personified atmo-

sphere. In the Vedas he stands in the first rank among the gods, but he is not uncreate, and is represented as having a father and mother: "a vigorous god begot him; a heroic female brought him forth." He is described as being of a ruddy or golden colour, and as having arms of enormous length; "but his forms are endless, and he can assume any shape at will." He rides in a bright golden car, drawn by two tawny or ruddy horses with flowing manes and tails. His weapon is the thunderbolt, which he carries in his right hand; he also uses arrows, a great hook, and a net, in which he is said to entangle his foes. The soma juice is his especial delight; he takes enormous draughts of it, and, stimulated by its exhilarating qualities, he goes forth to war against his foes, and to perform his other duties. As deity of the atmosphere, he governs the weather and dispenses the rain; he sends forth his lightnings and thunder, and he is continually at war with *Vṛtra* or *Ahi*, the demon of drought and inclement weather, whom he overcomes with his thunderbolts, and compels to pour down the rain. Strabo describes the Indians as worshipping Jupiter Pluvius, no doubt meaning Indra, and he has also been compared to Jupiter Tonans. One myth is that of his discovering and rescuing the cows of the priests or of the gods, which had been stolen by an Asura named *Pani* or *Vala*, whom he killed, and he is hence called *Vala-bhid*. He is frequently represented as destroying the "stone-built cities" of the Asuras or atmospheric demons, and of the *Dasyus* or aborigines of India. In his warfare he is sometimes represented as escorted by troops of *Maruts*, and attended by his comrade *Vishnu*. More hymns are addressed to Indra than to any other deity in the Vedas, with the exception of *Agni*. For he was revered in his beneficent character as the bestower of rain and the cause of fertility, and he was feared as the awful ruler of the storm and director of the lightning and thunder. In many places of the *Rig-veda* the highest divine functions and attributes are ascribed to him. There was a triad of gods—*Agni*, *Vāyu*, and *Sūrya*—which held a pre-eminence above the rest, and Indra frequently took the place of *Vāyu*. In some parts of the Veda, as Dr. Muir remarks, the ideas expressed of Indra are grand and lofty; at other times he is treated with familiarity, and his devotion to the soma juice is dilated upon, though nothing debasing is perceived in his sensuality. Indra

is mentioned as having a wife, and the name of *Indrānī* or *Andrī* is invoked among the goddesses. In the *Satapatha Brāhmaṇa* she is called Indra's beloved wife.

In the later mythology Indra has fallen into the second rank. He is inferior to the triad, but he is the chief of all the other gods. He is the regent of the atmosphere and of the east quarter of the compass, and he reigns over *Swarga*, the heaven of the gods and of beatified spirits, which is a region of great magnificence and splendour. He retains many of his Vedic characteristics, and some of them are intensified. He sends the lightning and hurls the thunderbolt, and the rainbow is his bow. He is frequently at war with the *Asuras*, of whom he lives in constant dread, and by whom he is often worsted. But he slew the demon *Vritra*, who, being regarded as a *Brāhman*, Indra had to conceal himself and make sacrifice until his guilt was purged away. His continued love for the soma juice is shown by a legend in the *Mahā-bhārata*, which represents him as being compelled by the sage *Chyavana* to allow the *Aswins* to partake of the soma libations, and his sensuality has now developed into an extreme lasciviousness. Many instances are recorded of his incontinence and adultery, and his example is frequently referred to as an excuse in cases of gallantry, as by King *Nahusha* when he tried to obtain Indra's wife while the latter was hiding in fear for having killed the *Brāhman* in the person of the demon *Vritra*. According to the *Mahā-bhārata* he seduced, or endeavoured to seduce, *Ahalyā*, the wife of the sage *Gautama*, and that sage's curse impressed upon him a thousand marks resembling the female organ, so he was called *Sa-yoni*, but these marks were afterwards changed to eyes, and he is hence called *Netra-yoni*, and *Sahasrāksha* 'the thousand-eyed.' In the *Rāmāyana* it is related that *Rāvana*, the *Rākshasa* king of *Lankā* or *Ceylon*, warred against Indra in his own heaven, and that Indra was defeated and carried off to *Lankā* by *Rāvana*'s son *Megha-nāda*, who for this exploit received the title of *Indra-jit* (q.v.), 'conqueror of Indra.' *Brahmā* and the gods had to sue for the release of Indra, and to purchase it with the boon of immortality to the victor. *Brahmā* then told the humiliated god that his defeat was a punishment for the seduction of *Ahalyā*. The *Taittiriya Brāhmaṇa* states that he chose *Indrānī* to be his wife in preference to other goddesses because of her

voluptuous attractions, and later authorities say that he ravished her, and slew her father, the Daitya Puloman, to escape his curse. Mythologically he was father of Arjuna (q.v.), and for him he cheated Karna of his divine coat of mail, but gave Karna in recompense a javelin of deadly effect. His libertine character is also shown by his frequently sending celestial nymphs to excite the passions of holy men, and to beguile them from the potent penances which he dreaded.

In the Purānas many stories are told of him, and he appears especially in rivalry with Krishna. He incurred the wrath of the choleric sage Dur-vāsas by slighting a garland of flowers which that sage presented to him, and so brought upon himself the curse that his whole dominion should be whelmed in ruin. He was utterly defeated by the Daityas, or rather by their ally, Raja, son of Āyus, and grandson of Purūravas, and he was reduced to such a forlorn condition that he, "the god of a hundred sacrifices," was compelled to beg for a little sacrificial butter. Puffed up by their victory, his conquerors neglected their duties, and so they became the easy prey of Indra, who recovered his dominion. The Bhāgavata Purāna represents him as having killed a Brāhman, and of being haunted by that crime, personified as a Chāṇḍālī.

Indra had been an object of worship among the pastoral people of Vraja, but Krishna persuaded them to cease this worship. Indra was greatly enraged at this, and sent a deluge of rain to overwhelm them; but Krishna lifted up the mountain Govardhana on his finger to shelter them, and so held it for seven days, till Indra was baffled and rendered homage to Krishna. Again, when Krishna went to visit Swarga, and was about to carry off the Pārijāta tree, Indra resented its removal, and a fierce fight ensued, in which Indra was worsted, and the tree was carried off. Among the deeds of Indra recorded in the Purānas is that of the destruction of the offspring of Diti in her womb, and the production therefrom of the Maruts (*see* Diti); and there is a story of his cutting off the wings of the mountains with his thunderbolts, because they were refractory and troublesome. Indra is represented as a fair man riding on a white horse or an elephant, and bearing the vajra or thunderbolt in his hand. His son is named Jayanta. Indra is not the object of direct worship, but he receives incidental adoration,

and there is a festival kept in his honour called *Sakra-dhwajot-thāna*, 'the raising of the standard of Indra.'

Indra's names are many, as *Mahendra*, *Sakra*, *Maghavān*, *Ribhuksha*, *Vāsava*, *Arha*, *Datteya*. His epithets or titles also are numerous. He is *Vitra-han*, 'the destroyer of *Vitra*,' *Vajra-pāni*, 'of the thunderbolt hand,' *Megha-vāhana*, 'borne upon the clouds,' *Pāka-sāsana*, 'the subduer of *Pāka*,' *Sata-kratu*, 'of a hundred sacrifices,' *Deva-pati* and *Surā-dhupa*, 'chief of the gods,' *Divas-pati*, 'ruler of the atmosphere,' *Marutwān*, 'lord of the winds,' *Swarga-pati*, 'lord of paradise,' *Jishnu*, 'leader of the celestial host,' *Puran-dara*, 'destroyer of cities,' *Ulūka*, 'the owl,' *Ugra-dhanwan*, 'of the terrible bow,' and many others. The heaven of Indra is *Swarga*; its capital is *Amarāvati*; his palace, *Vaijayanta*; his garden, *Nandana*, *Kandasāra*, or *Pārushya*, his elephant is *Arāvata*; his horse, *Uchchaiḥ-sravas*; his chariot, *Vimāna*; his charioteer, *Mātali*; his bow, the rainbow, *Sakra-dhanus*; and his sword, *Paran-ja*.

INDRA-DYUMNA. Son of *Su-mati* and grandson of *Bharata*. There were several of the name, among them a king of *Avantī*, by whom the temple of *Vishnu* was built, and the image of *Jagan-nātha* was set up in *Orissa*.

INDRA-JIT. *Megha-nāda*, son of *Rāvana*. When *Rāvana* went against Indra's forces in *Swarga*, his son *Megha-nāda* accompanied him, and fought most valiantly. Indra himself was obliged to interfere, when *Megha-nāda*, availing himself of the magical power of becoming invisible, which he had obtained from *Siva*, bound Indra and carried him off to *Lankā*. The gods, headed by *Brahmā*, went thither to obtain the release of Indra, and *Brahmā* gave to *Megha-nāda* the name *Indra-jit*, 'conqueror of Indra.' Still the victor refused to release his prisoner for anything less than the boon of immortality. *Brahmā* refused, but *Indra-jit* persisted in his demand and achieved his object. One version of the *Rāmāyana* states that *Indra-jit* was killed and had his head cut off by *Lakshmana*, who surprised him while he was engaged in a sacrifice.

INDRA-KĪLA. The mountain *Mandara*.

INDRA-LOKA. Indra's heaven, *Swarga*. See *Loka*.

INDRĀNĪ. Wife of Indra, and mother of *Jayanta* and *Jayantī*. She is also called *Sachī* and *Aindrī*. She is men-

tioned a few times in the *Rig-veda*, and is said to be the most fortunate of females, "for her husband shall never die of old age" The *Taittiriya Brāhmaṇa* states that Indra chose her for his wife from a number of competing goddesses, because she surpassed them all in voluptuous attractions. In the *Rāmāyana* and *Purāṇas* she appears as the daughter of the Dāitya Puloman, from whom she has the patronymic Paulomī. She was ravished by Indra, who killed her father to escape his curse. According to the *Mahā-bhārata*, King Nahusha became enamoured of her, and she escaped from him with difficulty. *Indrāṃī* has never been held in very high esteem as a goddess.

INDRA-PRAMATI. An early teacher of the *Rig-veda*, who received one *Sanhitā* direct from Paila.

INDRA-PRASTHA. The capital city of the *Pāṇḍu* princes. The name is still known, and is used for a part of the city of Delhi.

INDRA-SENA (mas.), INDRA-SENĀ (fem.). Names of the son and daughter of Nala and Damayanti.

INDU. The moon. *See Soma*.

INDU-MATĪ. Sister of Bhoja, king of Vidarbha, who chose Prince Aja for her husband at her *swayam-vara*. She was killed by Nārada's garland falling upon her while asleep in an arbour.

INDU-MANI. The moon gem. *See Chandra-kānta*.

IRĀVAT. A son of Arjuna by his Nāga wife Ulupī.

IRĀVATĪ. The river Rāvi or Hydraotes.

ĪSA. 'Lord.' A title of *Śiva*. Name of a *Upanishad* (q.v.) which has been translated by Dr Roer in the *Bibliotheca Indica*.

ĪSĀNA. A name of *Śiva* or *Rudra*, or of one of his manifestations. (*See Rudra*.) He is guardian of the north-east quarter.

ISHTI-PASAS. 'Stealers of offerings' *Rākshasas* and other enemies of the gods, who steal the oblations.

ĪSWARA. 'Lord.' A title given to *Śiva*.

ISWARA KRISHNA. Author of the philosophical treatise called *Sāṅkhya Kārika*.

ITIHĀSAS. Legendary poems. Heroic history. "Stories like those of *Urvāṣī* and *Purūravas*" The term is especially applied to the *Mahā-bhārata*.

JĀBĀLI, JĀVĀLI. A *Brāhman* who was priest of King

Dasa-ratha, and held sceptical philosophical opinions. He is represented in the Rāmāyana as enforcing his views upon Rāma, who decidedly repudiated them. Thereupon he asserted that his atheistical arguments had been used only for a purpose, and that he was really imbued with sentiments of piety and religion. He is said to have been a logician, so probably he belonged to the Nyāya school.

JAGAD-DHĀTRĪ (DHĀTĀ) 'Sustainer of the world.' An epithet given to both Saraswatī and Durgā.

JAGAN-MĀTRĪ (MĀTĀ). 'Mother of the world.' One of the names of Śiva's wife. *See* Devī.

JAGAN-NĀTHA. 'Lord of the world.' A particular form of Viṣṇu, or rather of Kṛṣṇa. He is worshipped in Bengal and other parts of India, but Puri, near the town of Cuttack, in Orissa, is the great seat of his worship, and multitudes of pilgrims resort thither from all parts, especially to the two great festivals of the Snāna-yātra and Ratha-yātra, in the months of Jyāshṭha and Āshāḍha. The first of these is when the image is bathed, and in the second, or car festival, the image is brought out upon a car with the images of his brother Bala-rāma and sister Su-bhadrā, and is drawn by the devotees. The legend of the origin of Jagan-nātha is peculiar. Kṛṣṇa was killed by a hunter, and his body was left to rot under a tree, but some pious persons found the bones and placed them in a box. A devout king named Indra-dyumna was directed by Viṣṇu to form an image of Jagan-nātha and to place the bones of Kṛṣṇa inside it. Viśva-karma, the architect of the gods, undertook to make the image, on condition of being left quite undisturbed till the work was complete. After fifteen days the king was impatient and went to Viśva-karma, who was angry, and left off work before he had made either hands or feet, so that the image has only stumps. Indra-dyumna prayed to Brahmā, who promised to make the image famous, and he did so by giving to it eyes and a soul, and by acting as high priest at its consecration.

JĀHNAVĪ. The Ganges. *See* Jahnu.

JAHNU. A sage descended from Purūravas. He was disturbed in his devotions by the passage of the river Gangā, and consequently drank up its waters. He afterwards relented, and allowed the stream to issue from his ear, hence Gangā is called Jāhnavī, daughter of Jahnu. *See* Gangā.

JAIMINI. A celebrated sage, a disciple of Vyāsa. He is said to have received the Sāma-veda from his master, and to have been its publisher or teacher. He was also the founder of the Pūrva-mīmāṃsā philosophy. The text of Jaimini is printed in the *Bibliotheca Indica*.

JAIMINĪYA-NYĀYA-MĀLA-VISTARA. A work on philosophy by Mādhava. It has been edited by Goldstucker and Cowell.

JĀJALI. A Brāhman mentioned in the Mahā-bhārata as having by ascetism acquired a supernatural power of locomotion, of which he was so proud that he deemed himself perfect in virtue and superior to all men. A voice from the sky told him that he was inferior to Tulādhāra, a Vaiśya and a trader. He went to this Tulādhāra and learnt wisdom from him.

JALA-RŪPA. The fish or the Makara on the banner of Kāma.

JALA-SĀYIN. 'Sleeping on the waters' An appellation of Viṣṇu, as he is supposed to sleep upon his serpent couch on the waters during the rainy season, or during the submersion of the world.

JAMAD-AGNI. A Brāhman and a descendant of Bhrigu. He was the son of Richika and Satya-vatī, and was the father of five sons, the youngest and most renowned of whom was Parasu-rāma. Jamad-agni's mother, Satya-vatī, was daughter of King Gādhi, a Kshatriya. The Vishnu Purāṇa relates that when Satya-vatī was pregnant, her Brāhman husband, Richika, prepared a mess for her to eat for the purpose of securing that her son should be born with the qualities of a Brāhman. He also gave another mess to her mother that she might bear a son with the character of a warrior. The women changed the messes, and so Jamad-agni, the son of Richika, was born as a warrior-Brāhman, and Viśvāmitra, son of the Kshatriya Gādhi, was born as a priest. The Mahā-bhārata relates that Jamad-agni engaged deeply in study and "obtained entire possession of the Vedas." He went to King Renu or Prasena-jit of the Solar race and demanded of him his daughter Renukā. The king gave her to him, and he retired with her to his hermitage, where the princess shared in his ascetic life. She bore him five sons, Rumanwat, Sushena, Vasu, Viśvāvasu, and Parasu-rāma, and she was exact in the performance of all her duties. One

day she went out to bathe and beheld a loving pair sporting and dallying in the water. Their pleasure made her feel envious, so she was "defiled by unworthy thoughts, and returned wetted but not purified by the stream." Her husband beheld her "fallen from perfection and shorn of the lustre of her sanctity." So he reproved her and was exceeding wroth. His sons came into the hermitage, in the order of their birth, and he commanded each of them in succession to kill his mother. Influenced by natural affection, four of them held their peace and did nothing. Their father cursed them and they became idiots bereft of all understanding. When Parasu-rāma entered, he obeyed his father's order and struck off his mother's head with his axe. The deed assuaged the father's anger, and he desired his son to make a request. Parasu-rāma begged that his mother might be restored to life in purity, and that his brothers might regain their natural condition. All this the father granted.

The mighty Kārta-vīrya, king of the Haihayas, who had a thousand arms, paid a visit to the hermitage of Jamad-agni. The sage and his sons were out, but his wife treated her guest with all proper respect. Unmindful of the hospitality he had received, Kārta-vīrya threw down the trees round the hermitage, and carried off the calf of the sacred cow, Surabhi, which Jamad-agni had acquired by penance. Parasu-rāma returned and discovered what had happened, he then pursued Kārta-vīrya, cut off his thousand arms with arrows, and killed him. The sons of Kārta-vīrya went in revenge to the hermitage of Jamad-agni, and in the absence of Parasu-rāma slew the pious sage without pity. When Parasu-rāma found the lifeless body of his father, he laid it on a funeral pile, and vowed that he would extirpate the whole Kshatriya race. He slew all the sons of Kārta-vīrya, and "thrice seven times" he cleared the earth of the Kshatriya caste.

JĀMADAGNYA. The patronymic of Parasu-rāma.

JĀMBĀVAT. King of the bears. A celebrated gem called Syamantaka had been given by the Sun to Satrājit. He, fearing that Krishna would take it from him, gave it to his brother, Prasena. One property of this jewel was to protect its wearer when good, to ruin him when bad. Prasena was wicked and was killed by a lion, which was carrying off the gem in its mouth, when he was encountered and slain by Jāmbavat. After Pra-

sena's disappearance, *Krishna* was suspected of having killed him for the sake of the jewel. *Krishna* with a large party tracked the steps of *Prasena*, till it was ascertained that he had been killed by a lion, and that the lion had been killed by a bear. *Krishna* then tracked the bear, *Jāmbavat*, into his cavern, and a great fight ensued between them. After waiting outside seven or eight days, *Krishna*'s followers went home and performed his funeral ceremonies. On the twenty-first day of the fight, *Jāmbavat* submitted to his adversary, gave up the gem, and presented to him his daughter, *Jāmbavatī*, as an offering suitable to a guest. *Jāmbavat* with his army of bears aided *Rāma* in his invasion of *Lankā*, and always acted the part of a sage counsellor.

JĀMBĀVATĪ. Daughter of *Jāmbavat*, king of the bears, wife of *Krishna*, and mother of *Sāmba*.

JAMBHA. Name of several demons. Of one who fought against the gods and was slain by *Indra*, who for this deed was called *Jambha-bhedin*. Also of one who fought against *Arjuna* and was killed by *Krishna*.

JAMBU-DWĪPA. One of the seven islands or continents of which the world is made up. The great mountain, *Meru*, stands in its centre, and *Bhārata-varsha* or *India* is its best part. Its varshas or divisions are nine in number :—(1.) *Bhārata*, south of the *Himālayas* and southernmost of all. (2.) *Kim-purusha*. (3.) *Hari-varsha*. (4.) *Īā-vṛita*, containing *Meru*. (5.) *Ramyaka*. (6.) *Hiran-maya*. (7.) *Uttara-Kuru*, each to the north of the preceding one. (8.) *Bhadrāsua* and (9.) *Ketu-māla* lie respectively to the east and west of *Īā-vṛita*, the central region.

JAMBU-MĀLI. A *Rākshasa* general of *Rāvana*. He was killed by *Hanumān*.

JĀNAKA. 1. King of *Mithilā*, of the Solar race. When *Nimi*, his predecessor, died without leaving a successor, the sages subjected the body of *Nimi* to attrition, and produced from it a prince "who was called *Janaka*, from being born without a progenitor." He was the first *Janaka*, and twenty generations earlier than *Janaka* the father of *Sītā*.

2. King of *Videha* and father of *Sītā*, remarkable for his great knowledge and good works and sanctity. He is called *Sīra-dhwaja*, 'he of the plough banner,' because his daughter *Sītā* sprang up ready formed from the furrow when he was

ughing the ground and preparing for a sacrifice to obtain
pring. The sage Yājñawalkya was his priest and adviser.
Brāhmanas relate that he "refused to submit to the hier-
nical pretensions of the Brāhmanas, and asserted his right
performing sacrifices without the intervention of priests."
succeeded in his contention, for it is said that through
pure and righteous life he became a Brāhman and one of
Rājarshts. He and his priest Yājñawalkya are thought to
e prepared the way for Buddha.

ĀNAKĪ. A patronymic of Sītā (q v.).

ANA-LOKA. *See* Loka.

ANAMEJAYA. A great king, who was son of Parkshit,
great-grandson of Arjuna. It was to this king that the
iā-bhārata was recited by Vaisampāyana, and the king lis-
d to it in expiation of the sin of killing a Brāhman. His
er, Parkshit, died from the bite of a serpent, and Janema-
is said to have performed a great sacrifice of serpents
gas) and to have conquered the Nāga people of Taksha-silā.
ce he is called Sarpa-satrin, 'serpent-sacrificer.' There
several others of the same name.

ANĀRDDANA. 'The adored of mankind.' A name of
hna, but other derivations are offered, as 'extirpator of the
ed,' by Sankarāchārya.

ANA-STHĀNA. A place in the Dandaka forest where
a sojourned for a while in his exile.

ARAS. 'Old age.' The hunter who unwittingly killed
hna.

ARĀ-SANDHA. Son of Brīhad-ratha, and king of Ma-
a. Brīhad-ratha had two wives, who after being long barren
ght forth two halves of a boy. These abortions were re-
ed with horror and thrown away. A female man-eating
n named Jarū picked them up and put them together to
them off. On their coming in contact a boy was formed,
cried out so lustily that he brought out the king and his
queens. The Rākshasī explained what had happened, re-
d the child, and retired. The father gave the boy the
of Jarū-sandha, because he had been put together by Jarū.
re greatness was prophesied for the boy, and he became an
t worshipper of Śiva. Through the favour of this god he
led over many kings, and he especially fought against

Krishna, who had killed Kansa, the husband of two of Jarā-sandha's daughters. He besieged Mathurā, and attacked Krishna eighteen times, and was as often defeated, but Krishna was so weakened that he retired to Dwārakā. Jarā-sandha had many kings in captivity, and when Krishna returned from Dwārakā, he, with Bhīma and Arjuna, went to Jarā-sandha's capital for the purpose of slaying their enemy and liberating the kings. Jarā-sandha refused to release the kings, and accepted the alternative of a combat, in which he was killed by Bhīma.

JARAT-KĀRU. An ancient sage who married a sister of the great serpent Vāsukī, and was father of the sage Āstika.

JARITĀ. A certain female bird of the species called Sārṅgikā, whose story is told in the Mahā-bhārata. The saint Manda-pāla, who returned from the shades because he had no son, assumed the form of a male bird, and by her had four sons. He then abandoned her. In the conflagration of the Khāṇḍava forest she showed great devotion in the protection of her children, and they were eventually saved through the influence of Manda-pāla over the god of fire. Their names were Jaritārī, Sārisṛikta, Stamba-mitra, and Drona. They were "interpreters of the Vedas," and there are hymns of the Rīg-veda bearing the names of the second and third.

JATĀSURA. A Rākshasa who disguised himself as a Brāhman and carried off Yudhi-shthira, Saha-deva, Nakula, and Draupadī. He was overtaken and killed by Bhīma.

JĀTA-VEDAS. A Vedic epithet for fire. "The meaning is explained in five ways—(1.) Knowing all created beings; (2.) Possessing all creatures or everything existent; (3.) Known by created beings; (4.) Possessing vedas, riches; (5.) Possessing vedas, wisdom. Other derivations and explanations are found in the Brāhmanas, but the exact sense of the word seems to have been very early lost, and of the five explanations given, only the first two would seem to be admissible for the Vedic texts. In one passage a form, Jāta-veda, seems to occur."—*Williams*. This form of the term, and the statement of Manu that the Vedas were milked out from fire, air, and the sun, may perhaps justify the explanation, 'producer of the Vedas.'

JATĀYU, JATĀYUS. According to the Rāmāyana, a bird who was son of Vishnu's bird Garuda, and king of the vultures. Others say he was a son of Aruna. He became an ally of

Rāma's, and he fought furiously against Rāvana to prevent the carrying away of Sītā. Rāvana overpowered him and left him mortally wounded. Rāma found him in time to hear his dying words, and to learn what had become of Sītā. Rāma and Lakshmana performed his funeral rites to "secure his soul in the enjoyments of heaven," whither he ascended in a chariot of fire. In the Purānas he is the friend of Dasa-ratha. When that king went to the ecliptic to recover Sītā from Sam (Saturn), his carriage was consumed by a glance from the eye of the latter, but Jāyāyu caught the falling king and saved him. The Pādma Purāna says Dasa-ratha assailed Saturn because of a dearth, and when he and his car were hurled from heaven, Jāyāyu caught him.

JATILĀ. A daughter of Gotama, who is mentioned in the Mahā-bhārata as a virtuous woman and the wife of seven husbands

JAYA-DEVA. A poet, author of the Gitā-govinda (q.v.).

JAYAD-RATHA. A prince of the Lunar race, son of Brihanmanas. He was king of Sindhu, and was "indifferently termed Rāja of the Sindhus or Saindhavas, and Rāja of the Sauvīras, or sometimes in concert Sindhu-sauvīras," the Saindhavas and Sauvīras both being tribes living along the Indus. Jayad-ratha married Duk-salā, daughter of Dhṛita-rāshṭra, and was an ally of the Kauravas. When the Pāṇḍavas were in exile he called at their forest abode while they were out hunting and Draupadī was at home alone. He had with him six brothers and a large retinue, but the resources of the Pāṇḍavas were equal to the occasion, and Draupadī was able to supply five hundred deer with accompaniments for breakfast. This is explained by the statement that Yudhi-shīṭhira, having worshipped the sun, obtained from that luminary an inexhaustible cauldron which was to supply all and every viand that might be required by the Pāṇḍavas in their exile. Jayad-ratha was captivated by the charms of Draupadī, and tried to induce her to elope with him. When he was indignantly repulsed he carried her off by force. On the return of the Pāṇḍavas they pursued the ravisher, defeated his forces, and made him prisoner. His life was spared by command of Yudhi-shīṭhira, but Bhīma kicked and beat him terribly, cut off his hair, and made him go before the assembled Pāṇḍavas and acknowledge himself to be their slave. At the

intercession of Draupadī he was allowed to depart. He was killed, after a desperate conflict, by Arjuna on the fourteenth day of the great battle.

JAYANTA. Son of Indra, also called Jaya.

JAYANTĪ. Daughter of Indra. She is called also Jayanī, Deva-senā, and Tāvishī.

JĪMŪTA. A great wrestler, who was overcome and killed by Bhīma at the court of Virāṭa.

JĪMŪTA-VĀHANA. 'Whose vehicle is the clouds.' A title of Indra. A name borne by several persons, and among them by the author of the Dāya-bhāga.

JISHNU. A name of Arjuna.

JUSHKA. A Turushka or Turki king, who ruled in Kashmīr and in Northern India. *See* Kanishka.

JWĀLĀ-MUKHĪ. 'Mouth of fire.' A volcano. A celebrated place of pilgrimage in the Lower Himālayas, north of the Panjāb, where fire issues from the ground. According to the legend, it is the fire which Satī, the wife of Siva, created, and in which she burnt herself.

JYĀMAGHA. A king of the Lunar race, proverbial as "most eminent among husbands submissive to their wives." Saihyā, his wife, was barren, but he was afraid to take another wife till, having overcome an enemy and driven him from his country, the daughter of the vanquished king became his captive. She was beautiful, and Jyāmagha desired to marry her. He took her in his chariot and carried her to his palace to ask the assent of his queen. When Saihyā saw the maiden, she was filled with jealousy, and angrily demanded who the "light-hearted damsel" was. The king was disconcerted, and humbly replied, "She is the young bride of the future son whom thou shalt bring forth." It had ceased to be with Saihyā after the manner of women, but still she bore a son who was named Vīdarbha, and married the captive princess.

JYOTISHA. Astronomy. One of the Vedāngas. The object of this Vedānga is to fix the most auspicious days and seasons for the performance of sacrifices. There has been little discovered that is ancient on this subject; only one "short tract, consisting of thirty-six verses, in a comparatively modern style, to which scholars cannot assign an earlier date than 300 years B.C."

KA. The interrogative pronoun "who?" This word has

been raised to the position of a deity. In the words of Max Muller, "The authors of the Brāhmanas had so completely broken with the past, that, forgetful of the poetical character of the hymns (of the Veda) and the yearning of the poets after the unknown god, they exalted the interrogative pronoun itself into a deity, and acknowledged a god Ka or Who? In the Taittirīya Brāhmaṇa, in the Kaushītaki Brāhmaṇa, in the Tāndya Brāhmaṇa, and in the Śatapatha Brāhmaṇa, wherever interrogative verses occur, the author states that Ka is Prajāpati, or the lord of creatures. Nor did they stop here. Some of the hymns in which the interrogative pronoun occurred were called Kadvat, i.e., having *kad* or *quid*. But soon a new adjective was formed, and not only the hymns but the sacrifice also offered to the god were called Kāya or Who-ish. . . . At the time of Pāṇini, this word had acquired such legitimacy as to call for a separate rule explaining its formation. The commentator here explains Ka by Brahman. After this we can hardly wonder that in the later Sanskrit literature of the Purāṇas Ka appears as a recognised god, as a supreme god, with a genealogy of his own, perhaps even with a wife; and that in the laws of Manu one of the recognised forms of marriage, generally known by the name of the Prajāpati marriage, occurs under the monstrous title of Kāya." The Mahā-bhārata identifies Ka with Dakṣha, and the Bhāgavata Purāṇa applies the term to Kasyapa, no doubt in consequence of their great generative powers and similarity to Prajāpati.

KABANDHA. 1. A disciple of Su-mantu, the earliest teacher of the Atharva-veda. 2. A monstrous Rākshasa slain by Rāma. He is said to have been a son of the goddess Śrī. He is described as "covered with hair, vast as a mountain, without head or neck, having a mouth armed with immense teeth in the middle of his belly, arms a league long, and one enormous eye in his breast." He was originally a Gandharva, and his hideous deformity arose, according to one account, from a quarrel with Indra, whom he challenged, and who struck him with his thunderbolt, and drove his head and thighs into his body. According to another statement, his deformity arose from the curse of a sage. When mortally wounded, he requested Rāma to burn his body, and when that was done he came out of the fire in his real shape as a Gandharva, and counselled Rāma as to

the conduct of the war against Rāvana. He was also called Danu.

KACHA. A son of Brihaspati. According to the Mahābhārata he became a disciple of Sukra or Usanas, the priest of the Asuras, with the object of obtaining from him the mystic power of restoring the dead to life, a charm which Sukra alone possessed. To prevent this the Asuras killed Kacha again and again, but on both occasions he was restored to life by the sage at the intercession of Devayānī, his daughter, who had fallen in love with Kacha. They killed him a third time, burnt his body, and mixed his ashes with Sukra's wine, but Devayānī again implored her father to bring back the young man. Unable to resist his daughter's importunity, Sukra once more performed the charm, and to his surprise heard the voice of Kacha come out from his own belly. To save his own life, Sukra taught his pupil the great charm. He then allowed himself to be ripped open, and Kacha, upon coming out, performed the charm, and restored his master to life. This incident is said to have caused Sukra to prohibit the use of wine to Brāhmans. Kacha resisted the proposals of Devayānī, and refused to make her his wife. She then cursed him, that the charms he had learnt from her father should be powerless, and he in return condemned her to be sought by no Brāhman, and to become the wife of a Kshatriya.

KĀDAMBARĪ. A daughter of Chitra-ratha and Madirā. Her name has been given to a well-known prose work, a kind of novel, written by Vāna or Bāna-bhaṭṭa, in the seventh century. The work has been printed at Bombay.

KADRŪ. A daughter of Daksha, and one of the thirteen that were married to Kasyapa. She was mother of "a thousand powerful many-headed serpents, the chief amongst whom were Sesha, Vāsuki, . . . and many other fierce and venomous serpents." The *Vishnu Purāna*, from which this is taken, names twelve, the *Vāyu Purāna* forty. Her offspring bear the metronymic Kādraveya.

KAHODA. A learned Brāhman, father of Ashṭāvakra. He with many others was overcome in argument at the court of Janaka by a Buddhist sage, and as a penalty was thrown into the river. Some years afterwards he was recovered by his son, who overcame the supposed Buddhist sage, and thus brought about a restoration. *See Ashṭāvakra.*

KAIKASĪ. Daughter of the Rākshasa Su-mālī and his wife Ketu-matī, wife of Visravas and mother of Rāvana.—*Muir*, iv. 487, 488.

KAIKEYA. Name of a country and of its king. He was father-in-law of Krishna, and his five sons were allies of the Pāṇḍavas. His real name appears to have been Dhṛishṭaketu.

KAIKEYAS, KEKAYAS. The people of Kaikeya, one of the chief nations in the war of the Mahā-bhārata. The Rāmāyana places them in the west, beyond the Sarasvatī and Byās.

KAIKEYĪ. A princess of Kaikeya, wife of King Dasa-ratha, and mother of Bharata, his third son. She carefully tended Dasa-ratha when he was wounded in battle, and in gratitude he promised to grant any two requests she might make. Urged by the malignant counsels of Mantharā, a female attendant, she made use of this promise to procure the exile of Rāma, and to promote the advancement of her own son, Bharata, to his place. See Dasa-ratha, Rāma.

KAILĀSA. A mountain in the Himālayas, north of the Mānasa lake. Siva's paradise is said to be on Mount Kailāsa, so also is Kuvera's abode. It is called also Gana-parvata and Rajatādri, 'silver mountain.'

KAITABHA. Kaitabha and Madhu were two horrible demons, who, according to the Mahā-bhārata and the Purāṇas, sprang from the ear of Vishnu while he was asleep at the end of a kalpa, and were about to kill Brahmā, who was lying on the lotus springing from Vishnu's navel. Vishnu killed them, and hence he obtained the names of Kaitabha-jit and Madhu-sūdana. The Mārkaṇḍeya Purāṇa attributes the death of Kaitabha to Umā, and she bears the title of Kaitabhā. The Hari-vansa states that the earth received its name of Medinī from the marrow (*medas*) of these demons. In one passage it says that their bodies, being thrown into the sea, produced an immense quantity of marrow or fat, which Nārāyaṇa used in forming the earth. In another place it says that the *medas* quite covered the earth, and so gave it the name of Medinī. This is another of the many etymological inventions.

KAKSHĪVAT, KAKSHĪVĀN. A Vedic sage, particularly connected with the worship of the Aswins. He was the son of Dīrgha-tamas and Usij (q.v.), and is author of several hymns in

the *Rig-veda*. He was also called Pajriya, because he was of the race of Pajra. In one of his hymns he lauds the liberality of King Swanaya. The following legend, in explanation, is given by the commentator Sāyana and the *Nīti-manjara*—Kakshīvat, having finished his course of study, took leave of his preceptor and departed homewards. As he journeyed night came on, and he fell asleep by the roadside. In the morning he was aroused by Raja Swanaya, who, being pleased with his appearance, treated him cordially and took him home. After ascertaining his worthiness, he married him to his ten daughters, presenting him at the same time with a hundred *nishkas* of gold, a hundred horses, a hundred bulls, a thousand and sixty cows, and eleven chariots, one for each of his ten wives, and one for himself, each drawn by four horses. With these he returned home to his father, and recited the hymn in praise of the munificence of Swanaya.

KAKUDMIN. A name of Raivata (q.v.).

KAKUT-STHA. See Puranjaya.

KĀLA. 'Time.' A name of Yama, the judge of the dead. In the *Atharva-veda* Time is addressed as the source and ruler of all things. "It is he who drew forth the worlds and encompassed them. Being their father, he became their son. There is no other power superior to him." The *Vishnu*, *Bhāgavata*, and *Padma Purānas* state that Brahmā existed in the form of Time, "but the *Purānas* do not generally recognise Time as an element of the first cause."

KĀLAKĀ. A wife of Kasyapa. According to the *Rāmāyana* and *Mahā-bhārata* she was a daughter of Daksha, but the *Vishnu Purāna* states that she and her sister Pulomā were daughters of the Dānava Vaiswanara, "who were both married to Kasyapa, and bore him 60,000 distinguished Dānavas, called Paulomas and Kālakanjas, who were powerful, ferocious, and cruel." The *Mahā-bhārata* states that she obtained from the deity, in reward for her severe devotion and penance, the privilege of bringing forth children without pain. The giants or Dānavas were called after her Kālakeyas.

KĀLAKANJAS; KĀLAKEYAS. Sons of Kasyapa by his wife Kālakā. There were many thousands of them, and they were "distinguished Dānavas, who were powerful, ferocious, and cruel."

KĀLA-MUKHAS. 'Black faces.' People who sprang from men and Rākshasa females.

KALĀNAS. (*Kalyāna*.) A Brāhman who yielded to the inducements of Alexander the Great and left his native country to accompany the court of the conqueror. He afterwards repented of what he had done and burnt himself at Pasargada.

KĀLA-NEMI. 1 In the *Rāmāyana* a Rākshasa, uncle of Rāvana. At the solicitation of Rāvana, and with the promise of half his kingdom, he endeavoured to kill Hanumān. Assuming the form of a hermit-devotee, he went to the Gandha-mādana mountain, and when Hanumān proceeded thither in search of medicinal herbs, the disguised Rākshasa invited him to his hermitage and offered him food. Hanumān refused, but went to bathe in a neighbouring pond. Upon his placing his foot in the water it was seized by a crocodile, but he dragged the creature out and killed it. From the dead body there arose a lovely Apsaras, who had been cursed by Daksha to live as a crocodile till she should be released by Hanumān. She told her deliverer to be beware of Kāla-nemi; so Hanumān went back to that deceiver, told him that he knew him, and, taking him by the feet, sent him whirling through the air to Lankā, where he fell before the throne of Rāvana in the council-room. 2. In the *Purānas* a great Asura, son of Virochana, the grandson of Hiraṇya-kasipu. He was killed by Viṣṇu, but was said to live again in Kansa and in Kālīya.

KĀLA-YAVANA. (Lat 'Black Yavana,' Yavana meaning a Greek or foreigner) A Yavana or foreign king who led an army of barbarians to Mathurā against Kṛishṇa. That hero lured him into the cave of the mighty Muchukunda, who being disturbed from sleep by a kick from Kāla-yavana, cast a fiery glance upon him and reduced him to ashes. This legend appears to indicate an invasion from the Himālayas. According to the *Viṣṇu Purāna* and *Hari-vansa*, Kāla-yavana was the son of a Brāhman named Garga, who had an especial spite against the Yādavas, and was begotten by him on the wife of a childless Yavana king.

KALHANA PANDIT. Author of the *Rāja Taranginī*, a history of Kashmīr. He is supposed to have lived about 1148 A.D.

KALI. The Kali-yuga, personified as the spirit of evil. In playing dice Kali is the ace, and so is a personification of ill luck.

KĀLĪ ‘The black.’ In Vedic days this name was associated with Agni (fire), who had seven flickering tongues of flame for devouring oblations of butter. Of these seven was the black or terrific tongue. This meaning of the name is now lost, but it has developed into the goddess Kālī, the black and bloody consort of Śiva. See Devī.

KĀLĪ-DĀSA. The greatest poet and dramatist of ancient India. He was one of “the nine gems” that adorned the court of Vikramāditya at Ujjayinī. Wilson inclines to the belief that this was the Vikramāditya whose era begins in 56 B.C., but Bhāu Dājī argues in favour of Harsha Vikramāditya who reigned in the middle of the sixth century, so the date of Kālī-dāsa is unsettled. Williams thinks that Kālī-dāsa wrote about the beginning of the third century. Lassen places him about the third century earlier. Some believe that there was more than one poet who bore this name as an honorary title. Kālī-dāsa is the author of the dramas *Sakuntalā* and *Vikramorvasī*, and the drama *Mālavikāgnimitra* is attributed to him. *Sakuntalā* was translated by Sir W. Jones, and first brought Sanskrit literature to the notice of Europe. Wilson has translated *Vikramorvasī* and given a sketch of *Mālavikāgnimitra*. The following plays are ascribed to Kālī-dāsa.—*Raghu-vansa*, *Kumāra-sar*, *Megha-dūta*, *Ritu-sanhāra*, *Nalodaya*, but his authorship of these, especially of the last, may well be doubted. He is also the author of the *Sruta-bodha*, a work on prosody. The name of Kālī-dāsa as a poet is well attested by his great popularity in India, as well as by the great favour with which *Sakuntalā* was received in Europe, and the praise it elicited from Goethe.

“Willst du die Blüthe des frühen, die Früchte des späteren .
Willst du, was reizt und entzückt, willst du, was sättigt und
Willst du den Himmel, die Erde, mit einem Namen begreifen
Nenn’ ich *Sakuntalā* dich, und so ist Alles gesagt.”

“Wouldst thou the young year’s blossoms and the fruits of its
And all by which the soul is charmed, enraptured, feasted
Wouldst thou the earth and heaven itself in one sole name call
I name thee, O *Sakuntalā* ! and all at once is said.”

Lassen in his *Indische Alterthumskunde* says, “Kālī-dāsa may be considered as the brightest star in the firmament of artificial poetry. He deserves this praise on account

mastery with which he wields the language, and on account of the consummate tact with which he imparts to it a more simple or more artificial form, according to the requirements of the subjects treated by him, without falling into the artificial diction of later poets or over-stepping the limits of good taste; on account of the variety of his creations, his ingenious conceptions, and his happy choice of subjects; and not less on account of the complete manner in which he attains his poetical ends, the beauty of his narrative, the delicacy of his sentiment, and the fertility of his imagination." Many of his works have been translated, and there is a French translation of the whole by Fauche.

KĀLIKĀ. The goddess Kālī.

KĀLIKĀ PURĀNA. One of the eighteen Upa Purānas. "It contains about 9000 stanzas in 98 chapters, and is the only work of the series dedicated to recommend the worship of the bride of Śiva, in one or other of her manifold forms as Girī-jā, Devī, Bhadrā-kālī, Kālī, Mahā-māyā. It belongs, therefore, to the Śakta modification of Hindu belief, or the worship of the female powers of the deities. The influence of this worship shows itself in the very first pages of the work, which relate the incestuous passion of Brahmā for his daughter, Sandhyā, in a strain that has nothing analogous to it in the Vāyu, Linga, or Śiva Purānas. The marriage of Śiva and Pārvatī is a subject early described, with the sacrifice of Dakṣa and the death of Satī. And this work is authority for Śiva's carrying the dead body about the world, and the origin of the Pīṭha-sthānas, or places where the different members of it were scattered, and where Lingas were consequently erected. A legend follows of the births of Bhairava and Vetāla, whose devotion to the different forms of Devī furnishes occasion to describe, in great detail, the rites and formulæ of which her worship consists, including the chapters on sanguinary sacrifices translated in the *Asiatic Researches* (vol. v.). Another peculiarity in this work is afforded by very prolix descriptions of a number of rivers and mountains at Kāmarūpa Tīrtha, in Assam, and rendered holy ground by the celebrated temple of Durgā in that country, as Kāmākṣī or Kāmākshyā. It is a singular and yet uninvestigated circumstance, that Assam, or at least the north-east of Bengal, seems to have been, in a great degree, the source from

which the Tāntrika and Śākta corruptions of the religion of the Vedas and Purāṇas proceeded."—*Wilson*.

KĀLINDĪ. A name of the river Yamunā, as daughter of Kalinda (the sun).

KALINGA. The country along the Coromandel coast, north of Madras. The Calingæ proximi mari of Pliny. The Purāṇas absurdly make it one of the sons of Bali.

KĀLIYA. A serpent king who had five heads, and dwelt in a deep pool of the Yamunā, with numerous attendant serpents. His mouths vomited fire and smoke, and he laid waste all the country round. Kṛṣṇa, while yet a child, jumped into his pool, when he was quickly laced and entwined in the coils of the snakes. His companions and friends were horrified, but Bala-rāma called upon him to exercise his divine power. He did so, and the serpents were soon overcome. Placing his foot on the middle head of Kāliya, he compelled him and his followers to implore mercy. He spared them, but bade Kāliya and his followers to free the earth from their presence, and to remove to the ocean. The Asura Kāla-nemi is said to have been animate in him.

KALI YUGA. The fourth or present age of the world, which is to endure for 432,000 years. It commenced in 3102 B.C. See Yuga.

KALKĪ, KALKIN. 'The white horse' Vishṇu's tenth incarnation, which is yet to come. See Avatāra.

KALMĀSHA-PĀDA. A king of the Solar race, son of Su-dāsa (hence he is called Saudāsa), and a descendant of Ikshvāku. His legend, as told in the Mahā-bhārata, relates that while hunting in the forest he encountered Saktri, the eldest son of Vasishṭha, and as this sage refused to get out of his way, he struck him with his whip. The incensed sage cursed him to become a cannibal. This curse was heard by Viśvāmitra, the rival of Vasishṭha, and he so contrived that the body of the king became possessed by a man-eating Rākshasa. In this condition he caused human flesh to be served up to a Brāhman named Mitrasaha, who discovered what it was, and intensified the curse of Saktri by a new imprecation. One of Kalmāsha-pada's first victims was Saktri himself, and all the hundred sons of Vasishṭha fell a prey to his disordered appetite. After remaining twelve years in this state, he was restored to

atural condition by Vasishtha. The Vishnu Purāṇa tells story differently. The king went out to hunt and found destructive tigers. He killed one of them, but as it expired changed into a Rākshasa. The other tiger disappeared seeking vengeance. Kalmāsha-pāda celebrated a sacrifice at Vasishtha officiated. When it was over and Vasishtha out, the Rākshasa assumed his appearance, and proposed food should be served. Then the Rākshasa transformed himself into a cook, and, preparing human flesh, he served it to Vasishtha on his return. The indignant sage cursed the king henceforth his appetite should be excited only by similar

A wrangle ensued, and Vasishtha having found out the limited the duration of his curse to twelve years. The king took water in his hands to pronounce, in his turn, a curse upon Vasishtha, but was dissuaded from his purpose by his wife, Madayanti. "Unwilling to cast the water on the earth, lest it should wither up the grain, and equally reluctant to throw it up into the air, lest it should blast the clouds and their contents, he threw it upon his own feet," and they were scalded by it that they became black and white, and he gave for him the name of Kalmāsha-pāda, 'spotted feet' day for twelve years, at the sixth watch of the day, he yielded to his cannibal appetite, "and devoured multitudes of

On one occasion he devoured a Brāhman in the midst of conjugal happiness, and the Brāhman's wife passed upon him a curse that he should die whenever he associated with his

At the expiration of Vasishtha's curse, the king returned home, but, mindful of the Brāhman's imprecation, he abstained from conjugal intercourse. By the interposition of Vasishtha, his wife, Madayanti, became pregnant, and bore a child in her womb for seven years, when she performed the Cæsarean operation with a sharp stone, and a child came forth who was called Kāśha (from Asman, 'a stone').

Y. PA. A day and night of Brahmā, 4,320,000,000 years.

Y. PA, KALPA SŪTRAS. Ceremonial; one of the Yajurvedic Kalpas. A ceremonial directory or rubric expressed in the Sūtras, short technical rules.

Y. PA, KĀMA-DEVA. The god of love. Eros, Cupid. *Rig-veda* (x. 129) desire is said to have been the first

movement that arose in the One after it had come into life through the power of fervour or abstraction. "Desire first arose in It, which was the primal germ of mind ; (and which) sages, searching with their intellect, have discovered in their heart to be the bond which connects entity with non-entity." "It is well known," observes Dr Muir, "that Greek mythology connected Eros, the god of love, with the creation of the universe somewhat in the same way." "This Kāma or desire, not of sexual enjoyment, but of good in general, is celebrated in a curious hymn of the Atharva-veda," which exalts Kāma into a supreme God and Creator. "Kāma was born the first. Him neither gods, nor fathers, nor men have equalled. Thou art superior to these and for ever great." In another part of the same Veda Kāma appears to be first desire, then the power which gratifies the desire. Kāma is also in the same Veda often identified with Agni, and when "distinguished from each other, Kāma may be looked upon as a superior form of the other deity." According to the Taittiriya Brāhmaṇa, he is the son of Dharma, the god of justice, by Sraddhā, the goddess of faith, but according to the Hari-vansa he is son of Lakshmī. Another account represents him as springing from the heart of Brahmā. A fourth view is that he was born from water, wherefore he is called Irā-ja, 'the water-born ;' a fifth is that he is Ātma-bhū, 'self-existent,' and therefore he is called, like other of the gods, A-ja, 'unborn,' or An-anya-ja, 'born of no other.' In the Purāṇas his wife is Rati or Revā, the goddess of desire. He inspired Śiva with amorous thoughts of Pārvatī while he was engaged in penitential devotion, and for this offence the angry god reduced him to ashes by fire from his central eye. Śiva afterwards relented and allowed Kāma to be born again as Pradyumna, son of Kṛishṇa and Rukminī or Māyā, 'delusion.' He has a son named Aniruddha, and a daughter, Trishā. He is lord of the Apsarases or heavenly nymphs. He is armed with a bow and arrows : the bow is of sugar-cane, the bowstring a line of bees, and each arrow is tipped with a distinct flower. He is usually represented as a handsome youth riding on a parrot and attended by nymphs, one of whom bears his banner displaying the Makara, or a fish on a red ground.

The mysterious origin of Kāma and the universal operation of the passion he inspires have accumulated upon him a great

variety of names and epithets. Among his names are Ishma, Kanjana and Kinkira, Mada, Rama or Ramana, and Smara. As produced in the mind or heart he is Bhava-ja and Mano-ja. As Pradyumna, son of *Kṛishna*, he is Kārshnī, and as son of Lakshmi he is Māyī or Māyā-suta and Sṛī-nandana. As reduced to ashes by Siva he is An-anga, 'the bodiless.' He is Abhi-rūpa, 'the beautiful;' Darpaka and Dīpaka, 'the inflamer;' Gadayitnu, *Gṛidhu*, and *Gṛitsa*, 'lustful or sharp;' Kamana and Kharu, 'desirous;' Kandarpa, 'the inflamer of Brahmā,' Kantu, 'the happy;' Kalākehi, 'the gay or wanton,' Māra, 'destroyer;' Māyī, 'deluder;' Madhu-dīpa, 'the lamp of honey or of spring;' Muhura, 'the bewilderer;' Murmura, 'the crackling fire,' Rāga-vrīnta, 'the stalk of passion,' Rūpāstra, 'the weapon of beauty,' Rata-nārīcha, 'the voluptuary,' Samāntaka, 'destroyer of peace,' Sansāra-guru, 'teacher of the world;' Smara, 'remembrance;' *Sṛingāra-yoni*, 'source of love,' Titha, 'fire;' Vāma, 'the handsome.' From his bow and arrows he is called Kusumā-yudha, 'armed with flowers,' Pushpa-dhanus, 'whose bow is flowers,' and Pushpa-sara, 'whose arrows are flowers.' From his banner he is known as Makara-ketu, and from the flower he carries in his hand he is Pushpa-ketana.

KĀMA-DHENU. The cow which grants desires, belonging to the sage Vasishṭha. She was produced at the churning of the ocean. Among the examples of her supernatural powers was the creation of a host of warriors who aided Vasishṭha against Kārta-vīrya. She is called also Kāma-duh, Savalā, and Surabhi.

KĀMĀKSHĪ. A form of Devī worshipped at Kāmarūpa-tīrtha in Assam. See *Kālikā Purāna*.

KĀMANDAKI. Author of a work known by his name on "The Elements of Polity." The text has been printed in the *Bibliotheca Indica* by Rājendra Lāla Mitra.

KĀMARŪPA. The north-eastern part of Bengal and the western portion of Assam. The name still survives as Kām-rūp.

KĀMBOJAS. A race or tribe always associated with the tribes living to the north-west, and famous for their horses. They were among the races conquered by King Sagara.

KĀMPILYA. The city of King Drupada in the country of the Pāñchālas, where the swayam-vara of Draupadī was held.

It corresponds with the Kāmpila of modern times, situated in the Doāb on the old Ganges, between Badāūn and Farrukh-ābād.

KĀMYAKA. The forest in which the Pāṇḍavas passed their exile on the banks of the Saraswatī.

KANĀDA. The sage who founded the Vaisesika school of philosophy. *See* Darsana.

KĀNCHĪ. One of the seven sacred cities, *hodie* Conjeveram.

KANDARPA. The Hindu Cupid. *See* Kāma.

KĀNDARSHI. A *Rishi* who teaches one particular Kāṇḍa or part of the Vedas.

KANDU. A sage who was beguiled from long and severe austerities by Pramlochā, a nymph sent from heaven by Indra for this purpose. He lived with her some hundreds of years, which seemed to him only as a day, but he at length repudiated her and "went to the region of Vishnu." Pramlochā gave birth, in an extraordinary manner, to his daughter Mārishā (q.v.).

KANISHKA. "Hushka, Jushka, Kanishka." These are the names recorded in the Rāja Taranginī of three great Turushka, that is Turk or Tatar, kings, who were of the Buddhist religion. It may, perhaps, be taken for granted that Hushka and Jushka come in their natural succession, for the names might be transposed without detriment to the metre; but the short syllable of the name Kanishka is required where it stands by the rules of prosody, so that the position of the name in the verse is not decisive of his place in the succession of kings. Nothing is known of Jushka beyond the simple recital of his name as above quoted, but the names of Kanishka and Hushka (or Huvishka) have been found in inscriptions and upon coins, showing that their dominions were of considerable extent in Northern India, and that they were, as the Rāja Taranginī represents, great supporters of the Buddhist religion. The name of Kanishka has been found in inscriptions at Mathurā, Manik-yāla, Bhāwalpur, and Zeda, while his name appears on the corrupt Greek coins as Kanerki. Huvishka's name has been found at Mathurā and on a metal vase from Wardak in Afghanistan; on the coins his name is represented as Oerki. Kanishka preceded Huvishka, and it is certain that their reigns covered a period of fifty-one years, and probably more. The time at which they reigned seems to have been just before the Chris-

tian era. A Roman coin of the date 33 B.C. was found in the tope of Manikyāla, which was built by Kanishka.

KANSĀ. A tyrannical king of Mathurā, son of Ugra-sena and cousin of Devakī the mother of *Kṛishna*; so he was the cousin, not the uncle, of *Kṛishna*, as he is often called. He married two daughters of Jarā-sandha, king of Magadha. He deposed his father. It was foretold that a son born of Devakī should kill him, so he endeavoured to destroy all her children. But Bala-rāma, her seventh son, was smuggled away to Gokula, and was brought up by Rohinī. When *Kṛishna* the eighth was born his parents fled with him. The tyrant then gave orders for a general massacre of all vigorous male infants. Kansa became the great persecutor of *Kṛishna*, but was eventually killed by him. Kansa is also called Kalānkura, 'crane.' He is looked upon as an Asura, and is in some way identified with the Asura Kāla-nemi.

KANSĀ-BADHA. A drama in seven acts upon the destruction of Kansa by *Kṛishna*. The author is called *Kṛishna Kavi*, and the play was probably written about two centuries ago. It is weak as a drama, but "the language is in general good, although highly elaborate"—*Wilson*.

KĀNWA. *See* Satapatha Brāhmaṇa.

KANWA. Name of a *Rishi* to whom some hymns of the *Rig-veda* are ascribed, he is sometimes counted as one of the seven great *Rishis*. The sage who brought up *Sakuntalā* as his daughter. There are several others of the same name.

KĀNWAŚ. The descendants or followers of Kanwa.

KANYĀ-KUBJĀ. The modern form of the name is Kanauj or Kinnauj, spelt in a variety of ways. 1. An ancient city of Hindustan on the Kālī-nadī, an affluent of the Ganges, and lying a little to the west of the latter. It was once the capital of a powerful dynasty. It was known to classical geographers as "Canogyza." The name means "humpbacked damsel," and refers to a legend relating to the hundred daughters of King Kusa-nābha, who were all made crooked by Vāyu for refusing to comply with his licentious desires. 2. A great national division of the Brāhmaṇ caste. *See* Brāhmaṇ.

KANYĀ-KUMĀRĪ. 'The virgin-damsel.' A name of Durgā. Her worship extended to the southernmost extremity of India in the days of Pliny, and 'Kumārī' still appears in the name Cape Comorin.

KAPARDIN. 'Wearing the kaparda,' a peculiar braid or knot of hair. This epithet is applied to *Siva*, to one of the Rudras, and some others.

KAPI-DHWAJA. An epithet of Arjuna, because he bore an ape (*kapi*) on his standard (*dhwaja*).

KAPILA. A celebrated sage, the founder of the Sāṅkhya philosophy. The Hari-vansa makes him the son of Viṭatha. He is sometimes identified with Vishnu and sometimes with Agni. He is said to have destroyed the hundred thousand sons of King Sagara with a glance. *See* Sagara.

KAPILA, KAPILA-VASTU. A town on the river Rohiṇī, an affluent of the Rāptī, which was the capital of Suddhodana, the father of Gotama Buddha.

KAPILA PURĀNA. *See* Purāna.

KAPISĀ. Mother of the Pīśāchas, who bear the metonymic Kāpiseya.

KARĀLĪ. 'Dreadful, terrible.' In Vedic times one of the seven tongues of Agni (fire), but in later days a name of the terrible consort of *Siva*. *See* Devī.

KARDAMA. According to the Mahā-bhārata and Rāmāyana, he is one of the Prajāpatis who sprang from Brahmā. According to other authorities, he, or another sage of the same name, was a son of Daksha or a son of Pulaha.

KARMA-MĪMĀNSĀ. The Pūrva-mīmāṃsā. *See* Darsana.

KARMA-MĪMĀNSĀ-SŪTRA. A work on the Vedānta philosophy, ascribed to Jaimini.

KARNA. Son of Prithā or Kuntī by Sūrya, the sun, before her marriage to Pāṇḍu. Karna was thus half-brother of the Pāṇḍavas, but this relationship was not known to them till after his death. Kuntī, on one occasion, paid such attention to the sage Dur-vāsas, that he gave her a charm by virtue of which she might have a child by any god she preferred to invoke. She chose the sun, and the result was Karna, who was born equipped with arms and armour. Afraid of censure and disgrace, Kuntī exposed the child on the banks of the Yamunā, where it was found by Nandana or Adhiratha, the sūta or charioteer of Dhṛita-rāshtra. The charioteer and his wife, Rādhā, brought him up as their own, and the child passed as such. When he grew up, Indra disguised himself as a Brāhman, and cajoled him out of his divine cuirass. He gave him

in return great strength and a javelin charged with certain death to whomsoever it was hurled against. Karna became king of Anga or Bengal. Some authorities represent his foster-father as having been ruler of that country, but others say that Karna was made king of Anga by Dur-yodhana, in order to qualify him to fight in the passage of arms at the swayam-vara of Draupadī. This princess haughtily rejected him, saying, "I wed not with the base-born." Karna knew that he was half-brother of the Pāṇḍavas, but he took the side of their cousins, the Kauravas, and he had especial rivalry and animosity against Arjuna, whom he vowed to kill. In the great battle he killed Ghaṭotkacha, the son of Bhīma, with Indra's javelin. Afterwards there was a terrific combat between him and Arjuna, in which the latter was nearly overpowered, but he killed Karna with a crescent-shaped arrow. After Karna's death his relationship to the Pāṇḍavas became known to them, and they showed their regret for his loss by great kindness to his widows, children, and dependants. From his father, Vīkartaṇa (the sun), Karna was called Vāikartaṇa; from his foster-parents, Vāsu-sena; from his foster-father's profession, Ādhirathi and Sūta; and from his foster-mother, Rādheya. He was also called Anga-rāja, 'king of Anga,' Champādhīpa, 'king of Champā,' and Kāṇina, 'the bastard.'

KARNA-PRĀVARANAS. Men whose ears served them for coverings. They are mentioned in the Mahā-bhārata, Rāmāyana, and other works.

KARNĀTA, KARNĀTAKA. The country where the Canarese language is spoken, in the central districts of the Peninsula, including Mysore. The name "Carnatic" is derived from this.

KĀRTA-VĪRYA. Son of Kṛta-vīrya, king of the Haihayas. This is his patronymic, by which he is best known; his real name was Arjuna. "Having worshipped a portion of the divine being called Dattātreya, sprung from the race of Atri, he sought and obtained these boons, viz, a thousand arms and a golden chariot that went wheresoever he willed it to go, the power of restraining wrong by justice; the conquest of the earth and the disposition to rule it righteously, invincibility by enemies, and death at the hands of a man renowned over the whole world. By him this earth was perfectly governed," and of him it is said:—"No other king shall ever equal Kārta-vīrya in regard

to sacrifices, liberality, austerities, courtesy, and self-restraint." "Thus he ruled for 85,000 years with unbroken health, prosperity, strength, and valour."—*V P.* He visited the hermitage of Jamad-agni, and was received by that sage's wife with all respect; but he made an ill return for her hospitality, and carried off by violence "the calf of the milch-cow of the sacred oblation." For this outrage Parasu-rāma cut off his thousand arms and killed him. In another place a different character is given to him, and more in accordance with his behaviour at Jamad-agni's hut "He oppressed both men and gods," so that the latter appealed to Vishnu for succour. That god then came down to the earth as Parasu-rāma for the especial purpose of killing him. Kārtavīrya was the contemporary of Rāvana, and when that demon monarch came "in the course of his campaign of conquest to Mahishmati (the capital of Kārtavīrya), he was captured without difficulty, and was confined like a wild beast in a corner of his city." The statement of the Vāyu Purāna is that Kārtavīrya invaded Lankā, and there took Rāvana prisoner.

KĀRTTIKEYA. The god of war and the planet Mars, also called Skanda. He is said in the Mahā-bhārata and Rāmāyana to be the son of Siva or Rudra, and to have been produced without the intervention of a woman. Siva cast his seed into fire, and it was afterwards received by the Ganges. Kārttikeya was the result; hence he is called Agni-bhū and Gangā-ja. He was fostered by the Pleiades (Kṛttikā), and hence he has six heads and the name Kārttikeya. His paternity is sometimes assigned to Agni (fire); Gangā (the Ganges) and Pārvatī are variously represented to be his mother. He was born for the purpose of destroying Tāraka, a Daitya whose austerities had made him formidable to the gods. He is represented riding on a peacock called Paravāni, holding a bow in one hand and an arrow in the other. His wife is Kaumārī or Senā. He has many titles. as a warrior he is called Mahā-sena, Senā-pati; Siddha-sena, 'leader of the Siddhas,' and Yudha-ranga; also Kumāra, the boy; Guha, 'the mysterious one,' Sakti-dhara, 'spear-holder,' and in the south he is called Su-brahmanya. He is Gangā-putra, 'son of the Ganges;' Sara-bhū, 'born in the thicket;' Tāraka-jit, 'vanquisher of Tāraka,' Dwādasā-kara and Dwādasāksha, 'twelve-handed' and 'twelve-eyed,' Rājukāya, 'straight-bodied.' See Krauncha.

KĀRUSHAS. A people of Mālwa, inhabiting the back of the Vindhya mountains. They are said to be descended from Karusha, one of the sons of the Manu Vaivaswata.

KĀSĪ. Benares.

KĀSĪ KHANDA. A long poem, forming a part of the Skanda Purāṇa. It gives a very minute description of the temples of Śiva in and around Benares, and is presumably anterior to the Mahomedan conquest. See Skanda Purāṇa.

KASYAPA. A Vedic sage to whom some hymns are attributed. All authorities agree in assigning to him a large part in the work of creation. According to the Mahā-bhārata, the Rāmāyana, and the Purāṇas, he was the son of Marīchi, the son of Brahmā, and he was father of Vivaswat, the father of Manu, the progenitor of mankind. The Satapatha Brāhmaṇa gives a different and not very intelligible account of his origin thus:—"Having assumed the form of a tortoise, Prajāpati created offspring. That which he created he made (*akarot*); hence the word *kūrma* (tortoise). Kasyapa means tortoise; hence men say, 'All creatures are descendants of Kasyapa.' This tortoise is the same as Āditya." The Atharva-veda says, "The self-born Kasyapa sprang from Time," and Time is often identical with Vishnu. The Mahā-bhārata and later authorities agree in representing that Kasyapa married Aditi and twelve other daughters of Dakṣa. Upon Aditi he begat the Ādityas, headed by Indra, and also Vivaswat, and "to Vivaswat was born the wise and mighty Manu." The Rāmāyana and Vishnu Purāṇa also state that "Vishnu was born as a dwarf, the son of Aditi and Kasyapa." By his other twelve wives he had a numerous and very diversified offspring: demons, nāgas, reptiles, birds, and all kinds of living things. He was thus the father of all, and as such is sometimes called Prajāpati. He is one of the seven great *Rishis*, and he appears as the priest of Parasu-rāma and Rāma-chandra.

KĀ-TANTRA. A Sanskrit grammar by Sarva-varman. Edited by Eggeling for the *Bibliotheca Indica*.

KATA-PRŪ. 'Worm.' A class of beings similar to or identical with the Vidyā-dharas.

KATHA. Name of a Upanishad (q.v.). It has been translated by Dr. Roer in the *Bibliotheca Indica*.

KĀTHAKA. A school or recension of the Yajur-veda,

occupying a position between the Black and the White. It is supposed to be lost.

KATHĀRNAVA. 'Sea of stories.' A compilation of miscellaneous stories in four books; the first two are the originals of the *Hindī Baitāl Pachīsī* and *Singhāsan Battīsī*.

KATHĀ-SARIT-SĀGARĀ. 'The ocean of the rivers of stories.' A collection of popular stories by *Soma-deva-bhatta* of *Kashmīr*, made about the beginning of the twelfth century A.D. It is drawn from a larger work called *Bṛihat-kathā*. The ext has been printed and in part translated by Brockhaus.

KĀTYĀYANA. An ancient writer of great celebrity, who came after *Pāṇini*, whose grammar he completed and corrected in what he called *Vārttikas*, 'supplementary rules and annotations.' He is generally identified with *Vararuchi*, the author of the *Prākṛita Prakāsa*. Max Muller places him in the second half of the fourth century B.C., Goldstucker in the first half of the second century B.C.; Weber about twenty-five years B.C. Besides his additions to *Pāṇini's Grammar*, he was the author of the *Śrauta-sūtras* which bear his name, and of the *Yajur-veda Prātisākhya*. His *Sūtras* have been edited by Weber. A story in the *Kathā-sarit-sagara* makes him the incarnation of a demigod named *Pushpa-danta*. A *Kātyāyana* was author also of a *Dharma-sāstra*.

KĀTYĀYANĪ. A name of *Durgā*. See *Devī*.

KAUMĀRA. The creation of the *Kumāras* (q.v.).

KAUMODAKĪ. The mace of *Kṛishna*, presented to him by *Agni* when engaged with him in fighting against *Indra* and burning the *Khāṇḍava* forest.

KAUNDINYA. An ancient sage and grammarian. He offended *Śiva*, but was saved from that god's wrath by *Vishṇu*: he was hence called *Vishṇu-gupta*, 'saved by *Vishṇu*.'

KAUNTEYA. Son of *Kuntī*. A metronymic applicable to *Yudhi-shthira*, *Bhīma*, and *Arjuna*, but commonly applied to *Arjuna*.

KAURAVAS. Descendants of *Kuru*. A patronymic especially applied to the sons of *Dhṛita-rāshtra*. See *Mahā-bhārata*.

KAUSALYA (mas), **KAUSALYĀ** (fem.). Belonging to the *Kosala* nation. There are several women known by this name. The wife of *Puru* and mother of *Janamejaya*. The wife of *Dasa-ratha* and mother of *Rāma*. (See *Dasa-ratha*.) The

mother of Dhṛita-rāshṭra and the mother of Pāṇḍu both were known by this name, being daughters of a king of Kāśī.

KAUSĀMBĪ. The capital of Vatsa, near the junction of the Ganges and Jumna. An inscription found at Karra on the Ganges mentions that place as being situated in Kausāmbī-maṇḍala, the circle of Kausāmbī; but General Cunningham identifies the place with the village of Kosam, said to be still called Kosambinagar on the Jumna, about thirty miles above Allahabad. It is the scene of the drama Ratnāvalī.

KAUSHĪTAKĪ. 1. A sākhā of the *Rig-veda*. 2. (Kaushitaki) the name of a Brāhmaṇa, an Āraṇyaka, and a Upanishad. (See those terms.) The Brāhmaṇa has been published with a translation by Professor Cowell in the *Bibliotheca Indica*.

KAUSIKA. A devotee mentioned in the Mahā-bhārata as having gone to a hell of torment for having pointed out to robbers a road by which they pursued and killed some persons who fled from them.

KAUSIKAS. Descendants of Kusika (q v). In one of the hymns of the *Rig* the epithet is given to Indra.

KAUSIKĪ. The river Kośī in Bihār, but there were more rivers than one bearing this name. Satyavatī, mother of Jamadagni is said to have been changed into a river of this name.

KAUSTUBHA. A celebrated jewel obtained at the churning of the ocean, and worn by Viṣṇu or Kṛiṣṇa on his bosom.

KAUTILYA. Another name of Chāṇakya, the minister of Chandra-gupta. See Chāṇakya.

KAUTSA. A rationalistic philosopher, who lived before the days of Yāska the author of the Nirukta. He regarded "the Veda as devoid of meaning, and the Brāhmaṇas as false interpretations." Yāska replied to his objections.

KAUTUKA-SARVASWA. A modern farce, in two acts, by a Pandit named Gopī-nātha. "It is a satire upon princes who addict themselves to idleness and sensuality, and fail to patronise the Brāhmans"—Wilson.

KAVASHA, KAVASHA-AILŪSHA. Son of Ilūsha by a slave girl. He was author of several hymns in the tenth book of the *Rig-veda*. The Aitareya Brāhmaṇa relates that the Rishis were performing a sacrifice on the banks of the Sarasvatī, and that Kavasha was with them; but they drove him from among them because he was the son of a slave, and therefore unworthy

to drink the water of the Saraswatī. When he was alone in the desert, a prayer was revealed to him by which he prevailed over the Saraswatī, and its waters came and surrounded him. The *Rishis* saw this, and knowing that it was by the special favour of the gods, they admitted him to their society.

KAVI-RĀJĀ. Author of a poem of studied ambiguity called *Rāghava-Pāṇḍaviyam* (q.v.).

KĀVYA-DARSA. 'Mirror of poetry.' A work on the *Ars Poetica* by Śrī Dandī. It has been printed in the *Bibliotheca Indica*.

KĀVYA-PRAKĀSA. A work on poetry and rhetoric by Mammata Bhaṭṭa of Kashmir. It has been printed at Calcutta.

KAVYAS, KĀVYAS. A class of *Pitris*; according to some they are the Manes of men of the third caste.

KĀYAVYA. The son of a Kshatriya by a Nishāda female, who is related in the *Mahā-bhārata* to have risen by virtue, knowledge, and devotion from the state of a Dasyu to perfection.

KEDĀRESA, KEDĀRA-NĀTHA. A name of Śiva. Name of one of the twelve great Lingas. It is a shapeless mass of stone at Kedāra-nātha in the Himālayas. See *Linga*.

KEKAYA. See *Kaikeya*.

KELI-KILA. A demigod attendant upon Śiva

KENA, KENOPANISHAD. Name of a Upanishad (q.v.) translated by Dr. Roer for the *Bibliotheca Indica*.

KERAKAS. One-footed men who live in forests, according to the *Mahā-bhārata*.

KERALA. The country of Malabar proper on the western coast.

KESAVA. 'Having much or fine hair.' A name of Viṣṇu or Kṛiṣṇa.

KESĪ, KESIN. In the *Mahā-bhārata*, a demon who fought with and was defeated by Indra. In the *Purānas*, a Daitya who took the form of a horse and attacked Kṛiṣṇa, but was killed by that hero's thrusting his arm into his jaws and rending him asunder.

KESINĪ. Wife of Viśravas and mother of Rāvana; also called *Kaikasī*.

KESI-DHWAJA. Son of Kṛita-dhwaja. Kesi-dhwaja "was endowed with spiritual knowledge," and he had a cousin, Khāṇḍikya, who "was diligent in the way of works and was renowned for religious rites." There was contention and hostilities be-

tween them, and Khāndikya was driven from his dominions. But they subsequently became useful to each other and friendly. Khāndikya by his practical religion enabled Kesi-dhwaja to make atonement for the killing of a cow, and Kesi-dhwaja initiated Khāndikya in the mysteries of spiritual meditation (*yoga*).

KETU. The descending node in astronomy, represented by a dragon's tail; also a comet or meteor, and the ninth of the planets. He is said to be a Dānava, and son of Viprachitti and Sinhikā. He is also called A-kacha, 'hairless'; Asleshā-bhava, 'cut off'; Munda, 'bald.' See Rāhu.

KHĀNDAVA, KHĀNDAVA-PRASTHA. A forest and country on the banks of the Yamunā, which the Pāndavas received as their moiety when Dhṛita-rāshṭra divided his kingdom. In it they built the city of Indra-prastha and made it their capital. The forest was consumed with fire by the god Agni assisted by Krishna and Arjuna.

KHĀNDIKYA. See Kesi-dhwaja.

KHARA. A man-eating Rākshasa, the younger brother of Rāvana. He was killed by Rāma-chandra.

KHARVA. A dwarf. See Vālakhilya.

KHASĀ. A daughter of Daksha, wife of Kasyapa, and mother of the Yakshas and Rākshasas, called after her Khasāt-majas.

KHASAS, KHASĀKAS, KHASĪKAS. An outlying or border people classed with the Sakas and other northern tribes. Professor Wilson thought that traces of them might be sought among the barbarous tribes on the north-east of Bengal, the Khasiyas.

KHATWĀNGA (also called Dilīpa). 1. A prince of the Solar race. In a battle between the gods and the demons he rendered great assistance to the former, who desired him to ask a boon. He begged that he might know the duration of his life, and the answer was, "Only an hour." He hastened to the world of mortals, and by earnest prayer he became united with the supreme being, Viṣṇu. "Like unto Khatwānga will there be no one upon earth, who, having come from heaven and dwelt an hour amongst men, became united with the three worlds by his liberality and knowledge of truth."—*V. P.* 2. A club; the club of Siva; it is also called Khunkhira and Pānsula.

KĪCHAKA. Brother-in-law of the king of Virāṭa, who was commander of the forces and general director of the affairs of the kingdom. He made love to Draupadī, and was slain by Bhīma, who rolled his bones and flesh into a ball, so that no one could tell how he was killed.

KĪKATA. A country inhabited by people who were not Āryans; it is identified with Magadha or South Bihār.

KILATĀKULI (Kilata + Akul.) Two priests of the Asuras, who, according to the Satapatha Brāhmaṇa, exercised a special influence between Manu and an "Asura-slaying voice."

KIM-PURUSHA. 'What man?' An indescribable man; one of a low type, partaking of the nature and appearance of animals. In later times it is synonymous with Kin-nara. Name of a region between Himavat and Hema-kūṭa. (*See* Jambu-dwīpa) Also of a king of the latter region.

KIN-NARAS. 'What men?' Mythical beings with the form of a man and the head of a horse. They are celestial choristers and musicians, dwelling in the paradise of Kuvera on Kailāsa. They sprang from the toe of Brahmā with the Yakshas, but according to others, they are sons of Kasyapa. They are also called Aswa-mukhas Turanga-vaktras, 'horse-faced,' and Mayus.

KIRĀTĀRJUNĪYA. A poem descriptive of the combat between Śiva in the guise of a Kirāta or mountaineer and the Pāṇḍu prince Arjuna. The story is first told in the Mahābhārata, and has been worked up in this artificial poem of eighteen cantos by Bhāravi. Part of it has been translated into German by Schutz. There are several editions of the text. *See* Arjuna

KIRĀTAS. Foresters and mountaineers living in the mountains east of Hindustan. (There is a tribe in the Central Himālayas called Kirāntis.) They are described in the Rāmāyana as "islanders, who eat raw fish, live in the waters, and are men-tigers" (men below and tigers above, according to the commentator). Their females are described as "gold-coloured and pleasant to behold," and as having "sharp-pointed hair-knots." They are perhaps the Cirrhadæ placed on the Coromandel coast by classic writers.

KIRĪTIN. 'Crowned with a diadem.' A title of Indra and also of Arjuna.

KIRMĪRA. A monster Rākshasa, brother of Vāka. He opposed the entrance of the *Pandavas* into the Kāmyaka forest, and threatened that he would eat Bhīma. A furious combat ensued, in which Bhīma and he hurled large trees at each other, but the demon was at length strangled and had all his bones broken by Bhīma.

KISHKINDHYA. A country in the peninsula, thought to be in the Mysore, which was taken by Rāma from the monkey king Dālī, and given back to his brother Su-grīva, the friend and ally of Rāma. The capital city was Kishkindhyā.

KOHALA. An ancient sage, to whom the invention of the drama is attributed; also a writer on music.

KOSALA. A country on the Sarayu river, having Ayodhyā for its capital. The name is variously applied to other countries in the east, and in the south, and in the Vindhya mountains. It probably widened with the dominions of its rulers, and part of Birar is called Dakshina-Kosala, the Southern Kosala.

KOTAVĪ, KOTARĪ, KOTTAVĪ. 'A naked woman.' A mystical goddess, the tutelary deity of the Daityas, and mother of Bāna the demon. The name is sometimes applied to Durgā.

KRAMA-PĀTHA. *See* Pāṭha.

KRATU. One of the Prajāpatis, and sometimes reckoned among the great *Rishis* and mind-born sons of Brahmā. (*See Rishi*.) The *Vishnu Purāna* says that his wife Samnatī brought forth the 60,000 Vālikhilyas, pigmy sages no bigger than a joint of the thumb.

KRAUNCHA. 1. A pass situated somewhere in the Himālayas, said to have been opened by Parasu-rāma with his arrows to make a passage from Kailāsa to the southwards. The *Vāyu Purāna* attributes the splitting of the mountain to Kārttikeya. Indra and Kārttikeya had a dispute about their respective powers, and agreed to decide it by running a race round the mountain. They disagreed as to the result, and therefore appealed to the mountain, who untruly decided in favour of Indra. "Kārttikeya hurled his lance at the mountain and pierced at once it and the demon Mahisha." 2. A confederate of the demon Tāraka, against whom Kārttikeya led the gods and triumphed. 3. One of the seven Dwīpas. *See* Dwīpa.

KRAVYĀD. 'A flesh-eater.' A Rākshasa or any carnivorous animal. In the Veda, Agni is in one place called a Kravyād of terrible power. Fire is also a Kravyād in consuming bodies on the funeral pile. *See* Agni.

KRIPĀ. Son of the sage Saradwat, and the adopted son of King Sāntanu. He became one of the privy council at Hastināpura, and was one of the three surviving Kuru warriors who made the murderous night attack upon the camp of the Pāṇḍavas. He was also called Gautama and Sārādвата. *See* Kṛipā and Mahā-bhārata.

KRIPĀ, KRIPĪ. Wife of Drona and mother of Aswatthāman. The sage Saradwat or Gotama so alarmed Indra by his austerities that the god sent a nymph to tempt him. Though she was unsuccessful, two children were found born to the sage in a tuft of grass. King Sāntanu found them and brought them up out of compassion (*kṛpā*), whence their names, Kṛipā and Kṛipā. The children passed as Sāntanu's own. Drona was a Brāhman and Sāntanu a Kshatriya: the myth makes Kṛipā a Brāhmanī, and so accounts for her being the wife of Drona. The Vishnu Purāṇa represents them as children of Satya-dhṛiti, grandson of Saradwat by the nymph Urvasī, and as being exposed in a clump of long grass.

KRISHNA. 'Black.' This name occurs in the *Rig-veda*, but without any relation to the great deity of later times. The earliest mention of Krishna, the son of Devakī, is in the Chhāndogya Upanishad, where he appears as a scholar. There was a Rishi of the name who was a son of Viśwaka. There was also a great Asura so named, who with 10,000 followers committed fearful devastation, until he was defeated and skinned by Indra. In another Vedic hymn, 50,000 Krishnas are said to have been slain, and it is added in another that his pregnant wives were slain with him that he might leave no posterity. This is supposed to have reference to the Rākshasas or to the dark-coloured aborigines of India.

The modern deity Krishna is the most celebrated hero of Indian mythology, and the most popular of all the deities. He is said to be the eighth Avatāra or incarnation of Vishnu, or rather a direct manifestation of Vishnu himself. This hero, around whom a vast mass of legend and fable has been gathered, probably lived in the Epic age, when the Hindus had not ad-

anced far beyond their early settlements in the north-west. He appears prominently in the Mahā-bhārata, where his character is invested with a certain degree of mysticism. Additions and interpolations have raised him to divinity, and it is in the character of the "Divine One" that he delivered the celebrated teaching, Bhagavad-gītā, a production of comparatively late date, now held to be part of the great epic. In this work he distinctly declares himself to be the Supreme Being. He says:— "All this universe has been created by me; all things exist in me;" and Arjuna addresses him as "the supreme universal spirit, the supreme dwelling, the eternal person, divine, prior to the gods, unborn, omnipresent." The divine character of Krishna having thus been established, it was still further developed in the Hari-vansa, a later addition to the Mahā-bhārata; and in the Purānas, especially in the Bhāgavata Purāna, it attained full expansion. There the story of the life of Krishna, from his earliest days, is related with minute details, and it is upon this portion of his life that the popular mind delights to dwell. The mischievous pranks of the child, the follies of the boy, and the amours of the youth, are the subjects of countless wonder and delight. All these stories, as told in the Bhāgavata Purāna, have been made accessible and popular by a Hindi translation known by the name Prem Sāgar, 'ocean of love,' and by other versions. Much of the story of the early days of Krishna is thus of comparatively modern invention, while the incidents of his relations with the Pāṇḍava princes are among the most ancient.

Krishna was of the Yādava race, being descended from Yadu, one of the sons of Yayāti. The Yādavas of old were a pastoral people, and dwelt on the river Yamunā (Jumna), in Vrīndāvana, on the western side, and in Gokula on the other. In those days, Ugrasena, Rāja of the Bhojas, having deposed his father, Ugrasena, dwelt in the city of Mathurā, near Vrīndāvana. Ugrasena had a daughter named Devaka, and Devaka had a daughter named Devakī, who married Vasu-deva, son of Sūra, also a descendant of Yadu. The history of Krishna's birth, as given in the Mahā-bhārata and followed by the Vishṇu Purāna, is that Vishṇu plucked out two of his own hairs, one white, the other black. These two hairs entered the wombs of Rohiṇī and Devakī; the white hair became Bala-deva and the black (*krishna*) hair (*kesa*) became Krishna or Kesava.

His reputed father, Vasu-deva, was brother of Kuntī, the wife of Pāṇḍu, and so Krishna was cousin of the three elder Pāṇḍava princes.

The Mahā-bhārata gives two summaries of his exploits, of which the following are abridgments.—“While Krishna was growing up as a high-souled boy in the tribe of cowherds, the force of his arms was rendered famous by him in the three worlds.” He slew the king of the Hayas (horses), dwelling in the woods of the Yamunā. He slew the direful Dānava, who bore the form of a bull. He also slew Pralambha, Naraka, Jambha, and Pitha, the great Āsura, and Muru. He overthrew and slew Kansa, who was supported by Jarā-sandha. With the help of Bala-rāma he defeated and destroyed Su-nāman, brother of Kansa and king of the Sūrasenas. He carried off the daughter of the king of the Gāndhāras at a swayam-vara, and princes were yoked to his car. He secured the death of Jarā-sandha and slew Sisupāla. He overthrew Saubha, the self-supporting or flying city of the Daityas, on the shore of the ocean. He conquered the Angas and Bangas, and numerous other tribes. Entering the ocean filled with marine monsters, he overcame Varuna. In Pātāl he slew Panchajana, and obtained the divine shell Pāṇchajanya. With Arjuna he propitiated Agni in the Khāṇḍava forest, and obtained the fiery weapon the discus. Mounted on Garuḍa, he alarmed Amarāvati, the city of Indra, and brought away the Pārjāta tree from thence.

In another passage, Arjuna rehearses some of Krishna's exploits. He destroyed the Bhoja kings in battle, and carried off Rukmīṇī for his bride. He destroyed the Gāndhāras, vanquished the sons of Nagnajit, and released King Su-darsana, whom they had bound. He slew Pāṇḍya with the fragment of a door, and crushed the Kalingas in Dantakūra. Through him the burnt city of Benares was restored. He killed Ekalavya, king of the Nishādas, and the demon Jambha. With the aid of Bala-rāma he killed Su-nāman, the wicked son of Ugrasena, and restored the kingdom to the latter. He conquered the flying city of Saubha and the king of the Sālwas, and there he obtained the fiery weapon Sata-ghnī. Naraka, son of the earth, had carried off the beautiful jewelled earrings of Aditi to Prāg-jyotiṣha, the impregnable castle of the Āsuras. The gods, headed by Indra, were unable to prevail against Naraka, so they appointed Krishna to slay him. Accordingly he killed

uru and the Rākshasa Ogha ; and finally he slew Naraka and ought back the earrings

It further appears in different parts of the Mahā-bhārata that *rishna*, prince of Dwārakā, was present at the swayam-vara of raupadī, and gave his judgment that she had been fairly won

Arjuna. While the Pāṇḍavas were reigning at Indra-prastha, paid them a visit, and went out hunting with them in the hāṇḍava forest. There he and Arjuna allied themselves with *gni*, who was desirous of burning the Khāṇḍava forest, but as prevented by Indra. *Agni* having secured the help of *rishna* and Arjuna, he gave the former the celebrated *chakra* (discus) *Vajra-nābha*, and the club *Kaumodakī*. Then Indra as defeated and *Agni* burnt the forest. Arjuna afterwards visited *Krishna* at Dwārakā, and was received with great demonstrations of joy. Arjuna, with the connivance of *Krishna*, wedded with *Su-bhadrā*, *Krishna*'s sister, much to the annoyance

Bala-rāma, her elder brother. When *Yudhi-shthira* was desirous of performing the Rāja-sūya sacrifice, *Krishna* told him that he must first conquer *Jarā-sandha*, king of Magadha. *Jarā-sandha* was attacked and slain, and *Krishna* was thus avenged upon the enemy who had forced him to leave Mathurā and emigrate to Dwārakā. *Krishna* attended the Rāja-sūya sacrifice performed by *Yudhi-shthira*, and there he met *Sisu-pāla*, whose betrothed wife he had carried off. *Sisu-pāla* reviled him and acted very violently, so *Krishna* cast his discus and cut off his enemy's head. He was present at the gambling match between *Yudhi-shthira* and the Kauravas. When *Draupadī* had been wedded and lost, she was dragged into the public hall by *Duryodhana*, who tore off her clothes, but *Krishna* pitied her, and renewed her clothes as fast as they were torn away. After the close of the exile of the Pāṇḍavas, *Krishna* was present, and took part in the council which preceded the great war, and strongly urged a peaceful settlement. Then he returned to Dwārakā. After Arjuna and *Dur-yodhana* followed him with the object of securing his services in the coming war, but he refused to take an active part because he was related to both parties. He gave them the choice of his personal attendance or of the use of his army. Arjuna, who had arrived first, and therefore had the first choice, asked for *Krishna* himself, and *Dur-yodhana* fully accepted the army. *Krishna* then became the charioteer

of Arjuna. After this, at the request of the Pāṇḍavas, he went in splendid state to Hastinā-pura as a mediator, but his efforts were unavailing, and he returned. Preparations for action were then made and the forces drawn out. On the eve of the battle, while acting as Arjuna's charioteer, he is represented as relating to Arjuna the Bhagavad-gītā or divine song. He rendered valuable services to Arjuna throughout the battle, but on two occasions he suggested unfair dealing. He prompted the lie by which Yudhi-shthira broke down the prowess of Drona, and he suggested the foul blow by which Bhīma shattered the thigh of Dur-yodhana. He afterwards went to Hastinā-pura with the conquerors, and he also attended their Aswa-medha sacrifice. On returning to Dwārakā he issued a proclamation forbidding the use of wine. Portents and fearful signs appeared, and a general feeling of alarm spread among all in Dwārakā. *Krishna* gave directions that the inhabitants should go out to Prabhāsa on the sea-shore and endeavour to propitiate the deity. He gave permission also that wine might be drunk for one day. A drunken brawl followed, in which his son Pradyumna was killed in his presence, and nearly all the chiefs of the Yādavas were slain. Bala-rāma went out from the fray and died peacefully under a tree, and *Krishna* himself was killed unintentionally by a hunter named Jaras, who shot him with an arrow, mistaking him at a distance for a deer. Arjuna proceeded to Dwārakā and performed the obseques of *Krishna*. A few days afterwards the city was swallowed up by the sea. Five of *Krishna*'s widows were subsequently burnt upon a funeral pile in the plain of Kuru-kshetra.

"Among the texts of the Mahā-bhārata," says Dr. Muir, "there are some in which *Krishna* is distinctly subordinated to Mahā-deva (Śiva), of whom he is exhibited as a worshipper, and from whom, as well as from his wife Umā, he is stated to have received a variety of boons. Even in these passages, however, a superhuman character is ascribed to *Krishna*."

The popular history of *Krishna*, especially of his childhood and youth, is given in the Purāṇas, and is the subject of many a story. The Bhāgavata Purāṇa is the great authority, and from that the following account is condensed.—

The sage Nārada had foretold to Kansa that a son of Devakī, his brother's daughter, should destroy him and overthrow his

kingdom. To obviate this danger, Kansa kept his cousin Devakī confined in his own palace, and six children that she bore he caused to be put to death. She conceived a seventh time, but the child was an incarnation of Vishnu, and was miraculously preserved by being transferred from the womb of Devakī to that of Rohinī, who was Vasu-deva's second wife. This child was Bala-rāma. Devakī again conceived, and her eighth child was born at midnight with a very dark skin, whence he was called *Kṛishna*. He had a peculiar curl of hair, called *śrī-vatsa*, upon his breast. The gods interposed to preserve the life of this divinely begotten child. The guards of the palace were overpowered with sleep, and bolts and barriers were removed. Vasu-deva took up the child and escaped with him from Mathurā. He repaired to the bank of the Yamunā (Jumna), and, crossing the river, went to the house of Nanda, a cowherd, whose wife, Yasodā, had on that very night been delivered of a female child. Vasu-deva secretly changed the infants, and carried back the daughter of Yasodā to his wife Devakī. Kansa discovered that he had been cheated, and in his wrath he ordered that every male infant that gave signs of vigour should be put to death. Vasu-deva and Devakī, being no longer dangerous, were set at liberty. Nanda, alarmed by the order for the massacre, took the young child and removed with Yasodā and with Rohinī and Bala-rāma to Gokula. Here *Kṛishna* was brought up, and wandered about in company of his elder brother Bala-rāma. They played many pranks and passed many practical jokes; but they exhibited such marvellous strength and such godlike powers that they soon became famous. Kansa was continually forming schemes for the death of *Kṛishna*. The female demon Pūtānā assumed a lovely form, and tried to kill him by suckling him, but the child sucked away her life. Another demon tried to drive a cart over him, but he dashed the cart to pieces. A demon named Trināvartta took the form of a whirlwind and flew off with him, but the child brought the demon to the ground with such violence that he died. One day *Kṛishna* broke the vessels of milk and curds and ate the butter, which made Yasodā angry. She fastened a rope round his body, and tied him to a large bowl, but he dragged the bowl away till it caught between two trees and uprooted them. From this feat he got the name of Dāmodara (rope-belly). He had a terrible

conflict with the great serpent Kāliya, who lived in the Yamunā, and he compelled him to go away. On one occasion, when the *gopīs* or milkmaids were bathing, he took away all their clothes and climbed up a tree, and there he remained till the damsels came to him naked to recover them. He persuaded Nanda and the cowherds to give up the worship of Indra, and to worship the mountain Govardhana, which sheltered them and their cattle. Incensed at the loss of his offerings, Indra poured down a heavy rain, which would have deluged them, but Krishna lifted up the mountain Govardhana, and held it upon his finger as a shelter for seven days and nights, till Indra felt that he was foiled. From this feat he obtained the name of Govardhana-dhara and Tungisa. As he had protected the kine, Indra expressed his satisfaction, and gave him the title of Upendra. He was now approaching manhood, and was very handsome. The *gopīs* were all enamoured of him, and he dispensed his favours very freely. He married seven or eight of them, but his first and favourite wife was Rādhā. At this period of his life he is represented with flowing hair and with a flute in his hand. One of his favourite pastimes was a round dance, called *Mandala-nṛitya* or *Rāsa-maṇḍala*, in which he and Rādhā formed the centre whilst the *gopīs* danced round them. But his happiness was interrupted by the machinations of Kansa, who sent formidable demons to destroy him—Arishṭa in the form of a bull, and Kesi in the form of a horse. These attempts having failed, Kansa sent his messenger, Akrūra, to invite Krishna and Balarama to Mathurā to attend some games, and he formed several plans for their destruction. They accepted the invitation, and went to Mathurā. Near the city they found Kansa's washerman engaged in his calling. They threw down some of his clothes, and he addressed them insolently, upon which they killed him, and took such clothes as they liked. In his progress he met Kūbjā, a crooked damsel, who gave him some unguent, and he repaid her gift by making her straight. In the games he killed Chāmūra, the king's boxer. Afterwards he killed Kansa himself, and replaced Ugrasena on the throne. He remained in Mathurā and studied the science of arms under Sāndīpani. He went down to the infernal regions and brought back his six brothers, whom Kansa had killed, and these, having tasted the milk of their mother, ascended to heaven. During this period he killed

a demon named Panchajana, who had attacked the son of his teacher. This demon lived in the sea in the form of a conch-shell, and *Kṛishna* afterwards used this shell, called Pāñchajanya, as a trumpet. Kansa's two wives were daughters of Jarā-sandha, king of Magadha. This king assembled his forces and marched against Mathurā to chastise *Kṛishna*, but he was defeated. He renewed his attacks eighteen times, and was as often defeated. A new enemy then threatened *Kṛishna*, a Yavana or foreigner named Kāla-yavana, and *Kṛishna* had been so weakened that he knew he must succumb either to him or to his old enemy the king of Magadha, so he and all his people migrated to the coast of Guzerat, where he built and fortified the city of Dwārakā [The Mahā-bhārata makes no mention of this foreign king, and says that *Kṛishna* retired before the eighteenth attack of Jarā-sandha. The foreign king would, therefore, seem to be an invention of the Purāṇas for saving *Kṛishna*'s reputation.]

After his settlement at Dwārakā, *Kṛishna* carried off and married Rukmīṇī, daughter of the Rāja of Vidarbha, and the betrothed of Sisu-pāla. An incident now occurred which brought him two more wives. A Yādava chief named Satrājīt had a beautiful gem called Syamantaka, which *Kṛishna* wished to possess. Satrājīt, for the sake of security, gave the gem into the charge of his brother Prasena, and Prasena was killed in the forest by a lion, who carried off the jewel in his mouth. This lion was killed by Jāmbavat, the king of the bears. Satrājīt suspected *Kṛishna* of taking the jewel, and he, to clear himself, went out into the forest, ascertained the manner of Prasena's death, fought with Jāmbavat, and recovered the jewel. *Kṛishna* then married Jāmbavatī, the daughter of Jāmbavat, and Satya-bhāmā, the daughter of Satrājīt. But the number of his wives was practically unlimited, for he had 16,000 and a hundred or so besides, and he had 180,000 sons. By Rukmīṇī he had a son Pradyumna and a daughter Chārumatī. His son by Jāmbavatī was Sāmba, and by Satya-bhāmā he had ten sons. Indra came to visit *Kṛishna* at Dwārakā, and implored him to suppress the evil deeds of the demon Naraka. *Kṛishna* accordingly went to the city of Naraka, killed the demon Muru, who guarded the city, and then destroyed Naraka himself. *Kṛishna* next went to pay a visit to Indra in Swarga, taking with him his wife

Satya-bhāmā. At her request he requited the hospitality shown him by carrying off the famed Pārijāta tree, which was produced at the churning of the ocean. The tree belonged to Sachi, wife of Indra, and she complained to her husband. Indra drew out his forces and tried to recover it, but was defeated by *Krishna*. Pradyumna, son of *Krishna*, had a son named Aniruddha, with whom a female Daitya, Ushā, daughter of Bāna, fell in love. She induced a companion to carry off the young man, and *Krishna*, Bala-rāma, and Pradyumna went to rescue him. Bāna, with the whole Daitya host, and assisted by *Siva* and *Skanda*, the god of war, encountered them. *Krishna*, "with the weapon of yawning, set *Siva* agape," and so overpowered him. *Skanda* was wounded. Bāna maintained a fierce combat with *Krishna*, and was severely wounded, but *Krishna* spared his life at the intercession of *Siva*, and Aniruddha was released.

There was a man named Paundraka, who was a Vāsu-deva, or descendant of one Vasu-deva. Upon the strength of the identity of this name with that of Vasu-deva, the father of *Krishna*, this man Paundraka assumed the insignia and title of *Krishna*, and he had the king of Kāśī or Benares for an ally. *Krishna* slew Paundraka, and he hurled his flaming discus at Benares and destroyed that city. Such are the principal incidents of the life of *Krishna* as given in the Hari-vansa, the Purānas, and the Prem Sāgar.

Similarity in the sound of the name, and some incidents in the life of *Krishna*, have led some to believe that the legend of *Krishna* had its origin in the life of Christ, but this is not the general opinion.

Krishna has many appellations derived from his family relations, his exploits, and personal characteristics; and there are many which apply both to the full deity, *Vishnu*, and his incarnation, *Krishna*.

KRISHNĀ. The personal name of Draupadī.

KRISHNA DWAIPĀYANA. See Vyāsa.

KRITĀNTA. A name of Yama, the god of death.

KRITA-VARMAN. A Kuru warrior, one of the last surviving three who made the murderous night attack upon the camp of the Pāndavas. (See Mahā-bhārata.) He was killed in a drunken brawl at Dwārakā. He was also called Bhoja.

KRITA-VĪRYA. Son of Dhanaka and father of the Arjuna who is better known by his patronymic Kārta-vīrya.

Kṛita-vīrya was a great patron of the Bhrigus, and according to the Purāṇas, "he ruled over the whole earth with might and justice, and offered 10,000 sacrifices. Of him this verse is still recited, 'The kings of the earth will assuredly never pursue his steps in sacrifice, in munificence, in devotion, in courtesy, and in self-control.'"

KRITA YUGA. The first age of the world, a period of 1,728,000 years. *See* Yuga.

KṚITTIKĀS. The Pleiades. The six nurses of Kārttikeya, the god of war. They were daughters of a king according to one legend, wives of Rishis according to another.

KRIYĀ-YOGA-SĀRA. A portion of the Padma Purāṇa treating of rites and ceremonies. *See* Padma Purāṇa.

KRODHA, KRODHA-VASĀ. One of the many daughters of Dakṣa and sister-wives of Kasyapa. She was the mother "of all sharp-toothed monsters, whether on the earth, amongst the birds, or in the waters, that were devourers of flesh."

KSHANADĀ-CHARA. 'Night walkers.' Ghosts of evil character, goblins, Rākshasas.

KSHAPANAKA. An author who was one of "the nine gems" at the court of Vikramāditya. *See* Nava-ratna.

KSHATRIYA. The second or regal and warrior caste. *See* Varna.

KSHATTRI. A name by which Vidura was familiarly called. The term, as explained in Manu, means the son of a Sūdra father and Brāhman mother, but Vidura's father was a Brāhman and his mother a slave girl.

KSHEMAKA. Son of Nira-mitra or Nimi, and the last prince of the Lunar race. There is a memorial verse quoted in the Vishnu Purāṇa which says, "The race which gave origin to Brāhmans and Kshatriyas, and which was purified by regal sages, terminated with Kshemaka in the Kali age."

KSHEMA-VRIDDHI. A general of the Śālvas who had a command in the army which attacked Dwārakā, and was defeated by Kṛishna's son, Sāmba.

KULA-PARVATAS. 'Family mountains.' A series or system of seven chains of mountains in Southern India. They are Mahendra, Malaya, Sahya, Suktimat, Riksha (for which Gandha-mādana is sometimes substituted), Vindhya and Pāripātra. Mahendra is the Orissa chain, Malaya, the hills of Malabar

proper, the south part of the Western Ghāts; Sahya, the northern parts of the Western Ghāts; Suktamat is doubtful; Riksha, the mountains of Gondwāna; Vindhya is here applied to the eastern division of the Vindhya mountains; and Pāripātra, or Pāriyātra as it is frequently written, applies to the northern and western portions of the same range. The classification seems to have been known to Ptolemy, for he specifies seven ranges of mountains, but his names are not in accord.

KULIKA. One of the eight serpent kings, described as of a dusky brown colour and having a half-moon on his head.

KULINDAS. A people living in the north-west.

KULLŪKA - BHATTA. The famous commentator on Manu, whose gloss was used by Sir W. Jones in making the translation of Manu.

KUMĀRA. A name of Skanda, god of war. In the Brāhmanas the term is applied to Agni.

KUMĀRAS. Mind-born sons of Brahmā, who, declining to create progeny, remained ever boys and ever pure and innocent. There were four of them, Sanat-kumāra, Sananda, Sanaka, and Sanātana; a fifth, Ribhu, is sometimes added. See Vishnu Purāna.

KUMĀRA-SAMBHAVA. 'The birth of the war god (Kumāra)' A poem by Kāli-dāsa. The complete work consists of sixteen cantos, but only seven are usually given, and these have been translated into Latin by Stenzler. Parts have been rendered into English verse by Griffiths. There are several editions of the text.

KUMĀRĪ. 'The damsel.' An epithet of Sītā, also of Durgā. Cape Comorin.

KUMĀRILA-BHATTA, KUMĀRILA-SWĀMĪ. A celebrated teacher of the Mīmāṃsā philosophy and opponent of the Buddhists, whom he is said to have extirpated by argument and by force. He was prior to Sankarāchārya, in whose presence he is recorded to have burnt himself.

KUMBHA-KARNA. Son of Viśravas by his Rākshasa wife Kesiṇī, and full brother of Rāvana. A monster who, under the curse of Brahmā (or, as otherwise represented, as a boon), slept for six months at a time and remained awake for only a single day. When Rāvana was hard pressed by Rāma he sent to arouse Kumbha-karna. This was effected with great difficulty,

After drinking 2000 jars of liquor he went to consult with his brother, and then took the field against the monkey army. He beat down Su-grīva, the monkey chief, with a large stone, and carried him a prisoner into the city of Lankā. When he returned to the battle he encountered Rāma, and after a stout fight he was defeated, and Rāma cut off his head.

KUMUDA. 'A lotus' A Naga or serpent king whose sister, Kumudvatī, married Kusa, son of Rāma.

KUMUDVATĪ. A Naga or serpent princess whose marriage to Kusa, son of Rāma, is described in the Raghu-vansa.

KUNDINA-PURĀ. The capital of Vīdarbha. It survives as the modern Kundapur, situated about 40 miles east of Amā-rūvatī, in Bīrar.

KUNTALA. A country in the Dakṣiṇ, about Adonī; the Dakṣiṇ.

KUNTĪ (also called Prithā and Pārshvī). 1. Daughter of the Yādava prince Sūra, king of the Sūrasenas, whose capital was Mathurā on the Yamunā. She was sister of Vasu-deva, and was given by her father to his childless cousin Kuntī-bhoja, by whom she was brought up. In her maidenhood she showed such respectful devotion to the sage Dur-vāsas, that he gave her a charm by means of which she might have a child by any god she pleased to invoke. She called upon the sun, and by him had a son named Karna, but without any detriment to her virginity, still, to keep the affair secret, the child was exposed on the banks of the Yamunā. Subsequently she married Pāṇḍu, whom she chose at a swayam-vara, and bore three sons, Yudhiṣṭhira, Bhīma, and Arjuna, who were called Pāṇḍavas although they were said to be the sons of the gods Dharma, Vāyu, and Indra respectively. This may have happened, as is stated, from the potency of the old charm, but if so, it is strange that Mādri, the second wife of Pāṇḍu, should have enjoyed the same privilege, and have borne twin children to the Aswins. This difficulty, however, is got over by a statement that Kuntī imparted to her the charm. Kuntī was a discreet and devoted mother, and although rather jealous of Mādri, she was a kind mother to her children after Mādri was burnt on her husband's pyre. After the end of the great war she retired into the forest with Dhṛita-rāshṭra and his wife Gāndhārī, and there they all perished in a forest fire. 2. Name of a people and country in Upper India.

KUNTI-BHOJA. King of the people called Kuntis The adoptive father of Kuntī.

KŪRMA-AVATĀR. The tortoise incarnation. *See* Avatāra.

KŪRMA PURĀNA. "That in which Janārdana (Vishnu), in the form of a tortoise, in the regions under the earth, explained the objects of life—duty, wealth, pleasure, and liberation,—in communication with Indra-dyumna and the *Rishis* in the proximity of Sakra, which refers to the Lakshmi Kalpa, and contains 17,000 stanzas, is the Kūrma Purāna." The account which the Purāna gives of itself and its actual contents do not agree with this description. "The name being that of an Avatāra of Vishnu, might lead us to expect a Vaishnava work; but it is always and correctly classed with the Saiva Purānas, the greater portion of it inculcating the worship of Siva and Durgā. The date of this Purāna cannot be very remote"—*Wilson*.

KURU. A prince of the Lunar race, son of Samvarana by Tapatī, a daughter of the sun. He ruled in the north-west of India over the country about Delhi. A people called Kurus, and dwelling about Kuru-kshetra in that part of India, are connected with him. He was ancestor both of Dhṛita-rāshṭra and Pāṇḍu, but the patronymic Kaurava is generally applied to the sons of the former.

KURU-JĀNGALA. A forest country in the upper part of the Doāb.

KURU-KSHETRA. 'The field of the Kurus.' A plain near Delhi where the great battle between the Kauravas and Pandavas was fought. It lies south-east of Thānesar, not far from Pāmpat, the scene of many battles in later days.

KUSA. One of the twin sons of Rāma and Sītā. After the death of Rāma, his two sons Kusa and Lava became kings of the Southern and Northern Kosalas, and Kusa built Kusa-sthali or Kusāvati in the Vindhya, and made it his capital. *See* Rāma.

KUSA-DHWAJA. A brother of Janaka, king of Mithilā, and consequently uncle of Sītā. His two daughters, Māṇḍavī and Sruta-kīrtti, were married to Bharata and Satru-ghna, the sons of Janaka. Some make him king of Sāṅkāsya, and others king of Kāśī, and there are differences also as to his genealogy.

KUSĀMBA. Son of Kusa and a descendant of Purūravas. He engaged in devout penance to obtain a son equal to Indra,

god was so alarmed at his austerities, that he himself incarnate as Gādhi, son of Kusāmba.

STHALĪ 1. A city identical with or standing on the site as Dwārakā. It was built by Raivata, and was the capital of his kingdom called Anarta. When Raivata went on to the region of Brahmā, his city was destroyed by the Asuras, *i. e.*, Yakshas or Rākshasas. 2. A city built by Kusa, son of Maunakya, on the brow of the Vindhya. It was the capital of the kingdom of Kosalā. Also called Kusā-vatī.

VATĪ. The capital of Southern Kosala, built upon the site by Kusa, son of Rāma.

MĀNDAS. 'Gourds.' A class of demigods or deities in the service of Siva.

KAMA. A king who, according to some, was the father of the race of the Vindhyas, or, according to others, the first of the race of whom Gādhi, the father of Viśvāmitra descended.

MA-PURA. 'The city of flowers.' Pātali-putra or

MĀYUDHA. A name of Kāma, or Cupid as the god of love, the bow (*āyudha*) of flowers (*kusuma*).

AMAR. A Vedic Rishi and author of hymns. He is represented as being persecuted by Indra, but on one occasion he was aided by that god against the demon Sushna. It is said that Indra took him to his palace, and that they were so enamoured that Sachi or Pushpotkatā, Indra's wife, did not even notice his absence.

LĀŚWA, KUVALAYĀSWA. A prince of the Vindhyas, who, according to the Vishnu Purāna, had 21,000 sons. The Hari-vansa numbers them only as 100. Attended by his army he attacked the great Asura, Dhundhu, who lived in the Vindhya, and harassed the devotions of the pious sage.

They unearthed the demon and slew him, from which Kuvalāśwa got the title of Dhundhu-māra, slayer of the demon; but all his sons except three perished by the fiery breath of the monster.

LAYĀPĪDA. An immense elephant, or a demon in the form of an elephant, belonging to Kansa, and employed by him to kill the boys Krishna and Bala-rāma to death. The attempt to kill them with the elephant was killed.

RA. In the Vedas, a chief of the evil beings or spirits

living in the shades : a sort of Pluto, and called by his patronymic Vaisravana. Later he is Pluto in another sense, as god of wealth and chief of the Yakshas and Guhyakas. He was son of Visravas by Idāvidā, but he is sometimes called son of Pulastya, who was father of Visravas. This is explained by the Mahā-bhārata, according to which Kuvera was son of Pulastya, but that sage being offended with Kuvera for his adulation of Brahmā, “reproduced the half of himself in the form of Visravas,” and had Rāvana and other children. (*See Visravas.*) Kuvera’s city is Alakā (also called Prabhā, Vasu-dharā, and Vasu-sthalī) in the Himālayas, and his garden Chaitra-ratha on Mandara, one of the spurs of Mount Meru, where he is waited upon by the Kinnaras. Some authorities place his abode on Mount Kailāsa in a palace built by Viswa-karma. He was half-brother of Rāvana, and, according to the Rāmāyana and Mahā-bhārata, he once had possession of the city of Lankā in Ceylon, which was also built by Viswa-karma, and from which he was expelled by Rāvana. The same authority states that he performed austerities for thousands of years, and obtained the boon from Brahmā that he should be immortal, one of the guardian deities of the world, and the god of wealth. So he is regent of the north, and the keeper of gold and silver, jewels and pearls, and all the treasures of the earth, besides nine particular Nidhis, or treasures, the nature of which is not well understood. Brahmā also gave him the great self-moving aerial car Pushpaka (q.v.). His wife is Yakshī, Chārvī, or Kauverī, daughter of the Dānava Mura. His sons are Māni-grīva or Varna-kavi and Nala-kubara or Mayu-rāja, and his daughter Minākshī (fish-eyed). He is represented as a white man deformed in body, and having three legs and only eight teeth. His body is covered with ornaments. He receives no worship. The name Ku-vera, as also the variant Ku-tanu, signifies ‘vile body,’ referring to his ugliness. He is also called Dhana-pati, ‘lord of wealth ;’ Ichchhā-vasu, ‘who has wealth at will ;’ Yaksha-rāja, ‘chief of the Yakshas ;’ Mayu-rāja, ‘king of the Kinnaras ;’ Rākshasendra, ‘chief of the Rākshasas ;’ Ratna-garbha, ‘belly of jewels ;’ Rāja-rāja, ‘king of kings ;’ and Nara-rāja, ‘king of men’ (in allusion to the power of riches). From his parentage he is called Vaisravana, Paulastya, and Aidaviḍa or Ailavila. As an especial friend of Śiva he is called Isa-sakhi, &c.

LAGHU-KAUMUDĪ. A modern and very much simplified edition of Pāṇini's Grammar by Varada Rāja. It has been edited and translated by Dr. Ballantyne.

LAKSHMANA. 1. Son of King Dasa-ratha by his wife Sumitrā. He was the twin brother of Satru-ghna, and the half-brother and especial friend of Rāma-chandra. Under the peculiar circumstances of his birth, one-eighth part of the divinity of Vishṇu became manifest in him. (*See* Dasa-ratha) But according to the Adhyātma Rāmāyana, he was an incarnation of Sesha. When Rāma left his father's court to go to the hermitage of Viśvāmitra, Lakshmana accompanied him, and afterwards attended him in his exile and in all his wanderings. He was also very attached to Rāma's wife Sītā, which gave rise to the reproach that the two brothers were husbands of one wife. On one occasion, indeed, Sītā reproached Lakshmana that he did not hasten to rescue Rāma from danger, because he wished to obtain herself. His own wife was Ūrmilā, the sister of Sītā, and he had two sons, Angada and Chandra-ketu. While Rāma and Lakshmana were living in the wilderness, a Rākshasi named Sūrpa-nakhā, sister of Rāvana, fell in love with Rāma and made advances to him. He jestingly referred her to Lakshmana, who in like manner sent her back to Rāma. When she was again repulsed she attacked Sītā, whom Rāma was obliged to defend. Rāma then called upon Lakshmana to disfigure the Rākshasi, and accordingly he cut off her nose and ears. The mutilated female called upon her brother to avenge her, and a fierce war ensued. When Sītā was carried off by Rāvana, Lakshmana accompanied Rāma in his search, and he ably and bravely supported him in his war against Rāvana. Rāma's earthly career was drawing to a close, and Time was sent to inform him that he must elect whether to stay longer on earth, or to return to the place from whence he had come. While they were in conference, the irascible sage Dur-vāsa came and demanded to see Rāma instantly, threatening him with the most direful curses if any delay were allowed to occur. To save his brother Rāma from the threatened curse, but aware of the consequences that would ensue to himself from breaking in upon Rāma's interview with Time, he went in and brought Rāma out. Lakshmana knowing his fate, retired to the river Sarayū and resigned himself. The gods then showered down flowers upon

him and conveyed him bodily to heaven. 2. A son of Duryodhana, killed by Abhimanyu.

LAKSHMĪ. The word occurs in the *Rig-veda* with the sense of good fortune, and in the *Atharva-veda* the idea has become personified in females both of a lucky and unlucky character. The *Taittiriya Saṁhitā*, as explained by the commentator, makes Lakshmi and Sri to be two wives of Āditya, and the *Satapatha Brāhmaṇa* describes Sri as issuing forth from Prajāpati.

Lakshmi or Sri in later times is the goddess of fortune, wife of Vishnu, and mother of Kāma. The origin ascribed to her by the Rāmāyana is the one commonly received. According to this legend she sprang, like Aphrodite, from the froth of the ocean, in full beauty with a lotus in her hand, when it was churned by the gods and the Asuras. Another legend represents her as floating on the flower of a lotus at the creation. With reference to this origin, one of her names is Kshirābdhi-tanayā, 'daughter of the sea of milk.' From her connection with the lotus she is called Padmā. According to the *Purāṇas*, she was the daughter of Bhrigu and Khyāti. The *Vishnu Purāṇa* says, "Her first birth was the daughter of Bhrigu by Khyāti. It was at a subsequent period that she was produced from the sea at the churning of the ocean. . . . When Hari was born as a dwarf, Lakshmi appeared from a lotus (as Padmā or Kamalā). When he was born as Rāma of the race of Bhrigu (or Parasu-rāma), she was Dharaṇī. When he was Rāghava (Rāma-chandra), she was Sītā. And when he was Kṛishṇa she became Rukmīṇī. In the other descents of Vishnu she is his associate." One version of the Rāmāyana also affirms that "Lakshmi, the mistress of the worlds, was born by her own will, in a beautiful field opened up by the plough," and received from Janaka the name of Sītā.

Lakshmi is said to have four arms, but she is the type of beauty, and is generally depicted as having only two. In one hand she holds a lotus. "She has no temples, but being goddess of abundance and fortune, she continues to be assiduously courted, and is not likely to fall into neglect." Other names of Lakshmi are Hīrā, Indirā, Jaladhi-jā, 'ocean born;' Chanchalā or Lolā, 'the fickle,' as goddess of fortune; Loka-mātā, 'mother of the world.'

LALITA-VISTARA. A work in Sanskrit verse on the life and doctrines of Buddha. It has been printed in the *Bibliotheca Indica*

LĀNGALĪ. 'Armed with a ploughshare.' Bala-rāma.

LANKĀ. 1. The island of Ceylon or its capital city. The city is described in the Rāmāyana as of vast extent and of great magnificence, with seven broad moats and seven stupendous walls of stone and metal. It is said to have been built of gold by Viśva-karma for the residence of Kuvera, from whom it was taken by Rāvana. The Bhāgavata Purāna represents that the island was originally the summit of Mount Meru, which was broken off by the god of the wind and hurled into the sea. 2. Name of one of the Sākinis or evil spirits attendant on Śiva and Devī.

LĀTA. A country comprising Kandesh and part of Guzerat about the Mhye river. It is also called Lār, and is the *Λαζινη* of Ptolemy.

LĀTYĀYANA. Author of a Sūtra work. It has been printed in the *Bibliotheca Indica*.

LAVA. One of the twin sons of Rāma and Sītā. He reigned at Srāvastī. See Rāma.

LAVANA. A Rākshasa, son of Madhu by Kumbhinasī, the sister of Rāvana and daughter of Viśravas. He inherited from his father an invincible trident which had been presented to him by Śiva. He was surprised without his weapon and killed by Satru-ghna. Lavana was king of Mathurā and Satru-ghna succeeded him.

LIKHITA. Author of a Dharma-sāstra or code of law.

LĪLĀVATĪ. 'Charming' The fanciful title of that chapter of Bhāskara's Siddhānta-siromani which treats of arithmetic and geometry. It has been translated by Colebrooke and Dr. Taylor, and the text has been printed

LINGA, LINGAM. The male organ. The phallus. The symbol under which Śiva is universally worshipped. It is of comparatively modern introduction and is unknown to the Vedas, but it receives distinct notice in the Mahā-bhārata. "The emblem—a plain column of stone, or sometimes a cone of plastic mud—suggests no offensive ideas. The people call it Śiva or Mahā-deva, and there's an end." In the Śiva Purāna, and in the Nandi Upa-purāna, Śiva is made to say, "I am

omnipresent, but I am especially in twelve forms and places.” These are the twelve great Lingas, which are as follow —

1. *Soma-nātha*. ‘Lord of the moon.’ At Somnāth Pattan, a city which still remains in Guzerat. This was the celebrated “idol” destroyed by Mahmūd of Ghaznī.

2. *Mullikāryūna* or *Sri-saula*. ‘The mountain of Sri’ On a mountain near the river *Krishnā*.

3. *Mahā-kūla*, *Mahā-kāleswara*. At Ujjain. Upon the capture of Ujjain in the reign of Altamsh, 1231 A.D., this deity of stone was carried to Delhi and there broken up.

4. *Omkāra*. This is also said to have been at Ujjain, but it is probably the shrine of Mahādeva at Omkāra Māndhātā, on the Narmadā.

5. *Amareswara*. ‘God of gods’ This is also placed at Ujjain.

6. *Vaidya-nātha*. ‘Lord of physicians.’ At Deogarh in Bengal. The temple is still in being, and is a celebrated place of pilgrimage.

7. *Rāmesa* or *Rāmeswara*. ‘Lord of Rāma’ On the island of Ramisseram, between the continent and Ceylon. This Lingam, whose name signifies ‘Rāma’s lord,’ is fabled to have been set up by Rāma. The temple is still in tolerable repair, and is one of the most magnificent in India.

8. *Bhūma Sankara*. In *Dākinī*. This is in all probability the same with Bhimeswara, a Lingam worshipped at Dracharam, in the Rājamahendri (Rajamundry) district, and there venerated as one of the twelve.

9. *Visweswara*. ‘Lord of all’ At Benares. It has been for many centuries the chief object of worship at Benares. Also called Jyotir-lingam.

10. *Tryambaka*, *Tryaksha*. ‘Tri-ocular.’ On the banks of the Gomati.

11. *Gautamesa*. ‘Lord of Gautama’

12. *Kedāresa*, *Kedāra-nātha*. In the Himālaya. The deity is represented as a shapeless mass of rock.

Nāga-nātha or *Nāga-nāthesa* and *Vāmeswara* are other names, probably of No. 6 and No. 11.

LINGA PURĀNA. “Where Maheswara (Siva), present in the Agni Linga, explained (the objects of life), virtue, wealth, pleasure, and final liberation, at the end of the Agni Kalpa, that Purāna, consisting of 11,000 stanzas, was called the Linga by

Brahmā himself” The work conforms accurately enough to this description. “Although the Linga holds a prominent place in this Purāṇa, the spirit of the worship is as little influenced by the character of the type as can well be imagined. There is nothing like the phallic orgies of antiquity: it is all mystical and spiritual. The work has preserved, apparently, some Saiva legends of an early date, but the greater part is ritual and mysticism of comparatively recent introduction.”—*Wilson*. It is not likely that this Purāṇa is earlier than the eighth or ninth century. This Purāṇa has been lithographed in Bombay.

LOHA-MUKHAS. ‘Iron-faced men’ Described in the Mahā-bhārata as swift, one-footed, undecaying, strong men-eaters.

LOKA. A world, a division of the universe. In general the tri-loka or three worlds are heaven, earth, and hell. Another classification enumerates seven, exclusive of the infernal regions, also seven in number which are classed under Pātāla. The upper worlds are —(1) Bhur-loka, the earth. (2.) Bhuvar-loka, the space between the earth and the sun, the region of the Munis, Siddhas, &c (3) Swar-loka, the heaven of Indra, between the sun and the polar star. (4) Mahar-loka, the usual abode of Bhṛgu and other saints, who are supposed to be co-existent with Brahmā. During the conflagration of these lower worlds the saints ascend to the next, or (5) Jana-loka, which is described as the abode of Brahmā’s sons, Sanaka, Sānanda, and Sanat-kumāra. Above this is the (6.) Tapar loka, where the deities called Vairāgīs reside. (7) Satya-loka or Brahmā-loka, is the abode of Brahmā, and translation to this world exempts beings from further birth. The first three worlds are destroyed at the end of each kalpa, or day of Brahmā; the last three at the end of his life, or of a hundred of his years; the fourth loka is equally permanent, but is uninhabitable from heat at the time the first three are burning. Another enumeration calls the seven worlds earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth, placing the sons of Brahmā in the sixth division, and stating the fifth, or Jana-loka, to be that where animals destroyed in the general conflagration are born again. The Sāṅkhya and Vedānta schools of philosophy recognise eight lokas or regions of material existence :—(1.) Brahmā-loka, the world of the superior deities; (2.) Pitri-loka, that of the Pitris, Rishis, and Prajāpatīs; (3.)

Soma-loka, of the moon and planets; (4.) Indra-loka, of the inferior deities; (5.) Gandharva-loka, of heavenly spirits; (6.) Rākshasa-loka, of the Rākshasas; (7.) Yaksha-loka, of the Yakshas; (8.) Pisācha-loka, of the Pisāchas or imps and fiends.

LOKĀLOKA. 'A world and no world,' A fabulous belt of mountains bounding the outermost of the seven seas and dividing the visible world from the regions of darkness. It is "ten thousand yojanas in breadth, and as many in height, and beyond it perpetual darkness invests the mountains all around, which darkness is again encompassed by the shell of an egg." It is called also Chakra-vāḍa or Chakra-vāla.

LOKA-PĀLAS. Supporters or guardians of the world. The guardian deities who preside over the eight points of the compass, *i.e.*, the four cardinal and four intermediate points of the compass :—(1.) Indra, east, (2.) Agni, south-east; (3.) Yama, south, (4.) Sūrya, south-west, (5.) Varuna, west, (6.) Vāyu, north-west, (7.) Kuvera, north; (8.) Soma, north-east. *Nirṛiti* is by some substituted for No. 4, and *Prithivī* or *Siva*, especially in his form *Īśāna*, for No. 8. Each of these guardian deities has an elephant who takes part in the defence and protection of the quarter, and these eight elephants are themselves called Loka-pālas :—(1.) Indra's elephant at the east is *Arāvata*. He is also called *Abhra-mātanga*, 'elephant of the clouds,' *Arka-sodara*, 'brother of the sun;' *Nāga-malla*, 'the fighting elephant;' *Sadā-dāna*, 'always in rut;' *Madāmbara*, 'covered with ichor.' His wife's name is *Abhramu*. (2.) Agni's elephant at the south-east is *Pundarika* and his female *Kapilā*. (3.) Yama's at the south is *Vāmana* and his female *Pingalā*. (4.) Sūrya's at the south-west is *Kumuda* and his female is *Anupamā*. (5.) Varuna's at the west is *Anjana*, whose female is *Anjanavati*. (6.) Vāyu's at the north-west is *Pushpa-danta*, whose female is *Subha-danti*. (7.) Kuvera's at the north is *Sārva-bhauma*, and (8.) Soma's elephant at the north-east is *Su-pratika*. The two other females are *Anjanā* and *Tāmra-karṇī*, whose spouses are doubtful. *Anjanāvati* is sometimes assigned to *Su-pratika*. In the *Rāmāyana* (1.) Indra's eastern elephant is called *Virūpāksha*; (2.) Varuna's elephant at the west, *Saumanasa*, (3.) Yama's at the south is *Mahā-padma*, and (4.) Kuvera's at the north is *Hima-pāṇḍara*.

LOMA-HARSHANA (or Roma-harshana). A bard or panegyrist who first gave forth the *Purānas*.

LOMA-PĀDA (or Roma-pāda). A king of Anga, chiefly remarkable for his connection with *Rishya-sringa* (q.v.).

LOPĀMUDRĀ. A girl whom the sage Agastya formed from the most graceful parts of different animals and secretly introduced into the palace of the king of Vīdarbha, where the child was believed to be the daughter of the king. Agastya had made this girl with the object of having a wife after his own heart, and when she was marriageable he demanded her hand. The king was loath to consent, but was obliged to yield, and she became the wife of Agastya. Her name is explained as signifying that the animals suffered loss (*lopa*) by her engrossing their distinctive beauties (*mudrā*), as the eyes of the deer, &c. She is also called Kaushitakī and Vara-pradā. A hymn in the *Rig-veda* is attributed to her.

MADA. 'Intoxication.' Described in the Mahā-bhārata as "a fearful open-mouthed monster, created by the sage Chyavana, having teeth and grinders of portentous length, and jaws one of which enclosed the earth and the other the sky," who got Indra and the other gods into his jaws "like fishes in the mouth of a sea monster."

MADAYANTĪ. Wife of King Saudāsa or Kalmāsha-pada. She was allowed to consort with the sage Vasishṭha. According to some this was a meritorious act on the king's part and a favour to Vasishṭha, according to others it was for the sake of obtaining progeny. *See* Kalmāsha-pāda.

MĀDHAVA. A name of *Kṛishna* or *Vishnu*.

MĀDHAVA, MĀDHAVĀCHĀRYA. A celebrated scholar and religious teacher. He was a native of Tuluva, and became prime minister of Vīra Bukka Rāya, king of the great Hindu state of Vijaya-nagara, who lived in the fourteenth century. He was brother of Sāyana, the author of the great commentary on the Veda, in which work Mādhava himself is believed to have shared. Wilson observes, "Both the brothers are celebrated as scholars, and many important works are attributed to them; not only scholia on the Sanhitās and Brāhmanas of the Vedas, but original works on grammar and law; the fact no doubt being, that they availed themselves of those means which their situation and influence secured them, and employed the most learned Brāhmans they could attract to Vijaya-nagara upon the works which bear their names, and to which they contributed their own labour and learning; their works were

therefore compiled under peculiar advantages, and are deservedly held in the highest estimation." Among the works of Mādhava are the Sarva-darsana-sangraha and the Sankshepa Sankaravijaya. Mādhava was a worshipper of Vishnu, and as a religious philosopher he held the doctrine of *dvaita* or dualism, according to which the supreme soul of the universe and the human soul are distinct. Thus he was opposed to the teaching of Sankarācharya, who was a follower of Śiva, and upheld the Vedānta doctrine of *a-dvaita*, "no duality," according to which God and soul, spirit and matter, are all one.

MĀDHAVĪ. A name of Lakshmī.

MADHU. 1. A demon slain by Kṛishna. (See Kaṭfabha.)
2. Another, or the same demon, said to have been killed by Satru-ghna.

MADHU-CHHANDAS. A son of Viswāmitra, who had fifty sons older and fifty younger than this one; but they are spoken of as "a hundred sons." He is the reputed author of some hymns of the *Rig-veda*.

MADHU-KAŚĀ. Described in the Atharva-veda as "the brilliant grand-daughter of the Maruts, the mother of the Ādityas, the daughter of the Vasus, the life of creatures, and the centre of immortality." She "sprang from the sky, the earth, the air, the sea, fire, and wind," and it is added, "all creatures, worshipping her who dwells in immortality, rejoice in their hearts."

MADHURĀNIRUDDHA. A drama in eight acts by Sayan Chandra Sekhara. It is quite a modern work. "The subject is the secret loves of Ūshā, daughter of the Asura Bāna and Anuruddha, grandson of Kṛishna. The piece abounds too much with description to be a good play; the style has considerable merit."—*Wilson*

MADHU-SŪDANA. 'Slayer of Madhu.' A name of Kṛishna.

MADHYA-DESA. The middle country, described by Manu as "the tract situated between the Himavat and the Vindhya ranges to the east of Vināsana and to the west of Prayāga (Allahabad)." Another authority makes it the Doab.

MĀDHYANDINĀ. A Vedic school, a subdivision of the Vājasaneyī school, and connected with the Śatapatha Brāhmaṇa. It had also its own system of astronomy, and obtained its name from making noon (*madhya-dina*) the starting-point of the planetary movements.

MADIRĀ. A name of *Vāruṇī*, wife of *Varuṇa*, and goddess of wine.

MADRA. Name of a country and people to the north-west of Hindustan. Its capital was *Sākala*, and the territory extended from the *Biyās*, to the *Chināb*, or, according to others, as far as the *Jhām*.

MĀDRĪ. A sister of the king of the Madras, and second wife of *Pāṇḍu*, to whom she bore twin-sons, *Nakula* and *Sahaleva*; but the *Aswins* are alleged to have been their real father. She became a *sati* on the funeral pile of her husband.

MAGADHA. The country of South Bihar, where the *Pāl* language was spoken.

MĀGHA. A poet, son of *Dattaka*, and author of one of the great artificial poems called, from its subject, *Sisupāla-badha*, or, from its author, *Māgha-kāvya*.

MAGHAVAT, MAGHAVĀN. A name of *Indra*.

MAHĀ-BALI. A title of the dwarf *Bali*, whose city is called *Mahā-bali-pura*, which name is applied to the Tamil "*Māmallar-pura*," or Seven Pagodas near Madras. See *Bali*.

MAHĀ-BHĀRATA. 'The great (war of the) *Bhāratas*.' The great epic poem of the Hindus, probably the longest in the world. It is divided into eighteen *parvas* or books, and contains about 220,000 lines. The poem has been subjected to much modification and has received numerous comparatively modern additions, but many of its legends and stories are of Vedic character and of great antiquity. They seem to have long existed in a scattered state, and to have been brought together at different times. Upon them have been founded many of the poems and dramas of later days, and among them is the story of *Rāma*, upon which the *Rāmāyana* itself may have been based. According to Hindu authorities, they were finally arranged and reduced to writing by a *Brāhman* or *Brāhmans*. There is a good deal of mystery about this, for the poem is attributed to a divine source. The reputed author was *Kṛishna Dwaipāyana*, the *Vyāsa*, or arranger, of the *Vedas*. He is said to have taught the poem to his pupil *Vaisampāyana*, who afterwards recited it at a festival to King *Janamejaya*. The leading subject of the poem is the great war between the *Kauravas* and *Pāṇḍavas*, who were descendants, through *Bhārata*, from *Puru*, the great ancestor of one branch of the Lunar race. The object of the

great struggle was the kingdom whose capital was Hastinā-pura (elephant city), the ruins of which are traceable fifty-seven miles north-east of Delhi, on an old bed of the Ganges.

Krishna Dwaipāyana Vyāsa is not only the author of the poem, but the source from whom the chief actors sprung. He was the son of the *Rishi* Parāsara by a nymph named Satyavatī, who, although she had given birth to a son, remained a virgin. There was a king, a descendant of Bhārata, named Sāntanu, who had a son called Sāntavana, better known as Bhīshma. In his old age Sāntanu wished to marry again, but the hereditary rights of Bhīshma were an obstacle to his obtaining a desirable match. To gratify his father's desire, Bhīshma divested himself of all rights of succession, and Sāntanu then married Satyavatī. She bore him two sons, the elder of whom, Chitrāngada, succeeded to the throne, but was soon killed in battle by a Gandharva king who bore the same name. Vichitra-vīrya, the younger, succeeded, but died childless, leaving two widows, named Ambikā and Ambālikā, daughters of a king of Kāśī. Satyavatī then called on Krishna Dwaipāyana Vyāsa to fulfil the law, and raise up seed to his half-brother. Vyāsa had lived the life of an anchorite in the woods, and his severe austerities had made him terrible in appearance. The two widows were so frightened at him that the elder one closed her eyes, and so gave birth to a blind son, who received the name of Dhṛita-rāshṭra; and the younger turned so pale that her son was called Pāṇḍu, 'the pale.' Satyavatī wished for a child without blemish, but the elder widow shrank from a second association with Vyāsa, and made a slave girl take her place. From this girl was born a son who was named Vidura. These children were brought up by their uncle Bhīshma, who acted as regent. When they became of age, Dhṛita-rāshṭra was deemed incapable of reigning in consequence of his blindness, and Pāṇḍu came to the throne. The name Pāṇḍu has suggested a suspicion of leprosy, and either through that, or in consequence of a curse, as the poem states, he retired to the forest, and Dhṛita-rāshṭra then became king.

Pāṇḍu had two wives, Kuntī or Prithā, daughter of Sūra, king of the Sūra-senas, and Mādri, sister of the king of the Madras; but either through disease or the curse passed upon him, he did not consort with his wives. He retired into solitude in the Himālaya mountains, and there he died; his wives, who accom-

panied him having borne him five sons. The paternity of these children is attributed to different gods, but Pāṇdu acknowledged them, and they received the patronymic of Pāṇḍava. Kuntī was the mother of the three elder sons, and Mādri of the two younger. Yudhi-shthira (firm in fight), the eldest, was son of Dharma, the judge of the dead, and is considered a pattern of manly firmness, justice, and integrity. Bhīma or Bhīma-sena (the terrible), the second, was son of Vāyu, the god of the wind. He was noted for his strength, daring, and brute courage; but he was coarse, choleric, and given to vaunting. He was such a great eater that he was called Vrikodara, 'wolf's belly'. Arjuna (the bright or silvery), the third, was son of Indra, the god of the sky. He is the most prominent character, if not the hero, of the poem. He was brave as the bravest, high-minded, generous, tender-hearted, and chivalric in his notions of honour. Nakula and Sahadeva, the fourth and fifth sons, were the twin children of Mādri by the Asvinī Kumāras, the twin sons of Sūrya, the sun. They were brave, spirited, and amiable, but they do not occupy such prominent positions as their elder brothers.

Dhṛita-rāshṭra, who reigned at Hastinā-pura, was blind. By his wife Gāndhārī he had a hundred sons, and one daughter named Duḥ-salā. This numerous offspring was owing to a blessing from Vyāsa, and was produced in a marvellous way. (See Gāndhārī.) From their ancestor Kuru these princes were known as the Kauravas. The eldest of them, Duryodhana (hard to subdue), was their leader, and was a bold, crafty, malicious man, an embodiment of all that is bad in a prince. While the Pāṇḍu princes were yet children, they, on the death of their father, were brought to Dhṛita-rāshṭra, and presented to him as his nephews. He took charge of them, showed them great kindness, and had them educated with his own sons. Differences and dislikes soon arose, and the juvenile emulation and rivalry of the princes ripened into bitter hatred on the part of the Kauravas. This broke into an open flame when Dhṛita-rāshṭra nominated Yudhi-shthira as his Yuva-rāja or heir-apparent. The jealousy and the opposition of his sons to this act was so great that Dhṛita-rāshṭra sent the Pāṇḍavas away to Vāranāvata, where they dwelt in retirement. While they were living there Duryodhana plotted to destroy his cousins by setting fire to their house, which he had caused to be made very combustible. All

the five brothers were for a time supposed to have perished in the fire, but they had received timely warning from Vidura, and they escaped to the forest, where they dressed and lived in disguise as Brāhmans upon alms.

While the Pāṇḍavas were living in the forest they heard that Draupada, king of the Pāṇchālas, had proclaimed a swayam-vara, at which his daughter Draupadī was to select her husband from among the princely and warlike suitors. They went there, still disguised as Brāhmans. Arjuna bent the mighty bow which had defied the strength of the Kauravas and all other competitors, and the Pāṇḍavas were victorious over every opponent. They threw off their disguise, and Draupadī was won by Arjuna. The brothers then conducted Draupadī to their home. On their arrival they told their mother Kuntī that they had made a great acquisition, and she unwittingly directed them to share it among them. The mother's command could not be evaded, and Vyāsa confirmed her direction; so Draupadī became the wife in common of the five brothers, and it was arranged that she should dwell for two days in the house of each of the five brothers in succession. This marriage has been justified by a piece of special pleading, which contends that the five princes were all portions of one deity, and therefore only one distinct person, to whom a woman might lawfully be married.

This public appearance made known the existence of the Pāṇḍavas. Their uncle Dhṛitā-rāshṭra recalled them to his court and divided his kingdom between his own sons and them. His sons received Hastinā-pura, and the chief city given to his nephews was Indra-prastha on the river Yamunā, close to the modern Delhi, where the name still survives. The close proximity of Hastinā-pura and Indra-prastha shows that the territory of Dhṛitā-rāshṭra must have been of very moderate extent. The reign of Yudhi-shṭhira was a pattern of justice and wisdom. Having conquered many countries, he announced his intention of performing the Rāja-sūya sacrifice, thus setting up a claim to universal dominion, or at least to be a king over kings. This excited still more the hatred and envy of the sons of Dhṛitā-rāshṭra, who induced their father to invite the Pāṇḍavas to Hastinā-pura. The Kauravas had laid their plot, and insidiously prevailed upon Yudhi-shṭhira to gamble. His opponent was Sakuni, uncle of the Kaurava princes, a great gambler and a

cheat. Yudhi-shīhira lost his all : his wealth, his palace, his kingdom, his brothers, himself, and, last of all, their wife. Draupadī was brought into the assembly as a slave, and when she rushed out she was dragged back again by her hair by Duh-sāsana, an insult for which Bhīma vowed to drink his blood. Dur-yodhana also insulted her by seating her upon his thigh, and Bhīma vowed that he would smash that thigh. Both these vows he afterwards performed. Through the interference and commands of Dhṛita-rāshṭra the possessions of Yudhi-shīhira were restored to him. But he was once more tempted to play, upon the condition that if he lost he and his brothers should pass twelve years in the forest, and should remain incognito during the thirteenth year. He was again the loser, and retired with his brothers and wife into exile. In the thirteenth year they entered the service of the king of Virāṭa in disguise—Yudhi-shīhira as a Brāhman skilful as a gamester, Bhīma as a cook ; Arjuna as a eunuch and teacher of music and dancing, Nakula as a horse-trainer ; and Saha-deva as a herdsman. Draupadī also took service as attendant and needlewoman of the queen, Su-deshnā. The five princes each assumed two names, one for use among themselves and one for public use. Yudhi-shīhira was Jaya in private, Kanka in public ; Bhīma was Jayanta and Ballava ; Arjuna was Vijaya and Brihan-nala ; Nakula was Jaya-sena and Granthika, Saha-deva was Jayad-bala and Arishṭa-nemi, a Vaisya. The beauty of Draupadī attracted Kichaka, brother of the queen, and the chief man in the kingdom. He endeavoured to seduce her, and Bhīma killed him. The relatives of Kichaka were about to burn Draupadī on his funeral pile, but Bhīma appeared as a wild Gandharva and rescued her. The brothers grew in favour, and rendered great assistance to the king in repelling the attacks of the king of Trigartta and the Kauravas. The time of exile being expired, the princes made themselves known, and Abhimanyu, son of Arjuna, received Uttara, the king's daughter, in marriage.

The Pāṇḍavas now determined to attempt the recovery of their kingdom. The king of Virāṭa became their firm ally, and preparations for the war began. Allies were sought on all sides. Kṛishna and Bala-rāma, being relatives of both parties, were reluctant to fight. Kṛishna conceded to Arjuna and Dur-yodhana the choice of himself unarmed or of a large army. Arjuna chose Kṛishna and Dur-yodhana joyfully accepted the army. Kṛishna

agreed to act as charioteer of his especial friend Arjuna. It was in this capacity that he is represented to have spoken the divine song *Bhagavad-gītā*, when the rival armies were drawn up for battle at Kuru-kshetra, a plain north of Delhi. Many battles follow. The army of Dur-yodhana is commanded in succession by his great-uncle Bhishma, Drona his military preceptor, Karna, king of Anga, and Salya, king of Madra and brother of Mādri. Bhishma was wounded by Arjuna, but survived for a time. All the others fell in succession, and at length only three of the Kuru warriors—*Kṛipā*, *Aswatthāman*, and *Kṛita-varma*—were left alive with Dur-yodhana. Bhīma and Dur-yodhana fought in single combat with maces, and Dur-yodhana had his thigh broken and was mortally wounded. The three surviving Kauravas fell by night upon the camp of the Pāṇḍavas and destroyed five children of the Pāṇḍavas, and all the army except the five brothers themselves. These five boys were sons of Draupadī, one by each of the five brothers. Yudhi-shīhira's son was Prativindhya, Bhīma's was Sruta-soma, Arjuna's was Sruta-kīrti, Nakula's was Satānika, and Saha-deva's was Sruta-karman. Yudhi-shīhira and his brothers then went to Hastinā-pura, and after a reconciliation with Dhṛita-rāshṭra, Yudhi-shīhira was crowned there. But he was greatly depressed and troubled at the loss of kindred and friends. Soon after he was seated on the throne, the Aswa-medha sacrifice was performed with great ceremony, and the Pāṇḍavas lived in peace and prosperity.

The old blind king Dhṛita-rāshṭra could not forget or forgive the loss of his sons, and mourned especially for Dur-yodhana. Bitter reproaches and taunts passed between him and Bhīma; at length he, with his wife Gāndhārī, with Kuntī, mother of the Pāṇḍavas, and with some of his ministers, retired to a hermitage in the woods, where, after two years' residence, they perished in a forest fire. Deep sorrow and remorse seized upon the Pāṇḍavas, and after a while Yudhi-shīhira abdicated his throne and departed with his brothers to the Himālayas, in order to reach the heaven of Indra on Mount Meru. A dog followed them from Hastinā-pura. The story of this journey is full of grandeur and tenderness, and has been most effectively rendered into English by Professor Goldstucker. Sins and moral defects now prove fatal to the pilgrims. First fell Draupadī: "too great was her love for Arjuna." Next Saha-deva: "he esteemed none equal to himself." Then Nakula: "ever

was the thought in his heart, There is none equal in beauty to me." Arjuna's turn came next: "In one day I could destroy all my enemies." "Such was Arjuna's boast, and he falls, for he fulfilled it not." When Bhīma fell he inquired the reason of his fall, and he was told, "When thou gazedst on thy foe, thou hast cursed him with thy breath, therefore thou fallest to-day." Yudhi-shthira went on alone with the dog until he reached the gate of heaven. He was invited by Indra to enter, but he refused unless his brothers and Draupadī were also received. "Not even into thy heaven would I enter if they were not there." He is assured that they are already there, and is again told to enter "wearing his body of flesh." He again refuses unless, in the words of Pope, "admitted to that equal sky, his faithful dog shall bear him company." Indra expostulates in vain. "Never, come weal or come woe, will I abandon yon faithful dog." He is at length admitted, but to his dismay he finds there Dur-yodhana and his enemies, but not his brothers or Draupadī. He refuses to remain in heaven without them, and is conducted to the jaws of hell, where he beholds terrific sights and hears wailings of grief and anguish. He recoils, but well-known voices implore him to remain and assuage their sufferings. He triumphs in this crowning trial, and resolves to share the fate of his friends in hell rather than abide with their foes in heaven. Having endured this supreme test, the whole scene is shown to be the effect of *māyā* or illusion, and he and his brothers and friends dwell with Indra in full content of heart for ever.

Such is the leading story of the Mahā-bhārata, which no doubt had a basis of fact in the old Hindu traditions. Different poets of different ages have added to it and embellished it by the powers of their imagination. Great additions have been made in later times. The Bhagavad-gītā and the episode of Nala, with some others, are the productions of later writers; the Hari-vansa, which affects to be a part of the Mahā-bhārata, is of still later date, and besides these, it cannot be doubted that numerous interpolations, from single verses to long passages, have been made to uphold and further the religious opinions of sects and individuals. To use the words of Max Muller, "The epic character of the story has throughout been changed and almost obliterated by the didactic tendencies of the latest editors, who were clearly Brāhmans brought up in the strict school of the laws of Manu."

The date of the Mahā-bhārata is very uncertain, and is at best

a matter of conjecture and deduction. As a compiled work it is generally considered to be about a century later in date than the *Rāmāyana*, though there can be no doubt that the general thread of the story, and the incidents directly connected with it, belong to a period of time anterior to the story and scenes of that epic. The fact that the scene of the *Mahā-bhārata* is in Upper India, while that of the *Rāmāyana* is in the Dakhin and Ceylon, is of itself sufficient to raise a strong presumption in favour of the superior antiquity of the former. Weber shows that the *Mahā-bhārata* was known to Dion Chrysostom in the second half of the first century A.D.; and as Megasthenes, who was in India about 315 B.C., says nothing about the epic, Weber's hypothesis is that the date of the *Mahā-bhārata* is between the two. Professor Williams believes that "the earliest or pre-brahmanical composition of both epics took place at a period not later than the fifth century B.C.," but that "the first orderly completion of the two poems in their Brahmanised form may have taken place in the case of the *Rāmāyana* about the beginning of the third century B.C., and in the case of the *Mahā-bhārata* still later." Lassen thinks that three distinct arrangements of the *Mahā-bhārata* are distinctly traceable. The varied contents of the *Mahā-bhārata* and their disjointed arrangement afford some warrant for these opinions, and although the *Rāmāyana* is a compact, continuous, and complete poem, the professed work of one author, there are several recensions extant which differ considerably from each other. Taking a wide interval, but none too wide for a matter of such great uncertainty, the two poems may be considered as having assumed a complete form at some period in the six centuries preceding the Christian era, and that the *Rāmāyana* had the priority. The complete text of the *Mahā-bhārata* has been twice printed in India, and a complete translation in French by Fauche has been interrupted by his death. But M. Fauche's translations are not in much repute. This particular one, says Weber, "can only pass for a translation in a very qualified sense." Many episodes and portions of the poem have been printed and translated. The following is a short epitome of the eighteen books of the *Mahā-bhārata* :—

1. *Ādi-parva*, 'Introductory book.' Describes the genealogy of the two families, the birth and nurture of *Dhṛita-rāshira* and *Pāṇḍu*, their marriages, the births of the hundred sons of the former and the five of the latter, the enmity and rivalry between

the young princes of the two branches, and the winning of Draupadī at the swayam-vara.

2. *Sabhā-parva*, 'Assembly book.' The assembly of the princes at Hastinā-pura when Yudhi-shthira lost his kingdom and the Pāṇḍavas had to retire into exile.

3. *Vana-parva*, 'Forest chapter.' The life of the Pāṇḍavas in the Kāmyaka forest. This book is one of the longest and contains many episodes among them the story of Nala, and an outline of the story of the Rāmāyana.

4. *Virāṭa-parva*, 'Virāṭa chapter.' Adventures of the Pāṇḍavas in the thirteenth year of their exile, while they were in the service of King Virāṭa.

5. *Udyoga-parva*, 'Effort book.' The preparations of both sides for war.

6. *Bhīṣma-parva*, 'Book of Bhīṣma.' The battles fought while Bhīṣma commanded the Kaurava army.

7. *Drona-parva*, 'The Book of Drona.' Drona's command of the Kaurava army.

8. *Karna-parva*, 'Book of Karna.' Karna's command and his death at the hands of Arjuna.

9. *Salya-parva*, 'Book of Salya.' Salya's command, in which Duryodhana is mortally wounded and only three Kauravas are left alive.

10. *Śrī-śalya-parva*, 'Nocturnal book.' The night attack of the three surviving Kauravas on the Pāṇḍava camp.

11. *Strī-parva*, 'Book of the women.' The lamentations of Queen Gāndhārī and the women over the slain.

12. *Sānti-parva*, 'Book of consolation.' A long and diffuse didactic discourse by Bhīṣma on the morals and duties of kings, intended to assuage the grief of Yudhi-shthira.

13. *Anusāsana-parva*, 'Book of precepts.' A continuation of Bhīṣma's discourses and his death.

14. *Aswa-medhika-parva*, 'Book of the Aswa-medha.' Yudhi-shthira's performance of the horse sacrifice.

15. *Āśrama-parva*, 'Book of the hermitage.' The retirement of Dhṛta-rashtra, Gāndhārī, and Kuntī to a hermitage in the woods, and their death in a forest fire.

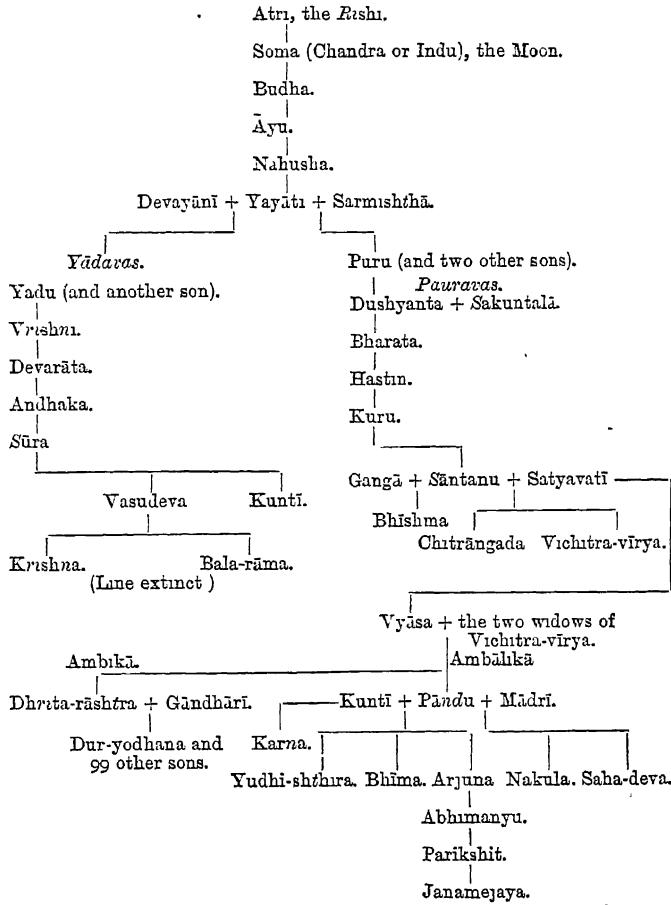
16. *Mausala-parva*, 'Book of the clubs.' The death of Kṛishṇa and Bala-rāma, the submersion of Dwārakā by the sea, and the mutual destruction of the Yādavas in a fight with clubs (*mausala*) of miraculous origin.

17 *Mahā-prasthānika-parva*, 'Book of the great journey.' Yudhi-shthira's abdication of the throne, and his departure with his brothers towards the Himālayas on their way to Indra's heaven on Mount Meru.

18. *Swargārohana-parva*, 'Book of the ascent to heaven.' Entrance into heaven of Yudhi-shthira and his brothers, and of their wife Draupadī.

The Hari-vansa (q.v.), detailing the genealogy, birth, and life of Krishna at great length, is a supplement of much later date.

GENEALOGY OF THE KAURAVAS AND PANDAVAS.



(See Chandra-vansa for the intervening and following names)

MAHĀ-BHĀSHYA. A commentary by Patanjali on the Grammar of Pāṇini, in answer to the criticisms of Kātyāyana. A fine photo-lithographed edition has been produced, under the superintendence of Professor Goldstucker, at the expense of the Indian Government. The work has received a long notice in Weber's *Indische Studien*, vol. xiii., and has been the subject of much discussion in the *Indian Antiquary*. Other editions have appeared in India.

MAHĀ-BHOJA. *See* Bhoja.

MAHĀ-DEVA. 'The great god.' A name of Śiva. One of the Rudras.

MAHĀ-DEVĪ. 'The great goddess.' A name of Devī, the wife of Śiva. *See* Devī.

MAHĀ-KĀLA. 'Great Time.' 1. A name of Śiva in his destructive character. (*See* Śiva.) 2. One of the twelve great Lingas. (*See* Linga.) 3. In the caves of Elephanta this form of Śiva is represented with eight arms. In one hand he holds a human figure, in another, a sword or sacrificial axe, in a third, a basin of blood; in a fourth, the sacrificial bell, with two he is drawing behind him the veil which extinguishes the sun; and two are broken off. 4. Chief of the Ganas or attendants on Śiva.

MAHĀ-KĀVYAS. 'Great poems.' Six are classified under this title :—(1) Raghu-vansa; (2) Kumāra-sambhava; (3) Megha-dūta; (4) Kīrātārjunīya; (5) Śiśupāla-badha; (6.) Naishadha-charitra.

MAHĀ-MĀYĀ. *See* Māyā.

MAHĀ-NĀTAKA. 'The great drama.' The Hanumān-nāṭaka (q.v.)

MAHĀ-PADMA NANDA. The last of the Nanda dynasty. *See* Chandra-gupta.

MAHĀ-PRALAYA. A total dissolution of the universe at the end of a kalpa, when the seven lokas and their inhabitants, men, saints, gods, and Brahmā himself, are annihilated. Called also Jahānaka, Kshiti, and Sanhāra.

MAHĀ-PURĀNAS. 'The great Purānas.' The Viṣṇu and the Bhāgavata, the two great Purānas of the Vaiṣṇavas.

MAHĀ-PURUṢHA. 'The great or supreme male;' the supreme spirit. A name of Viṣṇu.

MAHĀRĀJIKAS. A Gana or class of inferior deities, 236 or 220 in number.

MAHAR. *See* Vyāhriti.

MAHĀ-RĀSHTRA. The land of the Mahrattas.

MAHAR-LOKA. *See* Loka.

MAHARSHIS (Mahā-rishis). 'Great Rishis' The great Rishis or Prajāpatīs. *See* Rishi.

MAHĀ-SENA. 'The great captain' A name of Kārtikeya, god of war.

MAHAT. The great intellect produced at the creation *See* Vishnu Purāna, 1. 29.

MĀHĀTMYA. 'Magnanimity.' A legend of a shrine or other holy place.

MAHĀ-VĪRA CHARITA. 'The exploits of the great hero (Rāma).' A drama by Bhava-bhūti, translated into English by Pickford. There are several editions of the text. "The situations and sentiments of this drama are of a stirring and martial description, and the language is adapted with singular felicity to the subject from which it springs."—*Wilson*.

MAHĀ-YOGĪ. 'The great ascetic.' A name of Śiva.

MAHĀ-YUGA. A great Yuga or age, consisting of 4,320,000 years. *See* Yuga.

MAHENDRA. A name of Indra. One of the seven mountain ranges of India; the hills which run from Gondwāna to Orissa and the Northern Circars. *See* Kula-parvatas.

MAHESWARA. A name of Śiva.

MĀHESWARA PURĀNA. *See* Purāna.

MAHISHA, MAHISHĀSURA. 1 The great Asura or demon killed by Skanda in the Mahā-bhārata (*See* Krauncha.)
2 Also a demon killed by Chandra or Durgā.

MAHISHMATĪ, MĀHISHMATĪ. The capital of Kārtavīrya, king of the Tālajanghas, who had a thousand arms. It has been identified by Colonel Tod with the village of Chuli Maheswar, which, according to him, is still called "the village of the thousand-armed."

MAHODAYA. A name of the city of Kanauj.

MAHORAGA (Mahā + uraga). 'Great serpent' The serpent Sesha, or any other great serpent.

MAINĀKA. A mountain* stated in the Mahā-bhārata to be north of Kailāsa, so called as being the son of Himavat and Menakā. When, as the poets sing, Indra clipped the wings of the mountains, this is said to have been the only one which escaped.

This mountain, according to some, stands in Central India, and, according to others, near the extremity of the Peninsula.

MAITREYA. A *Rishi*, son of Kusarava, and disciple of Parāśara. He is one of the interlocutors in the *Vishnu* and *Bhāgavata Purānas*.

MAITREYĪ. Wife of the *Rishi* Yājñawalkya, who was indoctrinated by her husband in the mysteries of religion and philosophy.

MAITRI, MAITRĀYANI. An Upanishad of the Black Yajur-veda. It has been edited and translated by Professor Cowell for the *Bibliotheca Indica*.

MĀKANDĪ. A city on the Ganges, the capital of Southern Panchāla.

MAKARA. A huge sea animal, which has been taken to be the crocodile, the shark, the dolphin, &c, but is probably a fabulous animal. It represents the sign Capricornus in the Hindu zodiac, and is depicted with the head and forelegs of an antelope and the body and tail of a fish. It is the vehicle of Varuna, the god of the ocean, and its figure is borne on the banner of Kāma-deva, god of love. It is also called *Kantaka*, *Asita-danshtra*, 'black teeth,' and *Jala-rūpa*, 'water form.'

MĀKĀRAS. The five *m*'s. *See* Tantra.

MAKHAVAT. A name of Indra.

MĀLATĪ-MĀDHAVA (Mālati and Mādhava). A drama by Bhava-bhūti, translated by Wilson. "This drama," says the translator, "offers nothing to offend the most fastidious delicacy, and may be compared in this respect advantageously with many of the dramas of modern Europe which treat of the passion (of love) that constitutes its subject."

MĀLAVA. The country of Mālwa.

MĀLAVIKĀGNIMITRA (Mālavika and Agnimitra). A drama ascribed to Kāli-dāsa, and although inferior to his other productions, it is probably his work. The text, with a translation, has been published by Tullberg. There is a German translation by Weber, an English one by Tawney, and a French one by Foucaux. The text has been printed at Bombay and Calcutta.

MALAYA. The country of Malabar proper; the mountains bordering Malabar. *See* Kula-parvatas.

MALINA-MUKHA. 'Black faced.' Rākshasas and other demons, represented as having black faces.

MĀLINĪ. 'Surrounded with a garland (*māla*)' of Champa trees. A name of the city of Champā.

MALLIKĀRJUNA. A name of Śiva. One of the twelve great Lingas. *See* Linga.

MALLINĀTHA. A poet, and author of commentaries of great repute on several of the great poems, as the Raghu-vansa, Megha-dūta, Śiśupāla-badha, &c.

MĀNASA. 'The intellectual' A name of the supreme being. Thus defined in the Mahā-bhārata: "The primeval god, without beginning or dissolution, indivisible, undecaying, and immortal, who is known and called by great *Rishis* Mānasa."

MĀNASA, MĀNASA-SĀROVARA. The lake Mānasa in the Himālayas. In the Vāyu Purāna it is stated that when the ocean fell from heaven upon Mount Meru, it ran four times round the mountain, then it divided into four rivers which ran down the mountain and formed four great lakes, Arunoda on the east, Sitoda on the west, Mahā-bhadra on the north, and Mānasa on the south. According to the mythological account, the river Ganges flows out of it, but in reality no river issues from this lake, though the river Satlej flows from another and larger lake called Rāvāna-hrāda, which lies close to the west of Mānasa.

MANASĀ, MANASĀ-DEVĪ. Sister of the serpent king Sesha, and wife of the sage Jarat-kāru. She is also called Jagad-gaurī, Nityā (eternal), and Padmāvatī. She had special power in counteracting the venom of serpents, and was hence called Visha-harā.

MĀNASĀ-PUTRAS. 'Mind (born) sons.' The seven or ten mind-born sons of Brahmā. *See* Prajāpati.

MANAS-TĀLA. The lion on which Devī rides

MĀNAVA DHARMA-SĀSTRA. The code of Manu. *See* Manu Sanhitā.

MĀNAVA KALPA-SŪTRA. Manu's work on Vaidik rites. Part of it has been published in facsimile by Goldstucker.

MĀNAVA PURĀNA. *See* Purāna

MĀNAVĪ. The wife of Manu. Also called Manāyī.

MĀNDA-KARŪ. A sage who dwelt in the Dandaka forest, and is said in the Rāmāyana to have formed a lake which was known by his name. His austerities alarmed the gods, and Indra sent five Apsarases to beguile him from his penance of "standing in a pool and feeding on nothing but air for 10,000

years." They succeeded, and became his wives, and inhabited a house concealed in the lake, which, from them, was called Pan-chāpsaras.

MANDĀKINĪ. The heavenly Ganges. The Ganges. An arm of the Ganges which flows through Kedūra-nātha. A river near the mountain Chitra-kūṭa (q v.) in Bundelkhand. It was near the abode of Rāma and Sītā, and is mentioned both in the Rāmāyana and Mahā-bhārata. It would seem to be the modern Pisuni.

MANDALA. 'A circle, orb' A circuit or territorial division, as Chola-mandala, *i e*, Coromandel. According to one arrangement, the Sanhitā of the *Rig-veda* is divided into ten Mandalas.

MANDALA-NRITYA. A circular dance. The dance of the Gopīs round Kṛishṇa and Rādhā.

MANDA-PĀLA. A childless saint, who, according to the Mahā-bhārata, after long perseverance in devotion and asceticism, died and went to the abode of Yama. His desires being still unsatisfied, he inquired the cause, and was told that all his devotions had failed because he had no son, no *putra* (*put*, 'hell,' *tra*, 'drawer'), to save him from hell. He then assumed the form of a species of bird called Sārṅgikā, and by a female of that species, who was called Jaritā, he had four sons.

MANDARA. The great mountain which the gods used for the churning of the ocean. It is supposed to be the mountain so named in Bhāgalpur, which is held sacred. *See* Kūrma-avatāra, under Avatāra.

MĀNDAVĪ. Daughter of Kusa-dhwaja, cousin of Sītā, and wife of Rāma's brother Bharata.

MANDEHAS. A class of terrific Rākshasas, who were hostile to the sun and endeavoured to devour him.

MĀNDHĀTRI. A king, son of Yuvanāswa, of the race of Ikshwāku, and author of a hymn in the *Rig-veda*. The Harivansa and some of the Purānas make Māndhātṛi to have been born in a natural way from his mother Gaurī, but the Vishnu and Bhāgavata Purānas tell an extraordinary story about his birth, which is probably based upon a forced derivation of his name. Yuvanāswa had no son, which grieved him much. Some holy sages near whom he lived instituted a religious rite to procure progeny for him. One night they placed a consecrated vessel of water upon an altar as part of their ceremony,

and the water became endowed with prolific energy. Yuvan-āswa woke up in the night thirsty, and finding the water, he drank it. So he conceived, and in due time a child came forth from his right side. The sages then asked who would suckle the child, whereupon Indra appeared, gave his finger for the child to suck, and said, "He shall suck me," *mām ayam dhās-yati*. These words were contracted, and the boy was named Māndhātṛi. When he grew up he had three sons and fifty daughters. An old sage named Saubhari came to Māndhātṛi and asked that one might be given him to wife. Unwilling to give one to so old and emaciated a man, but yet afraid to refuse, the king temporised, but at length yielded to the sage's request that the matter might be left to the choice of the girls. Saubhari then assumed a handsome form, and there was such a contention for him that he had to marry the whole fifty, and he provided for them a row of crystal palaces in a most beautiful garden.

MANDODARĪ. Rāvana's favourite wife and the mother of Indra-jit.

MĀNDUKEYA. A teacher of the *Rig-veda*, who derived his knowledge from his father, Indra-pramati.

MĀNDUKYA. Name of an Upanishad translated by Dr. Roer in the *Bibliotheca Indica*.

MANGALA. The planet Mars, identified with Kārtikeya, the god of war. He was son of Siva and the Earth, and as son of the Earth is called Angāraka, Bhauma, Bhūmi-putra, Mahī-suta. He is also called Siva-gharma-ja, 'born of the sweat of Siva ;' Gaganolmuka, 'the torch of the sky ;' Lohita, 'the red ;' Navārci, 'the nine-rayed ;' Chara, 'the spy ;' Rināntaka, 'ender of debts, patron of debtors.' See Kārtikeya.

MAVI-BHADRA. The chief of the Yakshas and guardian of travellers.

MAVIMAT. A Rākshasa slain by Bhīma.

MAVI-PURA. A city on the sea-coast of Kalinga, where Babhru-vāhana, the son of Arjuna, dwelt. Wheeler identifies it with the modern Munnipur or Muneepore, east of Bengal ; but this is very questionable.

MANMATHA. A name of Kāma, god of love.

MANTHARĀ. An ugly deformed slave, nurse of Queen Kaikeyī, who stirred up her mistress's jealousy against Rāma-

chandra, and led her to persuade King Dasa-rathā to banish Rāma from court. Satru-ghna beat her and threatened to kill her, but she was saved by his brother Bharata.

MANTRA. That portion of the Veda which consists of hymns, as distinct from the Brāhmanas. *See* Veda

MANU. (From the root *man*, to think.) 'The man.' This name belongs to fourteen mythological progenitors of mankind and rulers of the earth, each of whom holds sway for the period called a Manwantara (*manu-antara*), the age of a Manu, *i.e.*, a period of no less than 4,320,000 years. The first of these Manus was Swāyam-bhuva, who sprang from Swayam-bhū, the self-existent. The self-existent, as identified with Brahmā the creator, divided himself into two persons, male and female. From this pair was produced the male Virāj, and from him sprang the Manu Swāyam-bhuva. As the acting creator, this Manu produced the ten Prajāpatis or progenitors of mankind, called also Maharshis (*mahā-rishis*). According to another account, this Manu sprang from the incestuous intercourse of Brahmā with his daughter and wife, Sata-rūpā. Brahmā created himself Manu, "born of and identical with his original self, and the female portion of himself he constituted Sata-rūpā," whom Manu took to wife. The law-book commonly known as Manu is ascribed to this Manu, and so also is a Sūtra work on ritual bearing the same name. The Manu of the present age is the seventh, named Vaivaswata, 'sun-born,' who was the son of Vivaswat, the sun, and he is a Kshatriya by race. He is also called Satya-vrata. There are various legends about his having been saved from a great flood by Vishnu or Brahmā. The names of the fourteen Manus are—(1.) Swāyam-bhuva, (2.) Swārochisha, (3.) Auttami, (4.) Tāmasa, (5.) Raivata, (6.) Chākshusha, (7.) Vaivaswata or Satya-vrata, (8.) Sāvarṇa, (9.) Dakṣa-sāvarṇa, (10.) Brahmā-sāvarṇa, (11.) Dharma-sāvarṇa, (12.) Sāvarṇa or Rudra-sāvarṇa, (13.) Raucha, (14.) Bhautya.

The sons of Manu Vaivaswata were—Ikshwāku, Nabhaga or Nṛiga, Dhṛishṭa, Saryāti, Narishyanta, Prānsu, Nābhāgedishṭa or Nābhānedishṭa, Karūsha, and Prishadhra. But there is some variety in the names.

With the seventh Manu, Vaivaswata, is connected the very curious and interesting legend of the deluge. The first account of this is found in the Satapatha Brāhmana, of which the fol-

lowing is a summary :—One morning, in the water which was brought to Manu for washing his hands, he caught a fish which spake, and said, “Take care of me and I will preserve thee” Manu asked, “From what wilt thou preserve me?” The fish answered, “A flood will carry away all living beings ; I will save thee from that” The fish desired Manu to keep him alive in an earthen vessel, to remove him to a dyke as he grew larger, and eventually to the ocean, “so that he might be beyond the risk of destruction.” The fish grew rapidly, and again addressed Manu, saying, “After so many years the deluge will take place ; then construct a ship and pay me homage, and when the waters rise, go into the ship and I will rescue thee.” Manu did as he was desired, he built the ship, conveyed the fish to the ocean, and did him homage. The flood rose, and Manu fastened the cable of the ship to the fish’s horn. Thus he passed over the northern mountain (the Himālaya, as the commentator explains). The fish then desired Manu to fasten the ship to a tree, and to go down with the subsiding waters. He did so, and found that the flood had swept away all living creatures. He alone was left. Desirous of offspring, he offered sacrifice and engaged in devotion. A woman was produced, who came to Manu and declared herself his daughter. “With her he lived, worshipping and toiling in arduous religious rites, desirous of offspring. With her he begat the offspring which is the offspring of Manu”

The story, as told in the Mahā-bhārata, represents Manu as engaged in devotion by the side of a river, and the fish craving his protection from the bigger fish. Manu placed the fish in a glass vase, but it grew larger and larger till the ocean alone could contain it. Then it warned Manu of the coming flood, and directed him to build a ship and to embark with the seven *Rishis*. He did so, and fastened his ship to the horn of the fish. Then, according to the rendering of Professor Williams—

“Along the ocean in that stately ship was borne the lord of men,
and through
Its dancing, tumbling billows and its roaring waters ; and the
bark,
Tossed to and fro by violent winds, reeled on the surface of the
deep,
Staggering and trembling like a drunken woman . land was seen
no more,

Nor far horizon, nor the space between ; for everywhere around
 Spread the wild waste of waters, reeking atmosphere, and bound-
 less sky.
 And now, when all the world was deluged, nought appeared above
 the waves
 But Manu and the seven sages, and the fish that drew the bark.
 Unwearied thus for years on years that fish pulled on the ship
 across
 The heaped-up waters, till at length it bore the vessel to the peak
 Of Himavān , then, softly smiling, thus the fish addressed the
 sage :
 ‘ Haste now to bind thy ship to this high crag. Know me, the lord
 of all,
 The great creator Brahmā, mightier than all might, omnipotent
 By me, in fish-like shape, have you been saved in dire emergency.
 From Manu all creation, gods, Asuras, men, must be produced ;
 By him the world must be created, that which moves and moveth
 not ’ ”

The commentators on this legend of the Mahā-bhārata give a metaphysical turn to the legend, and endeavour to illustrate it by philosophical and allegorical interpretations. The same story is reproduced with variations in the Matsya, Bhāgarata, and Agni Purānas, and Muir has given translations of the passages in vol. 1. of his *Sanskrit Texts*.

In the Rāmāyana mention is made of a female Manu, and it appears that the word is sometimes used for “ the wife of Manu ”

MANU-SANHITĀ. The well-known law-book, the Code of Manu, or Institutes of Manu. It is attributed to the first Manu, Swāyam-bhuva, who existed nearly thirty millions of years ago, but it bears the marks of being the production of more than one mind. This is the first and chief of the works classified as *Smṛiti*, and is a collection or digest of current laws and creeds rather than a planned systematic code. It is the foundation of Hindu law, and is held in the highest reverence. The work belongs to a period later than that of the Vedas, when the Brāhmans had obtained the ascendancy, but its deities are those of the Vedic rather than the Epic or Purāṇic age. It is apparently anterior to the philosophical schools. The fifth century B.C. is supposed to be about the time when it was composed, but the rules and precepts it contains had probably existed as

traditions long before. It is commonly called the Code of Manu, and was current among the Mānavas, a class or school of Brāhmanas who were followers of the Black Yajur-veda; but it deals with many subjects besides law, and is a most important record of old Hindu society. It is said to have consisted originally of 100,000 verses, arranged in twenty-four chapters, that Nārada shortened the work to 12,000 verses; and that Sumati made a second abridgment, reducing it to 4000, but only 2685 are extant. It is evident that there was more than one redaction of the laws of the Mānavas, for a *Brīhan* or *Vrihan* Manu, 'great Manu,' and *Vṛiddha* Manu, 'old Manu,' are often referred to. Sir W. Jones's translation, edited by Haughton, is excellent, and is the basis of all others in French, German, &c. The text has often been printed.

MANWANTARA (Manu-antara) The life or period of a Manu, 4,320,000 years.

MĀRĪCHA. A Rākshasa, son of Tārakā. According to the Rāmāyana he interfered with a sacrifice which was being performed by Viśvāmitra, but was encountered by Rāma, who discharged a weapon at him, which drove him one hundred yojanas out to sea. He was afterwards the minister of Rāvana, and accompanied him to the hermitage where Rāma and Sītā were dwelling. There, to inveigle Rāma, he assumed the shape of a golden deer, which Rāma pursued and killed. On receiving his death-wound he resumed a Rākshasa form and spake, and Rāma discovered whom he had killed. In the meanwhile Rāvana had carried off Sītā.

MARĪCHĪ. Chief of the Maruts. Name of one of the Prajāpatīs. (*See* Prajāpati.) He is sometimes represented as springing direct from Brahmā. He was father of Kasyapa, and one of the seven great *Rishis*. *See* *Rishi*.

MĀRISHĀ. Daughter of the sage Kāṇḍu, and wife of the Prachetasas, but from the mode of her birth she is called "the nursling of the trees, and daughter of the wind and the moon." She was mother of Daksha. Her mother was a celestial nymph named Pramlochā, who beguiled the sage Kāṇḍu from his devotions and lived with him for a long time. When the sage awoke from his voluptuous delusion, he drove her from his presence. "She, passing through the air, wiped the perspiration from her with the leaves of the trees," and "the child she had conceived by the *Rishi* came forth from the pores of her skin

in drops of perspiration. The trees received the living dews, and the winds collected them into one mass. Soma matured this by his rays, and gradually it increased in size till the exhalations that had rested on the tree-tops became the lovely girl named Mārishā.”—*Vishnu Purāna*. According to the same authority Mārishā had been in a former birth the childless widow of a king. Her devotion to Vishnu gained his favour, and he desired her to ask a boon. She bewailed her childless state, and prayed that in succeeding births she might have “honourable husbands and a son equal to a patriarch.” She received the promise that she should be of marvellous birth, should be very beautiful, and should have ten husbands of mighty prowess, and a son whose posterity should fill the universe. This legend is no doubt an addition of later date, invented to account for the marvellous origin of Mārishā.

MĀRKANDEYA. A sage, the son of *Mrikandā*, and reputed author of the *Mārkanḍeya Purāna*. He was remarkable for his austerities and great age, and is called *Dirghāyus*, ‘the long-lived.’

MĀRKANDEYA PURĀNA. “That *Purāna* in which, commencing with the story of the birds that were acquainted with right and wrong, everything is narrated fully by *Mārkanḍeya* as it was explained by holy sages in reply to the question of the Muni, is called the *Mārkanḍeya*, containing 9000 verses.” This *Purāna* is narrated in the first place by *Mārkanḍeya*, and in the second by certain fabulous birds profoundly versed in the *Vedas*, who relate their knowledge in answer to the questions of the sage *Jaimini*. “It has a character different from all the other *Purānas*. It has nothing of a sectarian spirit, little of a religious tone, rarely inserting prayers and invocations to any deity, and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative, and it presents an uninterrupted succession of legends, most of which, when ancient, are embellished with new circumstances, and, when new, partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original;

and the whole has been narrated in the compiler's own manner, a manner superior to that of the Purāṇas in general, with exception of the Bhāgavata." The popular Durgā Māhātmya or Chandipāṭha is an episode of this Purāṇa. In the absence of any guide to a positive conclusion as to the date, it may conjecturally be placed in the ninth or tenth century. Professor Banerjea places it in the eighth century. This Purāṇa has been published in the *Bibliotheca Indica*, and translated by the Rev. Professor K. M. Banerjea.

MĀRTTĀNDA. In the Vedas the sun or sun god.

MARTYA-MUKHA. 'Human-faced.' Any being in which the figures of a man and animal are combined.

MARUTS The storm gods, who hold a very prominent place in the Vedas, and are represented as friends and allies of Indra. Various origins are assigned to them. They are sons of Rudra, sons and brothers of Indra, sons of the ocean, sons of heaven, sons of earth. They are armed with lightnings and thunderbolts, and "ride on the whirlwind and direct the storm." The number of them is said in one place to be thrice sixty, and in another only twenty-seven. In the Rāmāyana they are represented to have their origin in an unborn son of Diti, whom Indra dashed into forty-nine pieces with his thunderbolt, and in compassion converted into Maruts. This is also the story told in the Purāṇas, and they are said to have obtained their name from the words *mā rodīh*, 'weep not,' which Indra addressed to them. A scholiast on the Veda says, that after their birth from Diti, as above told, Siva and Pārvatī beheld them in great affliction, and the latter asked Siva to transform the lumps of flesh into boys; he accordingly made them boys of like form, like age, and similarly accoutred, and gave them to Pārvatī as her sons, whence they are called the sons of Rudra. Other legends are, that Pārvatī, hearing the lamentations of Diti, entreated Siva to give forms to the shapeless births, telling them not to weep (*mā rodīh*), and another, that he actually begot them in the form of a bull on Prithivī, the earth, as a cow. (*See Diti*) All these legends have manifestly been invented to explain those passages of the Vedas which make the Maruts the sons of Rudra. The world of the Maruts, called Māruta, is the appointed heaven of Vaisyas. 2. The god of the wind, and regent of the north-west quarter.

MARUTTA. 1. A descendant of Manu Vaivaswata. He was cakravartī, or universal monarch, and performed a celebrated sacrifice. "Never," says the *Vishnu Purāṇa*, "was beheld on earth a sacrifice equal to the sacrifice of Marutta. All the implements and utensils were made of gold. Indra was intoxicated with the libations of soma juice, and the Brāhmins were enraptured with the magnificent donations they received. The gods of heaven encompassed the rite as guards, and the assembled devas attended to behold it." According to the *Vāyu Purāṇa*, Marutta was taken to heaven with his kindred and friends by the *Vara*, the officiating priest at this sacrifice. But the *Maruttya Purāṇa* says he was killed after he had laid down his arms and retired to the woods. 2. A king of the Solar race, was killed by Vapushmat, and fearfully avenged by his son *Marutta* (q.v.).

ĀTALL. Charioteer of Indra.

MATANGA. 'An elephant.' A man who was brought up as a Brāhmin but was the son of a *Chandāla*. His story, as related in the *Mahā-bhārata*, relates that he was mercilessly goading his mother's foal which he was driving. The mother ass, seeing this, rebuked her foal that she could expect no better, for her driver was a Brāhmin but a *Chandāla*. Matanga, addressing the ass as an unintelligent, begged to know how this was, and was informed that his mother when intoxicated had received the embraces of a low-born barber, and that he, the offspring, was a *Chandāla* and no Brāhmin. In order to obtain elevation to the position of a Brāhmin, he went through such a course of austerities as alarmed the gods. Indra refused to admit him. He persevered again for a hundred years, but still Indra persistently refused such an impossible request, and advised him to seek some other boon. Nothing daunted, he went on a thousand years longer, with the same result. Though dejected he did not despair, but proceeded to balance himself on his great toe. He continued to do this for a hundred years, when he was reduced to mere skin and bone, and was on the point of falling. Indra tried to support him, but inexorably refused his request, and, on further importuning, "gave him the power of moving about like a bird, and changing his shape at will, and of being revered and renowned." In the *Rāmāyana*, Rāma and Sitā visited the hermitage of Matanga near *Nishya-mūka* mountain.

MĀTARI-SWAN. An aerial being who is represented in the *Rig-veda* as bringing down or producing Agni (fire) for the Bhrigus. By some supposed to be the wind.

MATHURĀ. An ancient and celebrated city on the right bank of the Yamunā, surviving in the modern Muttra. It was the birthplace of Kṛiṣṇa and one of the seven sacred cities. The *Vishnu Purāna* states that it was originally called Madhu or Madhu-vana, from the demon Madhu, who reigned there, but that when Lavana, his son and successor, was killed by Satrugna, the conqueror set up his own rule there and built a city which he called Madhurā or Mathurā.

MĀTRIS. 'Mothers' The divine mothers. These appear to have been originally the female energies of the great gods, as Prahmāṇī of Brahmā, Mahesvarī of Siva, Vaishnavī of Vishnu, Indrāṇī or Aindrī of Indra, &c. The number of them was seven or eight or sixteen, but in the later mythology they have increased out of number. They are connected with the Tantra worship, and are represented as worshipping Siva and attending upon his son Kārtikeya.

MATSYA. 'A fish.' 1. The Fish Incarnation. (*See Avatāra*) 2. Name of a country. Wilson says, "Dinajpoor, Rungpoor, and Cooch Behar;" but there was more than one country of this name, and one would appear to have been situated in Northern India. Manu places Matsya in Brahmaishī. According to the *Mahā-bhārata*, King Virāṭa's capital was called Matsya, his people also were called Matsyas, and he himself was styled Matsya. General Cunningham finds it in the neighbourhood of Jaypur, and says that the town of Virāt or Bairāt, 105 miles south of Delhi, was its capital.

MATSYA PURĀNA. This *Purāna* is so called from its contents having been narrated to Manu by Vishnu in the form of a fish (*matsya*). It consists of between 14,000 and 15,000 stanzas. This work "is a miscellaneous compilation, but includes in its contents the elements of a genuine *Purāna*. At the same time, it is of too mixed a character to be considered as a genuine work of the Paurāṇik class. Many of its chapters are the same as parts of the *Vishnu* and *Padma Purānas*. It has also drawn largely from the *Mahā-bhārata*. "Although a Saiva work, it is not exclusively so, and it has no such sectarian absurdities as the *Kūrma* and *Linga*."

MAUNEYAS. A class of Gandharvas, sons of Kasyapa, who dwelt beneath the earth, and were sixty millions in number. They overpowered the Nāgas, and compelled them to flee to Viṣṇu for assistance, and he sent Purukutsa against them, who destroyed them.

MAURYA. The dynasty founded by Chandra-gupta at Pāṭali-putra (Patna) in Magadha. According to the Viṣṇu Purāṇa, the Maurya kings were ten in number and reigned 137 years. Their names were—(1.) Chandra-gupta, (2.) Bindu-sāra, (3.) Asoka-varḍhana, (4.) Su-yasas, (5.) Dasa-ratha, (6.) Sangata, (7.) Śāli-sūka, (8.) Soma-sarman, (9.) Sasa-dharman, (10.) Brihad-ratha. The names vary in other Purāṇas. *See* Chandra-gupta.

MĀYA. A Daitya who was the architect and artificer of the Asuras, as Viśva-karma was the artificer of the Suras or gods. He was son of Viprachitti and father of Vajra-kāmā and Mandodari, wife of Rāvana. He dwelt in the Deva-giri mountains not very far from Delhi, and his chief works were in the neighbourhood of that city, where he worked for men as well as Daityas. The Mahā-bhārata speaks of a palace he built for the Pāṇḍavas. In the Harivansa he appears frequently both as victor and vanquished in contests with the gods.

MĀYĀ. 'Illusion, deception.' 1. Illusion personified as a female form of celestial origin, created for the purpose of beguiling some individual. Sometimes identified with Duṣṭā as the source of spells, or as a personification of the unreality of worldly things. In this character she is called Māyā-devī or Mahā-nāyā. 2. A name of Gayā, one of the seven sacred cities.

MĀYĀ-DEVĪ, MĀYĀ-VATĪ. Wife of the demon Sambara. She brought up Pradyumna, the son of Kṛishṇa, and subsequently married him. Pradyumna is represented as being a revived embodiment of Kāma, the god of love, and in accordance with this legend Māyā-vatī is identified with his wife Ratī, the Hindu Venus. *See* Māyā.

MĀYU. 'Bleater, bellower.' The Kinnaras are called Māyus.

MEDHĀTITHI. Name of a Kāṇva who was a Vedic Rishi. There is a legend in one of the Upanishads that he was carried up to heaven by Indra in the form of a ram, because the god had been pleased with his austerities. *Cf.* Ganymede.

MEDINĪ. The earth. *See* Kaiṭabha.

MEDINĪ, MEDINĪ-KOSHA. A well-known Sanskrit vocabulary. There are printed editions.

MEGHA-DŪTA. 'Cloud messenger.' A celebrated poem by Kāli-dāsa, in which a banished Yaksha implores a cloud to convey tidings of him to his wife. It has been translated into English verse by Wilson, and there are versions in French and German. The text has been printed with a vocabulary by Johnson.

MEGHA-NĀDA. A son of Rāvana. *See* Indra-jit.

MEKALA. Name of a mountain from which the Narmadā river is said to rise, and from which it is called Mekalā and Mekala-kanyā, 'daughter of Mekala' There was a people of this name, who probably lived in the vicinity of this mountain. Their kings were also called Mekalas, and there appears to have been a city Mekalā.

MENĀ, MENAKĀ. 1. In the *Rig-veda*, a daughter of Viśhan-aswa. A Brāhmaṇa tells a strange story of Indra having assumed the form of Menā and then fallen in love with her. In the *Purāṇas*, wife of Himavat and mother of Umā and Gangā, and of a son named Manāka. 2. An Apsaras sent to seduce the sage Viśvāmitra from his devotions, and succeeding in this object, she became the mother of the nymph Sakuntalā.

MERU. A fabulous mountain in the navel or centre of the earth, on which is situated Svarga, the heaven of Indra, containing the cities of the gods and the habitations of celestial spirits. The Olympus of the Hindus. Regarded as a terrestrial object, it would seem to be some mountain north of the Himālayas. It is also Su-meru, Hemādri, 'golden mountain,' Ratna-sānu, 'jewel peak;' Karmakāchala, 'lotus mountain;' and Amarādri and Deva-parvata, 'mountain of the gods.'

MERU-SĀVARVAS. The ninth, tenth, eleventh, and twelfth Manus, said to be the "mind-engendered sons of a daughter of Daksha by himself and the three gods Brahmā, Dharma, and Rudra, to whom he presented her on Mount Meru." The signification of the appellation Meru is obvious; that of Sāvarna or Sāvarṇi signifies that they were all of one caste (*varṇa*)

MĪMĀNSĀ. A school of philosophy. *See* Darsana.

MĪMĀNSĀ-DARSANA. A work on the Mīmāṃsā philosophy. Printed in the *Bibliotheca Indica*.

MĪMĀNSĀ-VĀRTTIKĀ. A work on the Mīmāṃsā philosophy by Kumārila Bhaṭṭa.

MINJIKĀ (mas.) and MINJIKĀ (fem.). Two beings who, according to the Mahā-bhārata, sprang from the seed of Rudra, which was spilt upon a mountain. They are to be worshipped by those who desire the welfare of children.

MITĀKSHARĀ. A commentary by Vijnāneswara on the *Smṛiti* or text-book of Yājñawalkya. The authority of this book is admitted all over India, with the exception of Bengal proper. The portion on inheritance has been translated by Colebrooke, and into French by Orianne. The text has been printed in India.

MITHILĀ. A city, the capital of Videha or North Bihār, which corresponds to the modern Tirhut and Puraniya, between the Gandakī and Kosi rivers. It has given its name to one of the five northern nations of Brāhmins (*see* Brāhmin), and to a school of law. It was the country of King Janaka, and the name of his capital, Janaka-pura, still survives in "Janakpur," on the northern frontier.

MITRA. Probably connected with the Persian Mithra. A form of the sun. In the Vedas he is generally associated with Varuna, he being the ruler of the day and Varuna the ruler of the night. They together uphold and rule the earth and sky, guard the world, encourage religion, and chastise sin. He is one of the Ādityas or sons of Aditi.

MITRA-SAHA. A king called also Kalmāsha-pāda (q.v.).

MLECHHAS. Foreigners, barbarians, people not of Āryan race.

MOHA-MUDGARA. 'Hammers for ignorance.' A poem in explanation of the Vedānta philosophy. It has been printed and translated by Nève.

MRICHCHHAKATĪ. 'The toy-cart.' A drama in ten acts by King Śūdraka, supposed to be the oldest Sanskrit drama extant, and to have been written in the first or second century A.D. The country over which Śūdraka reigned is not known. This play, says Wilson, its translator, "is a curious and interesting picture of national manners . . . free from all exterior influence or adulteration. It is a portrait purely Indian. It represents a state of society sufficiently advanced in civilisation to be luxurious and corrupt, and is certainly very far from

offering a flattering similitude, although not without some attractive features." Williams observes, "The dexterity with which the plot is arranged, the ingenuity with which the incidents are connected, the skill with which the characters are delineated and contrasted, the boldness and felicity of the diction, are scarcely unworthy of our own great dramatists." There are translations in French and several editions of the text.

MRIGĀNKA-LEKHĀ. A play in four acts, written by Viśva-nātha at Benares. The piece takes its name from the heroine, a princess of Kāmarūpa. It is a comparatively modern work.

MRITYU. 'Death' A name of Yama, the god of the dead.

MUCHUKUNDA. In the Purāṇas, son of Māndhātṛi, and called 'king of men.' He rendered assistance to the gods in their wars with the Asuras or demons, and he asked and obtained as a reward the boon of a long uninterrupted sleep. Whosoever disturbed him was to be burnt to ashes by fire issuing from his body. Kāla-yavana was lured into his cave by Kṛishṇa and woke the sleeper, who cast a fiery glance upon the intruder which destroyed him. Muchukunda then paid laud and honour to Kṛishṇa, who gave him power to go to whatever celestial region he wished, and to enjoy all heavenly pleasures. Muchukunda left his cave and went to Gandhamādana to perform penance. The Mahā-bhārata says he was reproved by Kuvera for trusting to his priest more than to his own prowess for success in war, but he replied that the religious aid of Brāhmans was as necessary as the warlike powers of Kshatriyas.

MUDGALA. A Vedic Rishi from whom the Maudgalya Brāhmans sprang. There were several other Brāhmans named Mudgala. A sage of this name is recorded in the Mahā-bhārata to have "lived a life of poverty, piety, and self-restraint, offering hospitality to thousands of Brāhmans, according to his humble means, with the grain which he gleaned like a pigeon, and which (like the widow of Zarephath's oil) never underwent diminution, or rather increased again, when it was required." The choleric sage Dur-vāsas went to test the patience of Mudgala, and six times devoured all the food which his host possessed without ruffling his temper. Dur-vāsas in his admiration de-

clared that Mudgala would go bodily to heaven, and the messenger of the gods arrived with his heavenly car. The sage, before accepting the invitation, desired to be informed of the joys and ills of heaven. After hearing a full explanation, he found that the enjoyments of heaven must come to a close, so he declared that he "had no desire for heaven, and would seek only that eternal abode where there is no sorrow, nor distress, nor change." He dismissed the messenger of the gods, and began to practise ascetic virtues, becoming indifferent to praise and blame, regarding clods, gold, stones, and gold as alike. Pure knowledge led to fixed contemplation; and that again imparted strength and complete comprehension, whereby he obtained supreme eternal perfection in the nature of quietude (*nirvāṇa*).

MUDRĀ-RĀKSHASA. 'The signet of the minister.' A drama by Visākha-datta. This play has an historical interest, for Chandra-gupta, the Sandracottus of Greek writers, is a leading character in it. The date of its production is apparently the eleventh or twelfth century A.D. It is one of the dramas translated by Wilson, who says, "The author was not a poet of the sphere of Bhava-bhūti or Kāli-dāsa. His imagination rises not to their level, and there is scarcely a brilliant or beautiful thought in the play. As some equivalent for the want of imagination, he has a vigorous perception of character and a manly strain of sentiment, that are inferior only to elevated conception and delicate feeling. He is the Massinger of the Hindus. The language of the original partakes of the general character of the play; it is rarely beautiful or delicate, but always vigorous, and occasionally splendid."

MUGDHA-BODHA. A standard Grammar by Vopadeva, written towards the end of the thirteenth century. It has been edited by Bohtlingk, and there are several Indian editions.

MŪKA. A Dānava, son of Upasunda. He assumed the form of a wild boar in order to kill Arjuna, but was himself killed by Siva in his form of the Kirāta or mountaineer.

MUKHĀGNI. 'Fiery-faced.' Spirits or goblins with faces of fire, perhaps meteors.

MUNDA. 'Bald.' An appellation of Ketu. Name of a demon slain by Durgā.

MUNDAKA. Name of a Upanishad (q.v.) translated by

Dr. Roer in the *Bibliotheca Indica* and by Rammohun Roy. There are several editions of the text.

MUNI. "A holy sage, a pious and learned person, endowed with more or less of a divine nature, or having attained to it by rigid abstraction and mortification. The title is applied to the *Rishis*, and to a great number of persons distinguished for their writings considered as inspired, as Pāṇini, Vṛāsa." Their superhuman powers over gods and men have been often displayed in blessings, but more frequently in curses

MURA, MURU. A great demon who had seven thousand sons. He was an ally of the demon Naraka, who ruled over Prūg-jyotisha, and assisted him in the defence of that city against *Kṛishna*. He placed in the environs of the city "nooses the edges of which were as sharp as razors," but *Kṛishna* cut them to pieces with his discus, slew Muru, "and burnt his seven thousand sons like moths with the flame of the edge of his discus"

MURĀRI. 'The foe of Mura.' An appellation of *Kṛishna*.

MURĀRĪ MISRA. Author of the drama *Murārī Nātaka* or *Anargha Rāghava* (q.v.).

MUSALA. The pestle-shaped club carried by Bala-rāma. It was named Saunanda.

MUSALA - DHARA, MUSALĀYUDHA, MUSALIN. 'Armed with a pestle.' An appellation of Bala-rāma

MUSHTIKA. A celebrated boxer in the service of Kansa, who directed him to kill *Kṛishna* or Bala-rāma in a public encounter, but Bala-rāma overthrew him and killed him

NĀBHĀGADISHṬA, NĀBHĀGANEDISHṬHA, NĀBHĀ-NEDISHṬHA. A son of Manu, who, while he was living as a Brahmachārī, was deprived of his inheritance, by his father according to the Yajur-veda, by his brothers according to the Aitareya Brāhmaṇa. He subsequently acquired wealth by imparting spiritual knowledge

NACHIKETAS. The story of Nachiketas is told in the Taittirīya Brāhmaṇa and Kathā Upanishad. Vāja-sravasa or Aruni, the father of Nachiketas, desirous of attaining heaven, performed great sacrifices, and was profuse in his gifts to the priests. The son told him that he had not given all, for that he, his son, was left, and said, "To whom shall I be given?" On repeating the question, the father angrily replied, "To death." So the son departed to the abodes of death, and, after staying

there three nights, Yama was constrained to offer him a boon. He prayed to see his father again and be reconciled. This boon was granted and another offered. All kinds of blessings were proposed, but the youth refused to be contented with anything but a true knowledge of the soul. Yama then proceeded to instruct him. The story has been done into verse by Muir (*Texts*, vol. v. p. 329).

NĀGA. A snake, especially the cobra-capella. A mythical semi-divine being, having a human face with the tail of a serpent, and the expanded neck of the cobra. The race of Nāgas is said to be a thousand in number, and to have sprung from Kadru, the wife of Kasyapa, for the purpose of peopling Pātāla, or the regions below the earth, where they reign in great splendour. From the name of their mother they are called Kādraveyas. Their mother is sometimes called Su-rasā. This dominion was taken from them by the Gandharvas, but they recovered it through their sister, the Narmadā river, who induced Vishnu to send Prataardana to their assistance. Their females were handsome, and some of them intermarried with men, as Ulupī with Arjuna.

The Nāgas, or a people bearing the same name, are historical, and have left many traces behind them. There were mountains so called, and Nāga-dwīpa was one of the seven divisions of Bhārata-varsha. Kings of this race reigned at Mathurā, Padmāvatī, &c., and the name survives in the modern Nāgpur. There are various speculations as to who and what they were, but it seems clear they were a race distinct from the Hindus. The mythological accounts are probably based upon the historical, but they have been mixed up together and confused. The favourite theory is that they were a Scythic race, and probably obtained their name from worshipping serpents or holding them in awe and reverence.

NĀGA-LOKA. Pātāla, the residence of the Nāgas.

NĀGA-NANDANA. A Buddhist drama in five acts by Śrī Harsha Deva. It has been translated by Boyd. The text has been printed.

NĀGARA. A city. There are seven sacred cities which confer eternal happiness—(1.) Ayodhyā, (2.) Mathurā, (3.) Māyā (Gaya), (4.) Kāśī (Benares), (5.) Kānchī (Conjeveram), (6.) Avanti or Avāntikā (Ujjayinī), (7.) Dwārakā or Dwārāvātī.

NAHUSHA. Son of Āyus the eldest son of Purūravas, and

father of Yayāti. This king is mentioned by Manu as having come into conflict with the Brāhmins, and his story is repeated several times with variations in different parts of the Mahā-bhārata as well as in the Purāṇas, the aim and object of it evidently being to exhibit the retribution awaiting any man who derogates from the power of Brāhmins and the respect due to them. "By sacrifices, austere fervour, sacred study, self-restraint, and valour, Nahusha acquired the undisturbed sovereignty of the three worlds . . . Through want of virtuous humility the great king Nahusha was utterly ruined"—*Manu*. One version of the story says that he aspired to the possession of Indrāṇī, wife of Indra, when that god had concealed himself for having killed a Brāhman. A thousand great *Rishis* bore the car of Nahusha through the air, and on one occasion he touched with his foot the great Agastya, who was carrying him. The sage in his anger cried out, "Fall, thou serpent," and Nahusha fell from his glorious car and became a serpent. Agastya, at the supplication of Nahusha, put a limit to the curse; and according to one version, the doomed man was released from it by the instrumentality of Yudhi-shthira, when he threw off "his huge reptile form, became clothed in a celestial body, and ascended to heaven."

NAIKASHEYAS. Carnivorous imps descended from Nikashā, mother of Ravana. They are called also Nikashātmajas.

NAIMISHA, NAIMISHĀRANYA. A forest (*aranya*) near the Gomati (Gūmtī) river, in which the Mahā-bhārata was rehearsed by Sauti to the assembled *Rishis*.

NAIRṚṬĪTA. Belonging to the south-west quarter; the regent of that quarter. An imp, goblin, or Rākshasa.

NAISHADHA-CHARITA, NAISHADHĪYA. A poem on the life of Nala, king of Nishadha, by Śrī Harsha, a great sceptical philosopher who lived in the eleventh or twelfth century A.D. It is one of the six Mahā-kāvyas. There are several printed editions.

NAKSHATRAS. Mansions of the moon, lunar asterisms. At first they were twenty-seven in number, but they were increased to twenty-eight. They are said to be daughters of Daksha who were married to the moon. See Daksha.

NAKULA. The fourth of the Pāṇdu princes. He was the twin son of Mādri, the second wife of Pāṇdu, but mythologically he was son of the Aswins, or more specifically of the Aswin

Nāsatya. He was taught the art of training and managing horses by Droṇa, and when he entered the service of the king of Virāṭa he was master of the horse. He had a son named Nir-amitra by his wife Kareṇu-matī, a princess of Chedi. *See* Mahā-bhārata.

NALA. 1. King of Nishadha and husband of Damayantī. The story of Nala and Damayantī is one of the episodes of the Mahā-bhārata, and is well known from having been translated into Latin by Bopp and into English verse by Dean Milman. Damayantī was the only daughter of Bhīma, king of Vidarbha (Bīrar), and was very lovely and accomplished. Nala was brave and handsome, virtuous, and learned in the Vedas, skilled in arms and in the management of horses, but addicted to the vice of gambling. They loved each other upon the mere fame of their respective virtues and beauty, and Damayantī pined for the presence of her unknown lover. Bhīma determined that his daughter should hold a swayam-vara. Rājas flocked to it in crowds, and among them Nala. Four gods, Indra, Agni, Varuṇa, and Yama, also attended. Nala met them on the way, and reverently promised to do their will. They bade him enter the palace and inform Damayantī that they would present themselves among the candidates, and that she must choose one of them. Nala reluctantly performed his task, but his presence perfected his conquest, and the maiden announced her resolve to pay due homage to the gods, but to choose him for her lord. Each of the four gods assumed the form of Nala, but the lover's eye distinguished the real one, and she made her choice. They married and lived for some time in great happiness, a son and a daughter, named Indrasena and Indrasenā, being born to them. Kālī, a personification of the Kālī or iron age, arrived too late for the swayam-vara. He resolved to be revenged, and he employed his peculiar powers to ruin Nala through his love of gambling. At his instigation, Pushkara, Nala's younger brother, proposed a game of dice. Kālī charmed the dice, and Nala went on losing; but he was infatuated; the entreaties of friends and ministers, wife and children, were of no avail, he went on till he had lost his all, even to his clothes. His rival Pushkara became king, and proclaimed that no one was to give food or shelter to Nala, so the ruined monarch wandered forth into the forest with his wife, and suffered great

privations. Some birds flew away with his only garment. He resolved to abandon his wife in the hope that she would return to her father's court, so he divided her sole remaining garment while she slept and left her. Thus left alone, Damayanti wandered about in great distress. She did not go home, but she at length found service and protection with the princess of Chedi. Nala fell in with the king of serpents, who was under a curse from which Nala was to deliver him. The serpent bit Nala, and told him that the poison should work upon him till the evil spirit was gone out of him, and that he should then be restored to all he loved. Through the effects of the bite he was transformed into a misshapen dwarf. In this form he entered the service of *Rituparna*, king of *Ayodhyā*, as a trainer of horses and an accomplished cook, under the name of *Bāhuka*. Damayanti was discovered and conducted to her father's home, where she found her children. Great search was made for Nala, but in vain, for no one knew him in his altered form. One *Brāhman*, however, suspected him, and informed Damayanti. She resolved to test his feelings by announcing her intention of holding a second *swayam-vara*. King *Rituparna* determined to attend, and took Nala with him as driver of his chariot. *Rituparna* was skilled in numbers and the rules of chances. On their journey he gave a wonderful proof of this, and he instructed Nala in the science. When Nala had acquired this knowledge the evil spirit went out of him, but still he retained his deformity. Damayanti half penetrated his disguise, and was at length convinced that he was her husband by the flavour of a dish which he had cooked. They met, and, after some loving reproaches and the interference of the gods, they became reconciled, and Nala resumed his form. He again played with *Pushkara*, and staked his wife against the kingdom. Profiting by the knowledge he had obtained from *Rituparna*, he won back all and again became king. *Pushkara* then humbled himself, and Nala not only forgave him, but sent him home to his own city enriched with many gifts. The text of this poem has been often printed, and there are translations in various languages.

2. A monkey chief, said to be a son of *Viśva-karma*. According to the *Rāmāyana*, he had the power of making stones float in water. He was, in *Rāma's* army and built the bridge of

called Rāma-setu, or Nala-setu, from the continent to the island, over which Rāma passed with his army.

LA-KŪVARA. A son of Kuvera.

LODAYA (Nala + udaya). 'The rise of Nala.' A poem celebrating the restoration to power of King Nala after he had fallen from it. It is ascribed to a Kāli-dāsa, but the composition is probably artificial, and the ascription to the great Kāli-dāsa may be doubted. The text has been printed, and there is an English translation by Yates.

LOPĀKHYĀNA. The story of Nala, an episode of the Mahābhārata. See Nala.

MUCHI. A demon slain by Indra with the foam of the sea.

The legend of Namuchi first appears in the *Rig-veda*, where it is said that Indra ground "the head of the slave Namuchi like a sounding and rolling cloud," but it is amplified in the *Satapatha Brāhmaṇa* and the *Mahābhārata*. When Indra conquered the Asuras there was one who resisted so strongly that he overpowered Indra and killed him. Namuchi offered to let Indra go on promise not to kill him by day or by night, with wet or with dry. Indra accepted the promise and was released, but he cut off Namuchi's head at twilight, between day and night, and with foam of the sea. The *Mahābhārata* adds that the dissevered head followed Indra, calling out "O wicked slayer of thy friend."

NDĀ. 1. The cowherd by whom *Kṛṣṇa* was brought to the world. A king, or dynasty of kings, of Magadha, that reigned in the 6th century B.C., and was overthrown by Chandra-gupta the Great about 315 B.C. See Chandra-gupta.

NDANA. The grove of Indra, lying to the north of Meru.

NDI. The bull of Śiva. The *Vāyu Purāṇa* makes him the mount of Kasyapa and Surabhi. His image, of a milky white bull, is always conspicuous before the temples of Śiva. He is the mount of Śiva, chief of his personal attendants (*ganās*), carries a staff of office. He is guardian of all quadrupeds. Also called *Sūlankāyana*, and he has the appellations of *śa* and *Tāṇḍava-tāḥika*, because he accompanies with the *tāṇḍava* dance of his master.

NDI-MUKHAS. A class of *Pitris* or Manes, concerning the character of which there is a good deal of uncertainty.

NANDINĪ. The cow of plenty belonging to the sage Vasishtha, said to have been born of Surabhi, the cow of plenty that was produced at the churning of the ocean.

NANDI-PURĀNA. See Purāna.

NANDĪSA, NANDĪSWARA. 'Lord of Nandi.' A title of Śiva. It is related in the Rāmāyana that Rāvana went to the Sara-vana, the birthplace of Kārttikeya, and on his way through the mountains he beheld "a formidable, dark, tawny-coloured dwarf called Nandiswara, who was a follower of Mahā-deva, or rather that deity himself in another body. This being desired Rāvana to halt, as Śiva was sporting in the mountain, and no one, not even a god, could pass. Rāvana asked derisively who Śiva was, and laughed contemptuously at Nandiswara, who had the face of a monkey. Nandiswara retorted that monkeys having the same shape as himself and of similar energy should be produced to destroy Rāvana's race. In reply to this menace, Rāvana threatened to pull up the mountain by its roots and let Śiva know his own danger. So he threw his arms round the mountain and lifted it up, which made the hosts of Śiva tremble and Pārvatī quake and cling to her husband. Śiva then pressed down the mountain with his great toe, and crushed and held fast the arms of Rāvana, who uttered a loud cry which shook all creation. Rāvana's friends counselled him to propitiate Śiva, and he did so for a thousand years with hymns and weeping. Śiva then released him, and said that his name should be Rāvana from the cry (*rāva*) which he had uttered. The origin of this story is sufficiently manifest, it has been built up on the name Rāvana, to the glory of Śiva, by a zealous partisan of that deity.

NARA. 'Man.' The original eternal man.

NĀRADA. A *Rishi* to whom some hymns of the *Rig-veda* are ascribed. He is one of the Prajāpatis, and also one of the seven great *Rishis*. The various notices of him are somewhat inconsistent. The *Rig-veda* describes him as "of the Kanwa family." Another authority states that he sprang from the forehead of Brahmā, and the *Vishnu Purāna* makes him a son of Kasyapa and one of Daksha's daughters. The *Mahā-bhārata* and some *Purānas* state that he frustrated the scheme which Daksha had formed for peopling the earth, and consequently incurred that patriarch's curse to enter again the womb of a woman and be born. Daksha, however, relented at the solici-

tation of Brahmā, and consented that Nārada should be born again of Brahmā and one of Daksha's daughters; he was hence called Brāhma and Deva-brahmā. In some respects he bears a resemblance to Orpheus. He is the inventor of the vīṇā (lute), and was chief of the Gandharvas or heavenly musicians. He also went down to the infernal regions (Pātāla), and was delighted with what he saw there. In later times he is connected with the legend of Kṛishṇa. He warned Kansa of the imminent incarnation of Vishṇu, and he afterwards became the friend and associate of Kṛishṇa.

The Nārada-pancha-rātra relates that Brahmā advised his son Nārada to marry, but Nārada censured his father as a false teacher, because devotion to Kṛishṇa was the only true means of felicity. Brahmā then cursed Nārada to lead a life of sensuality, in subjection to women, and Nārada retorted the curse, condemning Brahmā to lust after his own daughter, and to be an object unworthy of adoration. Nārada has the appellations, Kal-kāraka, 'strife-maker,' Kapi-vaktra, 'monkey-faced;' Pisuna, 'messenger or spy.'

Nārada was also one of the great writers upon law. His text-book, called "Nāradiya Dharma-sāstra," has been translated into English by Dr. Jolly.

NĀRADA PANCHĀ-RĀTRA. A ritualistic work of the Vaishnavas. It has been printed in the *Bibliotheca Indica*.

NĀRADA-PURĀNA, NĀRADĪYA-PURĀNA. "Where Nārada has described the duties which were observed in the Bṛhat Kalpa, that is called the Nāradiya, having 25,000 stanzas." But the only copy that Wilson analysed contained not more than 3000 stanzas. There is another work called the Bṛhan or Great Nāradiya, but this extends only to 3500 verses. These Purānas, says Wilson, bear "no conformity to the definition of a Purāna; both are sectarian and modern compilations, intended to support the doctrine of Bhakti or faith in Vishṇu." They are modern compositions, possibly even of so late a date as the sixteenth or seventeenth century. One of them refers to the "killers of cows" and "contemners of the gods," meaning, no doubt, the Mohammadans, so that the passage would seem to have been written after India was in their hands.

NĀRAKA. Hell; a place of torture to which the souls of the wicked are sent. Manu enumerates twenty-one hells:—

Tāmisra, Andha-tāmisra, Mahā-raurava, Raurava, Naraka, Kāla-sūtra, Mahā-naraka, Sanjivana, Mahā-vīchi, Tapana, Sampratāpana, Sanhāta, Sakākola, Kuḍmala, Pūti-mṛittika, Loha-sanku, Rijisha, Panthāna, Sālmali, Asi-patra-vana, and Loha-dāraka. Other authorities vary greatly as to the numbers and names of the hells. *See* Vishnu Purāna, ii 214.

NARAKA. An Asura, son of the Earth. In the Mahābhārata and Vishnu Purāna he is said to have carried off the ear-rings of Aditi to the impregnable castle of Prāg-jyotisha, but Krishna, at the request of the gods, went there and killed him and recovered the jewels. In the Hari-vansa the legend differs. According to this, Naraka, king of Prāg-jyotisha, was an implacable enemy of the gods. He assumed the form of an elephant, and having carried off the daughter of Visva-karma, he subjected her to violation. He seized the daughters of the Gandharvas, and of gods and of men, as well as the Apsarasas themselves, and had more than 16,000 women, for whom he built a splendid residence. He also appropriated to himself jewels, garments, and valuables of all sorts, and no Asura before him had ever been so horrible in his actions.

NARA-NĀRĀYANA. Two ancient Rishis, sons of Dharma and Ahimsa. The names are sometimes applied to Krishna and to Krishna and Arjuna. The Vāmana Purāna has a legend about them which is alluded to in the drama of Vikramorvasī. Their penances and austerities alarmed the gods, so Indra sent nymphs to inspire them with passion and disturb their devotions. Nārāyana took a flower and placed it on his thigh. Immediately there sprung from it a beautiful nymph whose charms far excelled those of the celestial nymphs, and made them return to heaven filled with shame and vexation. Nārāyana sent this nymph to Indra with them, and from her having been produced from the thigh (*uru*) of the sage, she was called Urvasī.

NARASINHA-AVATĀRA. *See* Avatāra.

NARASINHA PURĀNA. *See* Purāna.

NARA-VISHWANA. 'A man-devourer;' a Rākshasa or other malignant being.

NĀRĀYANA. 1. The son of Nara, the original man, and often identified or coupled with Nara. 2. The creator Brahmā, who, according to Manu, was so called because the waters (*nuru*)

were his first ayana or place of motion. The name is found for the first time in the *Satapatha Brāhmaṇa*. The name as commonly used applies to Viṣṇu, and is that under which he was first worshipped.

NARMADĀ. The Nerbudda river, which is esteemed holy. The personified river is variously represented as being daughter of a *Rishi* named Mekala (from whom she is called Mekalā and Mekala-kanyā), as a daughter of the moon, as a 'mind-born daughter' of the Somapas, and as sister of the Nāgas. It was she who brought Purukutsa to the aid of the Nāgas against the Gandharvas, and the grateful snake-gods made her name a charm against the venom of snakes. According to the *Viṣṇu Purāṇa*, she had a son by Purukutsa who was named Trasadasyu. The *Matsya Purāṇa* gives Duḥ-saha as the name of her husband. The *Hari-vansa* is inconsistent with itself. In one place it makes her wife of Purukutsa and mother of Trasadasyu; in another it makes her the wife of Trasadasyu. She is also called Revā and Pūrva-gangā, and, as a daughter of the moon, Indu-jā and Somodbhavā.

NĀSATYA. Name of one of the Āsṛins. It is also used in the plural for both of them.

NAVA-RATNA. The nine gems: pearl, ruby, topaz, diamond, emerald, lapis lazuli, coral, sapphire, and one not identified called Go-medā. The nine gems of the court of Vikrama, probably meaning Vikramāditya, whose era the Samvat begins in 56 B.C. A verse gives their names as Dhanwantari, Kshapanaka, Amara Sinha, Sanku, Vetāla-bhatta, Ghata-karpara, Kālī-dāsa, Varūha-mihira, Vararuchi. The date of Vikramāditya is by no means settled. Bhau Dāji endeavours to identify Vikrama with Harsha Vikramāditya, who lived in the middle of the sixth century.

NIDĀGHA. A Brāhman, son of Pulastya, who dwelt "at Vira-nagara, a large handsome city on the banks of the Devikā river" (the Gogra). He was a disciple of the sage Ribhu, and when Ribhu went to visit his disciple, Nidāgha entertained him reverentially. Ribhu instructed him in divine knowledge until he learned to "behold all things as the same with himself, and, perfect in holy knowledge, obtained final liberation."

NIDĀNA-SŪTRA. An old work upon the metres of the Vedas.

NIDHI. 'A treasure.' Nine treasures belonging to the god

Kuvera. Each of them is personified or has a guardian spirit, which is an object of worship among the Tāntrikas. The nature of these Nidhis is not clearly understood. See a note by Wilson on verse 534 of the Megha-dūta, Collected Works, iv. 379. Their names are Kachchhapa, Mukunda, Nanda (or Kunda), Kharba, Makara, Nila, Sankha, Padma, and Mahā-padma. The Nidhis are called also Nidhāna, Nikara, and Sevadhi.

NIDRĀ. 'Sleep.' Sometimes said to be a female form of Brahmā, at others to have been produced at the churning of the ocean.

NIGHANTU, NIGHANTUKA. A glossary, especially of synonyms and obsolete and obscure Vedic terms. There was at least one work of this kind before the days of Yāska. See Nirukta.

NIKASHĀ. A female demon, the mother of Rāvana. The mother of the carnivorous imps called Pisitāsanas, or by their metronymic Naikusheyas and Nikashātmajas.

NIKUMBHA. 1. A Rākshasa who fought against Rāma. He was son of Kumbha-karna. 2. An Asura who, according to the Harivansa, received the boon from Brahmā that he should die only by the hands of Vishnu. He was king of Shat-pura and had great magical powers, so that he could multiply himself into many forms, though he commonly assumed only three. He carried off the daughters of Brahmā-datta, the friend of Krishna, and that hero attacked him and killed him under different forms more than once, but he was eventually slain outright by Krishna, and his city of Shat-pura was given to Brahmā-datta.

NĪLA. 'Blue.' 1. A mythic range of mountains north of Meru. 2. A mountain range in Orissa. 3. A monkey ally of Rāma. 4. A Pandava warrior killed by Aswatthāman.

NĪLA-KANTHA. 'Blue throat.' An epithet of Siva. See Siva.

NIMI. Son of Ikshwāku, and founder of the dynasty of Mithilā. He was cursed by the sage Vasishtha to lose his corporeal form, and he retorted the imprecation upon the sage. Both abandoned the bodily condition. Vasishtha was born again as the issue of Mitra and Varuna, but "the corpse of Nimi was preserved from decay by being embalmed with fragrant oils and resins, and it remained as entire as if it were

immortal." The gods were willing to restore him to bodily life, but Nimi declined, declaring that the separation of soul and body was so distressing that he would never resume a corporeal shape and become liable to it again. "To this desire the gods assented, and Nimi was placed by them in the eyes of all living creatures, in consequence of which their eyelids are ever opening and shutting."—*Vishnu Purāna*. A wink of the eye is called *numisha*, and the legend was probably built upon the resemblance of the two words.

NIRNAYA-SINDHU. A work on religious ceremonies and law by Kamalākara. It has been printed at Bombay and Benares.

NIRŪṬI. 'Death, decay.' Death personified as a goddess; sometimes regarded as the wife and sometimes as the daughter of A-dharma. One of the Rudras.

NIRUKTA. 'Etymology, glossary.' One of the Vedāngas. The Nirukta is devoted to the explanation of difficult Vedic words. The only work of the kind now known to us is that of Yāska, who was a predecessor of Pāṇini; but such works were no doubt numerous, and the names of seventeen writers of Niruktas are mentioned as having preceded Yāska. The Nirukta consists of three parts.—(1.) *Naighantuka*, a collection of synonymous words; (2.) *Naigama*, a collection of words peculiar to the Vedas; (3.) *Daivata*, words relating to deities and sacrifices. These are mere lists of words, and are of themselves of little value. They may have been compiled by Yāska himself, or he may have found them ready to his hand. The real Nirukta, the valuable portion of the work, is Yāska's commentary which follows. In this he explains the meaning of words, enters into etymological investigations, and quotes passages of the Vedas in illustration. These are valuable from their acknowledged antiquity, and as being the oldest known examples of a Vedic gloss. They also throw a light upon the scientific and religious condition of their times, but the extreme brevity of their style makes them obscure and difficult to understand. The text of the Nirukta has been published by Roth.

NISHĀDA. A mountain tribe dwelling in the Vindhya mountains, said to have been produced from the thigh of Vena; the Bhils or foresters, and barbarians in general. (*See Vena*.) Any outcast, especially the offspring of a Brāhman father and Sūdra mother.

NISHADHA. 1. A mythic range of mountains lying south of Meru, but sometimes described as on the east. It is north of the Himālaya. 2. The country of Nala, probably the Bhīl country.

NISHTIGRĪ. In the *Rig-veda*, the mother of Indra.

NISUMBHA. An Asura killed by Durgā. *See* Sumbha.

NĪTI-MANJARĪ. A work on ethics by Dyā Dwiveda, exemplified by stories and legends with special reference to the Vedas. Some specimens are given in the *Indian Antiquary*, vol. v.

NĪTI-SĀSTRAS. Works on morals and polity, consisting either of proverbs and wise maxims in verse, or of stories and fables inculcating some moral precept and illustrating its effects. These fables are generally in prose interspersed with pithy maxims in verse.

NIVĀTA-KAVACHAS. 'Clothed in impenetrable armour.' A class of Daityas descended from Prahlāda, "whose spirits were purified by rigid austerity." According to the Mahābhārata they were 30,000,000 in number, and dwelt in the depths of the sea. They were destroyed by Arjuna.

NRI-SINHA. The Nara-sinha or man-lion incarnation. *See* Avatāra.

NRI-SINHA PURĀNA. *See* Purāna.

NRI-SINHA TĀPANI. An Upanishad in which Viṣṇu is worshipped under his form Nri-sinha. Published with the commentary of Sankarāchārya in the *Bibliotheca Indica*.

NYĀYA. The logical school of philosophy. *See* Darsana.

NYĀYA-DARSANA, NYĀYA-SŪTRA-VṚITTI. Works of Gotama on the Nyāya philosophy. They have been printed.

ODRA. The country of Orissa. A man of that country.

OM. A word of solemn invocation, affirmation, benediction, and consent, so sacred that when it is uttered no one must hear it. The word is used at the commencement of prayers and religious ceremonies, and is generally placed at the beginning of books. It is a compound of the three letters *a*, *u*, *m*, which are typical of the three Vedas; and it is declared in the Upanishads, where it first appears, to have a mystic power and to be worthy of the deepest meditation. In later times the monosyllable represents the Hindu triad or union of the three gods, *a* being Viṣṇu, *u* Śiva, and *m* Brahmā. This monosyllable is called Udgītha.

OMKĀRA. The sacred monosyllable Om. Name of one of the twelve great lingas. *See* Linga.

OSHADHI-PRASTHA. 'The place of medicinal herbs.' A city in the Himālaya mentioned in the Kumāra-sambhava

OSH'HA-KARNAKAS. A people whose lips extended to their ears, mentioned in the Mahā-bhārata.

PADA. The Pada text of the Vedas, or of any other work, is one in which each word (*pada*) stands separate and distinct, not joined with the next according to the rules of *sandhu* (coalition). *See* Paṭha.

PADMĀ, PADMĀVATĪ. A name of Lakshmi.

PADMĀVATĪ. Name of a city. It would seem, from the mention made of it in the drama Mālatī Mādhava, to lie in the Vindhya mountains.

PADMA-KALPA. The last expired kalpa or year of Brahmā.

PADMA-PURĀNA, PĀDMA-PURĀNA. This Purāna generally stands second in the list of Purānas, and is thus described :—"That which contains an account of the period when the world was a golden lotos (*padma*), and of all the occurrences of that time, is, therefore, called Padma by the wise. It contains 55,000 stanzas." The work is divided into five books or *Khandas* :—" (1.) *Srīshṭi Khandā*, or section on creation ; (2.) *Bhūmi Khandā*, on the earth ; (3.) *Swarga Khandā*, on heaven ; (4.) *Pātāla Khandā*, on the regions below the earth ; (5.) *Uttara Khandā*, last or supplementary chapter. There is also current a sixth division, the *Kriyā-yoga-sāra*, a treatise on the practice of devotion." These denominations of the various divisions convey but an imperfect and partial notion of their heterogeneous contents, and it seems probable that the different sections are distinct works associated together under one title. There is no reason to consider any of them as older than the twelfth century. The tone of the whole Purāna is strongly Vaishnava ; that of the last section especially so. In it Siva is represented as explaining to Pārvatī the nature and attributes of Vishnu, and in the end the two join in adoration of that deity. A few chapters have been printed and translated into Latin by Wollheim

PAHLAVA. Name of a people. Manu places the Pahlavas among the northern nations, and perhaps the name is connected with the word Pahlavi, *i e*, Persian. They let their beards grow by command of King Sagara. According to Manu, they were

Kshatriyas who had become outcasts, but the Mahā-bhārata says they were created from the tail of Vasishṭha's cow of fortune, and the Rāmāyana states that they sprang from her breath. They are also called Pahnavas.

PAIṢAVANA. A name of the King Sudās, his patronymic as son of Pijavana.

PAILA. A learned man who was appointed in ancient days to collect the hymns of the *Rig-veda*. He arranged it in two parts, and must have been a coadjutor of Veda Vyāsa.

PĀKA-SĀSANA. A name of Indra, and of Arjuna as descended from Indra.

PĀLAKĀPYA. An ancient sage who wrote upon medicine, and is supposed to have been an incarnation of Dhanwantari.

PAMPĀ. A river which rises in the *Rishyamūka* mountain and falls into the Tungabhadra below Anagundi. Also a lake in the same locality.

PANCHA-CHŪDĀ. A name of Rambhā.

PANCHAJANA. 1. Name of a demon who lived in the sea in the form of a conch-shell. He seized the son of Sāndīpani, under whom *Kṛishna* learnt the use of arms. *Kṛishna* rescued the boy, killed the demon, and afterwards used the conch-shell for a horn. 2. A name of Asamanjas (q.v.).

PĀNCHAJANYA. *Kṛishna*'s conch, formed from the shell of the sea-demon Panchajana.

PANCHĀLA. Name of a country. From the Mahā-bhārata it would seem to have occupied the Lower Doab; Manu places it near Kanauj. It has sometimes been identified with the Panjāb, and with "a little territory in the more immediate neighbourhood of Hastināpur" Wilson says, "A country extending north and west from Delhi, from the foot of the Himālayas to the Chambal." It was divided into Northern and Southern Panchālas, and the Ganges separated them. Cunningham considers North Panchāla to be Rohilkhand, and South Panchāla the Gangetic Doab. The capital of the former was Ahichhatra, whose ruins are found near Rāmnagar, and of the latter Kāmpilya, identical with the modern Kāmpila, on the old Ganges between Badāūn and Farrukhābād.

PANCHA-LAKSHANA. The five distinguishing characteristics of a Purāna. See Purāna.

PĀNCHĀLĪ. Draupadī as princess of Panchāla.

PANCHĀNANA. 'Five-faced.' An epithet applied to Siva.

PANCHĀPSARAS. Name of a lake. *See* Manda-karni.

PANCHA-SIKHA. One of the earliest professors of the Sāṅkhya philosophy.

PANCHA-TANTRA. A famous collection of tales and fables in five (*pancha*) books (*tantra*). It was compiled by a Brāhman named Vishnu-sarman, about the end of the fifth century A.D., for the edification of the sons of a king, and was the original of the better-known Hitopadesa. This work has reappeared in very many languages both of the East and West, and has been the source of many familiar and widely known stories. It was translated into Pahlavi or old Persian by order of Naushīrvān in the sixth century A.D. In the ninth century it appeared in Arabic as *Kalila o Damna*, then, or before, it was translated into Hebrew, Syriac, Turkish, and Greek; and from these, versions were made into all the languages of Europe, and it became familiar in England as Pilpay's Fables (Fables of Bidpai). In modern Persia it is the basis of the *Anwār-i Suhailī* and *Iyār-i Dānīsh*. The latter has reappeared in Hindustan as the *Khirad-afroz*. The stories are popular throughout Hindustan, and have found their way into most of the languages and dialects. There are various editions of the text and several translations.

PANCHĀVATĪ. A place in the great southern forest near the sources of the Godāvarī, where Rāma passed a long period of his banishment. It has been proposed to identify it with the modern Nāsik, because Lakshmana cut off Sūrpa-nakhā's nose (*nāsika*) at Panchāvati.

PANCHAVINSA. *See* Praudha Brāhmana.

PANCHA-VRĪKSHA. 'Five trees.' The five trees of Swarga, named Mandāra, Pārijātaka, Santāna, Kalpa-vrīksha, and Hari-chandana.

PANCHOPĀKHYĀNA. The Pancha-tantra.

PĀNDAVAS. The descendants of Pāṇḍu.

PĀNDU. 'The pale.' Brother of Dhṛita-rāshtra, king of Hastinā-pura and father of the Pāṇdavas or Pāṇḍu princes. *See* Mahā-bhārata.

PĀNDYA. Pāṇḍya, Chola, and Chera were three kingdoms in the south of the Peninsula for some centuries before and after the

Christian era Pāṇḍya was well known to the Romans as the kingdom of King Pandion, who is said to have sent ambassadors on two different occasions to Augustus Cæsar. Its capital was Madura, the Southern Mathurā. Pāṇḍya seems to have fallen under the ascendancy of the Chola kings in the seventh or eighth century.

PĀNINI. The celebrated grammarian, author of the work called Pāṇinīyam. This is the standard authority on Sanskrit grammar, and it is held in such respect and reverence that it is considered to have been written by inspiration. So in old times Pāṇini was placed among the *Rishis*, and in more modern days he is represented to have received a large portion of his work by direct inspiration from the god Siva. It is also said that he was so dull a child that he was expelled from school, but the favour of Siva placed him foremost in knowledge. He was not the first grammarian, for he refers to the works of several who preceded him. The grammars which have been written since his time are numberless, but although some of them are of great excellence and much in use, Pāṇini still reigns supreme, and his rules are incontestable. "His work," says Professor Williams, "is perhaps the most original of all productions of the Hindu mind." The work is written in the form of Sūtras or aphorisms, of which it contains 3996, arranged in eight (*ashta*) chapters (*adhyāya*), from which the work is sometimes called *Aṣṭādhyāyī*. These aphorisms are exceedingly terse and complicated. Special training and study are required to reach their meaning. Colebrooke remarks, that "the endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connection and mutual relations. He wanders in an intricate maze, and the key of the labyrinth is continually slipping from his hand." But it has been well observed that there is a great difference between the European and Hindu ideas of a grammar. In Europe, grammar has hitherto been looked upon as only a means to an end, the medium through which a knowledge of language and literature is acquired. With the *Pandit*, grammar was a science; it was studied for its own sake, and investigated with the most minute criticism, hence, as Goldstucker says, "Pāṇini's work is indeed a kind of natural history of the Sanskrit language." Pāṇini was a native of Salūtura, in the country of Gandhāra,

west of the Indus, and so is known as Śilottariya. He is described as a descendant of Pazin and grandson of Devala. His mother's name was Dākshi, who probably belonged to the race of Daksha, and he bears the metronymic Dāksheya. He is also called Āhika. The time when he lived is uncertain, but it is supposed to have been about four centuries B.C. Goldstucker carries him back to the sixth century, but Weber is inclined to place him considerably later. Pāṇini's grammar has been printed by Bohtlingk, and also in India. See Goldstucker's *Pāṇinī, his Place in Literature*

PANIS. 'Niggards.' In the *Rig-veda*, "the senseless, false, evil-speaking, unbelieving, unpraising, unworshipping Panis were Dasyus or envious demons who used to steal cows and hide them in caverns." They are said to have stolen the cows recovered by Saramā (q v.).

PANNAGA. A serpent, snake. See Nāga.

PĀPA-PURUSHA. 'Man of sin' A personification of all wickedness in a human form, of which all the members are great sins. The head is brahmanicide, the arm cow-killing, the nose woman-murder, &c.

PĀRADAS. A barbarous people dwelling in the north-west. Manu says they were Kshatriyas degraded to be Sūdras.

PARAMARSHIS (Parama-rishis). The great Rishis. See Rishi.

PARAMĀTMAN. The supreme soul of the universe.

PARAMESHTHIN. 'Who stands in the highest place.' A title applied to any superior god and to some distinguished mortals. A name used in the Vedas for a son or a creation of Prajāpati.

PARĀSARA. A Vedic Rishi to whom some hymns of the *Rig-veda* are attributed. He was a disciple of Kapila, and he received the *Vishṇu Purāṇa* from Pulastya and taught it to Maitreya. He was also a writer on Dharma-sāstra, and texts of his are often cited in books on law. Speculations as to his era differ widely, from 575 B.C. to 1391 B.C., and cannot be trusted. By an amour with Satyawatī he was father of *Krishna Dwaipāyana*, the Vyāsa or arranger of the Vedas. According to the *Nirukta*, he was son of Vasishṭha, but the *Mahā-bhārata* and the *Vishṇu Purāṇa* make him the son of Saktri and grandson of Vasishṭha. The legend of his birth, as given in the *Mahā-bhārata*,

is that King Kalmāsha-pāda met with Saktri in a narrow path, and desired him to get out of the way. The sage refused, and the Rāja struck him with his whip. Thereupon the sage cursed the Rāja so that he became a man-eating Rākshasa. In this state he ate up Saktri, whose wife, Adṛisyaṇtī, afterwards gave birth to Parāsara. When this child grew up and heard the particulars of his father's death, he instituted a sacrifice for the destruction of all the Rākshasas, but was dissuaded from its completion by Vasishṭha and other sages. As he desisted, he scattered the remaining sacrificial fire upon the northern face of the Himālaya, where it still blazes forth at the phases of the moon, consuming Rākshasas, forests, and mountains.

PARĀSARA-PURĀNA. *See Purāna.*

PĀRASIKAS. Pārsikas or Fārsikas, *i e.*, Persians.

PARASU-RĀMA. 'Rāma with the axe.' The first Rāma and the sixth Avatāra of Vishṇu. He was a Brāhman, the fifth son of Jamadagni and Renukā. By his father's side he descended from Bhṛigu, and was, *par excellence*, the Bhārgava; by his mother's side he belonged to the royal race of the Kusikas. He became manifest in the world at the beginning of the Tretā-yuga, for the purpose of repressing the tyranny of the Kshatriya or regal caste. His story is told in the Mahā-bhārata and in the Purānas. He also appears in the Rāmāyana, but chiefly as an opponent of Rāma-chandra. According to the Mahā-bhārata, he instructed Arjuna in the use of arms, and had a combat with Bhīshma, in which both suffered equally. He is also represented as being present at the great war council of the Kaurava princes. This Parasu-rāma, the sixth Avatāra of Vishṇu, appeared in the world before Rāma or Rāma-chandra, the seventh Avatāra, but they were both living at the same time, and the elder incarnation showed some jealousy of the younger. The Mahā-bhārata represents Parasu-rāma as being struck senseless by Rāma-chandra, and the Rāmāyana relates how Parasu-rāma, who was a follower of Śiva, felt aggrieved by Rāma's breaking the bow of Śiva, and challenged him to a trial of strength. This ended in his defeat, and in some way led to his being "excluded from a seat in the celestial world." In early life Parasu-rāma was under the protection of Śiva, who instructed him in the use of arms, and gave him the *parasu*, or axe, from which he is named. The first act recorded of him by the Mahā-bhārata is that, by

command of his father, he cut off the head of his mother, *Revukā*. She had incensed her husband by entertaining impure thoughts, and he called upon each of his sons in succession to kill her. Parasu-rāma alone obeyed, and his readiness so pleased his father that he told him to ask a boon. He begged that his mother might be restored pure to life, and, for himself, that he might be invincible in single combat and enjoy length of days. Parasu-rāma's hostility to the Kshatriyas evidently indicates a severe struggle for the supremacy between them and the Brāhmins. He is said to have cleared the earth of the Kshatriyas twenty-one times, and to have given the earth to the Brāhmins. The origin of his hostility to the Kshatriyas is thus related.—Kārta-vīrya, a Kshatriya, and king of the Haihayas, had a thousand arms. This king paid a visit to the hermitage of Jamad-agni in the absence of that sage, and was hospitably entertained by his wife, but when he departed he carried off a sacrificial calf belonging to their host. This act so enraged Parasu-rāma that he pursued Kārta-vīrya, cut off his thousand arms and killed him. In retaliation the sons of Kārta-vīrya killed Jamad-agni, and for that murder Parasu-rāma vowed vengeance against them and the whole Kshatriya race. "Thrice seven times did he clear the earth of the Kshatriya caste, and he filled with their blood the five large lakes of Samanta-panchaka." He then gave the earth to Kasyapa, and retired to the Mahendra mountains, where he was visited by Arjuna. Tradition ascribes the origin of the country of Malabar to Parasu-rāma. According to one account he received it as a gift from Varuna, and according to another he drove back the ocean and cut fissures in the Ghāts with blows of his axe. He is said to have brought Brāhmins into this country from the north, and to have bestowed the land upon them in expiation of the slaughter of the Kshatriyas. He bears the appellations *Khandā-parasu*, 'who strikes with the axe,' and *Nyaksha*, 'inferior.'

PARĀVASU. See *Raibhya* and *Yava-kṛita*.

PĀRIJĀTA. The tree produced at the churning of the ocean, "and the delight of the nymphs of heaven; perfuming the world with its blossoms." It was kept in Indra's heaven, and was the pride of his wife *Sachī*, but when *Kṛishna* visited Indra in *Swarga*, his wife *Satya-bhāmā* induced him to carry the tree away, which led to a great fight between the two gods and their adherents, in which Indra was defeated. The tree was taken to

Dwārakā and planted there, but after *Krishna's* death it returned to Indra's heaven.

PARIKSHIT. Son of Abhimanyu by his wife Uttarā, grandson of Arjuna, and father of Janamejaya. He was killed by Aswatthāman in the womb of his mother and was born dead, but he was brought to life by *Krishna*, who blessed him and cursed Aswatthāman. When Yudhi-shthira retired from the world, Parikshit succeeded him on the throne of Hastinā-pura. He died from the bite of a serpent, and the Bhāgavata Purāna is represented as having been rehearsed to him in the interval between the bite and his death. Also written Parikshit.

PĀRIPĀTRA. The northern part of the Vindhya range of mountains. According to the Hari-vansa, it was the scene of the combat between *Krishna* and Indra, and its heights sank down under the pressure of *Krishna's* feet. Also called Pānyātra.

PARISHAD. A college or community of Brāhmanas associated for the study of the Vedas.

PARISHISTA. A supplement or appendix. A series of works called Parishistas belong to the Vedic period, but they are the last of the series, and indicate a transition state. They "supply information on theological or ceremonial points which had been passed over in the Sūtras, and they treat everything in a popular and superficial manner, as if the time was gone when students would spend ten or twenty years of their lives in fathoming the mysteries and mastering the intricacies of the Brāhmana literature."—*Max Muller*.

PARIVRĀJAKA. A religious mendicant. A Brāhman in the fourth stage of his religious life. See Brāhman.

PARJANYA. 1. A Vedic deity, the rain-god or rain personified. Three hymns in the *Rig-veda* are addressed to this deity, and one of them is very poetical and picturesque in describing rain and its effects. The name is sometimes combined with the word *vāta* (wind), *parjanya-vāta*, referring probably to the combined powers and effects of rain and wind. In later times he is regarded as the guardian deity of clouds and rain, and the name is applied to Indra. 2. One of the Ādityas.

PĀRSHADA. Any treatise on the Vedas produced in a Parishad or Vedic college.

PĀRTHA. A son of Prithā or Kuntī. A title applicable to the three elder Pāndavas, but especially used for Arjuna.

PĀRVATĪ. 'The mountaineer.' A name of the wife of Siva. *See* Devī.

PĀSU-PATĪ. 'Lord of creatures' A name of Rudra or of one of his manifestations. *See* Rudra.

PĀTĀLA. The infernal regions, inhabited by Nāgas (serpents), Daityas, Dānavas, Yakshas, and others. They are seven in number, and their names, according to the *Vishnu Purāna*, are Atala, Vitala, Nitala, Gabhastimat, Mahātala, Sutala, and Pātāla, but these names vary in different authorities. The *Padma Purāna* gives the names of the seven regions and their respective rulers as follow —(1.) Atala, subject to Mahā-māya; (2.) Vitala, ruled by a form of Siva called Hātaśeswara; (3.) Sutala, ruled by Bali; (4.) Talātala, ruled by Māya; (5.) Mahātala, where reside the great serpents; (6.) Rasātala, where the Daityas and Dānavas dwell; (7.) Pātāla, the lowermost, in which Vāsuki reigns over the chief Nāgas or snake-gods. In the *Siva Purāna* there are eight: Pātāla, Tala, Atala, Vitala, Tāla, Vīdhi-pātāla, Sarkarā-bhūmi, and Vijaya. The sage Nārada paid a visit to these regions, and on his return to the skies gave a glowing account of them, declaring them to be far more delightful than Indra's heaven, and abounding with every kind of luxury and sensual gratification.

PĀTALI-PUTRA. The Palibothra of the Greek writers, and described by them as being situated at the confluence of the Erranaboas (the Sone river) with the Ganges. It was the capital of the Nandas, and of the Maurya dynasty, founded by Chandragupta, which succeeded them as rulers of Magadha. The city has been identified with the modern Patna; for although the Sone does not now fall into the Ganges there, the modern town is smaller in extent than the ancient one, and there is good reason for believing that the rivers have changed their courses.

PĀTANJALA. The Yoga philosophy. *See* Darsana.

PATANJALI. The founder of the Yoga philosophy. (*See* Darsana.) The author of the *Mahā-bhāshya*, a celebrated commentary on the Grammar of Pāṇini, and a defence of that work against the criticisms of Kātyāyana. He is supposed to have written about 200 B.C. Rām Krishna Gopāl Bhandarkar, a late inquirer, says, "He probably wrote the third chapter of his *Bhāshya* between 144 and 142 B.C." Weber, however, makes

his date to be 25 A.D. He is also called Gonardiya and Gonikāputra. A legend accounting for his name represents that he fell as a small snake from heaven into the palm of Pāṇini (*pata*, 'fallen ;' *anjali*, 'palm').

PĀTHA. 'Reading' There are three forms, called Pāṭhas, in which the Vedic text is read and written—(1) Sanhitā-pāṭha, the ordinary form, in which the words coalesce according to the rules of Sandhi, (2.) Pāda-pāṭha, in which each word stands separate and independent, (3) Krama-pāṭha, in which each word is given twice, first joined with the word preceding and then with the word following.

PATTANA. 'City.' Several great places have been known as Pattan or 'the city.' Soma-nātha was Pattan; Anhalwāra is still known as Pattan, and there is also Patna.

PAULOMAS. Kasyapa by his wife Puloma had many thousand "distinguished Dānavas called Paulomas, who were powerful, ferocious, and cruel." They were killed by Arjuna.

PAUNDRA, PAUNDRAKA. Belonging to the country of Pundra. The conch-shell of Bhishma.

PAUNDRAKA. A pretender who, on the strength of being a Vāsu-deva, or descendant of one named Vasu-deva, set himself up in opposition to Kṛishna, who was son of Vasu-deva, and assumed his style and insignia. He was supported by the king of Kāśī (Benares), but he was defeated and killed by Kṛishna, and Benares was burnt.

PAURAVAS. Descendants of Puru of the Lunar race. *See* Puru.

PAVANA. 'Wind.' The god of the wind. *See* Vāyu.

PHĀLGUNA. 1 A name of Arjuna. 2. Name of a month.

PINDĀRAKA. A watering-place on the coast of Gujarat, near Dwārakā, resorted to occasionally by Kṛishna. It still survives as a village, and is held in veneration. It is about twenty miles from the north-west extremity of the Peninsula.

PINGALA. 1. The great authority on the Chhandas or Prosody of the Vedas. He is supposed to have written about two centuries B.C. 2. Name of one of the serpent kings sometimes identified with the foregoing.

PIPPALĀDA. A school of the Atharva-veda, founded by a sage of that name.

PISĀCHAS (mas.), PISĀCHĪ (fem.). Fiends, evil spirits,

placed by the Vedas as lower than Rākshasas. The vilest and most malignant order of malevolent beings. Accounts differ as to their origin. The Brāhmaṇa and the Mahā-bhārata say that they were created by Brahmā, together with the Asuras and Rākshasas, from the stray drops of water which fell apart from the drops out of which gods, men, gandharvas, &c., had been produced. According to Manu they sprang from the Prajāpatis. In the Purāṇas they are represented as the offspring of Kasyapa by his wife Krodhavasū, or Pisāchā, or Kapisā.

PISĀCHA-LOKA. *See* Loka.

PISITĀSANAS, PISITĀSINS. Carnivorous and cannibal imps descended from Nikashā.

PITĀ-MAHA. A paternal grandfather. A name of Brahmā as the great father of all.

PĪTĀMBARA. 'Clothed in yellow garments.' A name of Viṣṇu.

PĪTHA-STHĀNA. 'Seat,' or lit. 'place of a seat.' "Fifty-one places where, according to the Tantras, the limbs of Satī fell when scattered by her husband Śiva, as he bore her dead body about and tore it to pieces after she had put an end to her existence at Dakṣa's sacrifice. This part of the legend seems to be an addition to the original fable, made by the Tantras, as it is not in the Purāṇas. (*See* Dakṣa.) It bears some analogy to the Egyptian fable of Isis and Osiris. At the Pītha-sthānas, however, of Jwāla-mukhi, Vindhya-vāsinī, Kālī-ghāt, and others, temples are erected to the different forms of Devī or Satī, not to the phallic emblem of Mahā-deva, which, if present, is there as an accessory, not as a principal; and the chief object of worship is a figure of the goddess—a circumstance in which there is an essential difference between the temples of Durgā and the shrines of Osiris."—*Wilson*

PITRIS. Patres; the fathers; the Manes. This name is applied to three different classes of beings:—1. The Manes of departed forefathers, to whom *pindas* (balls of rice and flour) and water are offered at stated periods. 2. The ten Prajāpatis or mythical progenitors of the human race. 3. "According to a legend in the Hari-vansa and in the Vāyu Purāṇa, the first Pitris were the sons of the gods. The gods having offended Brahmā by neglecting to worship him, were cursed by him to become fools; but, upon their repentance, he directed them to

apply to their sons for instruction. Being taught accordingly the rites of expiation and penance by their sons, they addressed them as fathers; whence the sons of the gods were the first *Pitris*." The account given of the *Pitris* is much the same in all the *Purānas*. "They agree in distinguishing them into seven classes, three of which are without form, or composed of intellectual, not elementary substance, and assuming what forms they please; and four are corporeal. When the *Purānas* come to the enumeration of the particular classes, they somewhat differ, and the accounts in all the works are singularly imperfect." The incorporeal *Pitris*, according to one enumeration, are the *Vairājas*, *Agnishwāttas*, and *Barhishads*. The first of these seem also to be called *Subhāswaras*, *Somasads*, and *Saumyas*. The corporeal are the *Su-kālas* or *Su-kālins*, *Āngirasas*, *Su-swadhas*, and *Somapas*. The *Su-kālas* are also called *Mānasas*, the *Somapas* are also called *Ushmapas*; the *Āngirasas* seem also to be called *Havishmats*, *Havirbhūjas*, and *Upahutas*; and the *Su-swadhas* are apparently the same as the *Ājyapas* and *Kāvyas* or *Kavyas*. The *Varājas* are the *Manes* of great ascetics and anchorites, the *Agnishwāttas* are the *Pitris* of the gods, the *Barhishads* of demons, the *Somapas* of *Brāhmans*, the *Havishmats* of *Kshatriyas*, the *Ājyapas* of *Vaiśyas*, and the *Su-kālins* of the *Sūdras*; but one authority, the *Hari-vansa*, makes the *Somapas* belong to the *Sūdras*, and the *Su-kālins* to the *Brāhmans*, and there appears to be good reason for this. Other names are given by Dr. F. Hall from various authorities (*Vishnu Purāna*, iii. 339): *Rasmipas*, *Phenapas*, *Sudhāvats*, *Gārhapatyas*, *Ekaśringas*, *Chaturvedas*, and *Kālas*. Besides these there are the *Vyāmas*, 'fumes,' the *Pitris* of the barbarians. The *Rig-veda* and *Manu* make two independent classes, the *Agni-dagdhas* and the *An-agni-dagdhas*, those 'who when alive kept up (or did not keep up) the household flame,' and presented (or did not present) oblations with fire. The *Vishnu Purāna* makes the *Barhishads* identical with the former, and the *Agnishwāttas* with the latter. *Yama*, god of the dead, is king of the *Pitris*, and *Swadhā*, 'oblation,' is sometimes said to be their mother, at others their wife.—*Wilson, Vishnu Purāna*, iii. 157, 339. See *Manu*, iii. 192.

PITRI-LOKA. See *Loka*.

PITRI-PATI. 'The lord of the *Manes*.' *Yama*, judge of the dead.

PIYADASI. *See* Asoka.

PRABHĀSA. A place of pilgrimage on the coast of Gujarat, near to Dwārakā, and also near to the temple of Soma-nātha.

PRABHĀVATĪ. Wife of Pradyumna (q.v.).

PRABODHA-CHANDRODAYA. 'The rise of the moon of knowledge.' A philosophical drama by *Kṛishna* Misra, who is supposed to have lived about the twelfth century. It has been translated into English by Dr. Taylor, and into German by Rosenkranz and by Hirzel.

PRACHANDA-PĀNDAVA. 'The incensed *Pandavas*.' A drama in two acts by Rāja Sekhara, the main incident in which is the outrage of Draupadī by the assembled Kaurava princes.

PRACHETAS. 1. One of the Prajāpatīs. 2. An ancient sage and lawgiver. 3. The ten Prachetasas were sons of Prāchinabarhis and great-grandsons of Pṛithu, and, according to the *Vishnu Purāna*, they passed ten thousand years in the great ocean, deep in meditation upon Vishnu, and obtained from him the boon of becoming the progenitors of mankind. They took to wife Mārishā, daughter of Kandu, and Daksha was their son. *See* Daksha.

PRĀCHYAS. The people of the east; those east of the Ganges; the Prasii of the Greeks.

PRADHĀNA. Matter. Primary matter, or nature as opposed to spirit.

PRADYUMNA. A son of *Kṛishna* by Rukmīṇī. When a child only six days old, he was stolen by the demon Sambara and thrown into the ocean. There he was swallowed by a fish, which was afterwards caught and carried to the house of Sambara. When the fish was opened, a beautiful child was discovered, and Māyā-devī or Māyāvatī, the mistress of Sambara's household, took him under her care. The sage Nārada informed her who the child was, and she reared him carefully. When he grew up she fell in love with him, and informed him who he was and how he had been carried off by Sambara. He defied the demon to battle, and after a long conflict slew him. Then he flew through the air with Māyāvatī, and alighted in the inner apartments of his father's palace. *Kṛishna* presented him to his mother Rukmīṇī "with the virtuous Māyāvatī his wife," declaring her really to be the goddess Ratī. Pradyumna also married Kakudmatī, the daughter of Rukmīn, and had by her a son named Anuruddha.

Pradyumna was killed at Dwārakā in the presence of his father during a drunken brawl. Though Pradyumna passed as the son of *Kṛṣṇa*, he was, according to the legend, a revival or resuscitation of *Kāma*, the god of love, who was reduced to ashes by the fiery glance of *Śiva*, and so the name Pradyumna is used for *Kāma*. (*See Kāma*.) The *Vishṇu Purāṇa* puts the following words into the mouth of *Nārada* when he presented Pradyumna to *Rukmīṇī* — “When *Manmatha* (the deity of love) had perished, the goddess of beauty (*Ratī*), desirous to secure his revival, assumed a delusive form, and by her charms fascinated the demon *Sambara*, and exhibited herself to him in various illusory enjoyments. This thy son is the descended *Kāma*; and this is (the goddess) *Ratī*, his wife. There is no occasion for any uncertainty; this is thy daughter-in-law.” In the *Hari-vansa* he has a wife named *Prabhāvatī*, daughter of King *Vajra-nābha*. When he went to see her for the first time, he changed himself into a bee and lived in a garland of flowers which had been prepared for her. According to the *Mahā-bhārata*, he was *Sanat-kumāra*, the son of *Brahmā*.

PRADYUMNA - VIJAYA. ‘Pradyumna victorious.’ A drama in seven acts upon the victory of Pradyumna over the *Daitya Vajra-nābha*, written by *Sankara Dīkshita* about the middle of the last century. “The play is the work of a *Pandit*, not of a poet.” — *Wilson*.

PRĀG-JYOTISHA. A city situated in the east, in *Kāmarūpa* on the borders of *Assam*. *See Naraka*.

PRAHLĀDA, PRAHRĀDA. A *Daitya*, son of *Hiranyakasipu* and father of *Bali*. *Hiranyakasipu*, in his wars with the gods, had wrested the sovereignty of heaven from *Indra* and dwelt there in luxury. His son *Prahlāda*, while yet a boy, became an ardent devotee of *Vishṇu*, which so enraged his father that he ordered the boy to be killed; but not the weapons of the *Daityas*, the fangs of the serpents, the tusks of the celestial elephants, nor the flames of fire took any effect, and his father was constrained to send him back to his preceptor, where he continued so earnest in performing and promoting the worship of *Vishṇu* that he eventually obtained final exemption from existence. According to some accounts, it was to avenge *Prahlāda*, as well as to vindicate his own insulted majesty, that *Vishṇu* became incarnate as the *Nara-sinha*, ‘man-lion,’ and slew

Hiranya-kasipu. After the death of his father, Prahlāda became king of the Daityas and dwelt in Pātāla, but, according to the Pādma Purāna, he was raised to the rank of Indra for life, and finally united with Viṣṇu. The Pādma Purāna carries the story farther back to a previous birth. In this previous existence Prahlāda was a Brahman named Soma-sarman, fifth son of Siva-sarman. His four brothers died and obtained union with Viṣṇu, and he desired to follow them. To accomplish this he engaged in profound meditation, but he allowed himself to be disturbed by an alarm of the Daityas, and so was born again as one of them. He took the part of his race in the war between them and the gods, and was killed by the discus of Viṣṇu, after that he was again born as son of Hiranya-kasipu.

PRAJĀ-PATI 'Lord of creatures,' a progenitor, creator. In the Veda the term is applied to Indra, Savitṛ, Soma, Hiranya-garbha, and other deities. In Manu the term is applied to Brahmā as the active creator and supporter of the universe, so Brahmā is the Prajā-pati. It is also given to Manu Swāyam-bhuva himself, as the son of Brahmā and as the secondary creator of the ten *Rishis*, or "mind-born sons" of Brahmā, from whom mankind has descended. It is to these ten sages, as fathers of the human race, that the name Prajā-pati most commonly is given. They are Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishṭha, Prachetas or Daksha, Bhṛigu, and Nārada. According to some authorities the Prajā-patis are only seven in number, being identical with the seven great *Rishis*. (*See Rishi*) The number and names of the Prajā-patis vary in different authorities: the Mahā-bhārata makes twenty-one.

PRAKĀSAS. Messengers of Viṣṇu, also called Viṣṇu-dūtas.

PRĀKRITA The *Prākṛits* are provincial dialects of the Sanskrit, exhibiting more or less deterioration from the original language, and they occupy an intermediate position between that language and the modern vernaculars of India, very similar to that of the Romance languages between the Latin and the modern languages of Europe. They resemble the European languages also in another respect: they have in them a small proportion of words which have not been affiliated on the original classical language, and are apparently remnants of a different

tongue and an older race. The *Prākṛits* are chiefly known from the dramas in which kings and Brāhmans speak Sanskrit, while characters of inferior position speak in different *Prākṛits*. Sometimes these *Prākṛit* passages are so very debased that it hardly seems possible for them to be specimens of really spoken vernaculars. Such passages may perhaps be comic exaggerations of provincial peculiarities. The *Prākṛita-prakāśa*, a Grammar by Vararuchi, translated by Professor Cowell, was probably written about the beginning of the Christian era. See *Kātyāyana*.

PRAKRITI. Nature; matter as opposed to spirit. The personified will of the Supreme in the creation, and the prototype of the female sex, identified with *Māyā* or illusion. The *Sakti* or female energy of any deity.

PRALAMBĀ. An Asura killed by *Krishna*, according to the *Mahā-bhārata*. His story as told in the *Vishnu Purāna* is, that he was an Asura and a dependant of *Kansa*. With the object of devouring the boys *Krishna* and *Bala-rāma*, he joined them and their playmates in jumping. *Pralambā* was beaten by his opponent *Bala-rāma*, and by the rules of the game had to carry the victor back on his shoulders to the starting-place. He took up *Bala-rāma* and then expanded his form, and was making off with his rider when *Bala-rāma* called upon *Krishna* for assistance. *Krishna* made a long speech, and ended by telling him to suspend awhile his mortal character and do what was right. *Bala-rāma* laughed, squeezed *Pralamba* with his knees, and beat him on the head with his fists till his eyes were knocked out and his brain forced through his skull, so that he fell to the ground and expired.

PRALAYA. A dissolution of the world at the end of a kalpa.

PRAMATHAS. A class of demi-gods or fiends attendant upon *Śiva*.

PRAMLOCHĀ. A celestial nymph sent by *Indra* to beguile the sage *Kaṇḍu* from his devotion and austerities. She lived with him for some hundreds of years, which were but as a day to the sage. When he awoke from his delusion he drove the nymph from his presence. The child with which she was pregnant by him came forth from her body in drops of perspiration, which she left upon the leaves of the trees. These drops congealed and became eventually the lovely nymph *Mārishā* (q.v.).

PRĀNA. 'Breath or life.' In the Atharva-veda it is personified and a hymn is addressed to it.

PRASANNA-RĀGHAVA. A drama by Jaya-deva in seven acts. It has been printed at Benares.

PRASENA. Son of Nighna and brother of Satrā-jit or Sattrājita. He was killed by a lion. *See* Syamantaka.

PRASNA. Name of an Upanishad (q.v.)

PRASŪTI. A daughter of Manu and wife of Daksha.

PRATARDANA. Son of Divodāsa, king of Kāśī. The whole family of Divodāsa was slain by a king named Vīta-havya. The afflicted monarch through a sacrifice performed by Bhrigu obtained a son, Pratardana, who became a mighty warrior, and avenged the family wrongs upon his father's foe. Vīta-havya then flew to the sage Bhrigu for protection, and was by him raised to the dignity of a Brahmarshi.

PRĀTISĀKHYAS. Treatises on the phonetic laws of the language of the Vedas, dealing with the euphonic combination of letters and the peculiarities of their pronunciation as they prevailed in the different Sākhās or Vedic schools. These treatises are very ancient, but they are considerably later than the hymns, for the idiom of the hymns must have become obscure and obsolete before these treatises were necessary. Four such treatises are known—

Rig-veda.—One which is considered to belong to the Sākhālī-sākhā of this Veda, and is ascribed to Śaunaka. It has been edited and translated into German by Max Muller, and into French by M. Regnier.

Yajur-veda.—Taittirīya-prātisākhya, belonging to the Black Yajur, printed in the *Bibliotheca Indica* and also in the Journal of the American Oriental Society, with a translation by Professor Whitney.

Vājasaneyi-prātisākhya.—Belonging to the White Yajur. It is attributed to Kātyāyana, and has been edited and translated by Weber.

Atharva-veda.—The Śaunakīya Chaturādhyāyika, *i.e.*, Śaunaka's treatise in four chapters. Edited and translated into English by Whitney.

No Prātisākhya of the Sāma-veda has been discovered.

PRATI-SHTHĀNA. An ancient city, the capital of the early kings of the Lunar race; "it was situated on the eastern

side of the confluence of the Ganges and Jumna," opposite to the modern Allāhābād. The capital of Sāhvāhana on the Godāvārī, supposed to be the same as "Pattan" or "Pyetan."

PRAUDHA-BRĀHMANA. One of the eight Brāhmanas of the Sāma-veda. It contains twenty-five sections, and is therefore also called Pancha-vinsa.

PRAYĀGA. The modern Allāhābād. The place where the Ganges, Jumna, and the fabled subterranean Saraswatī unite, called also Tri-venī, 'the triple braid.' It has always been a celebrated place of pilgrimage.

PRETA. A ghost; an evil spirit animating a dead carcass, and haunting cemeteries and other places.

PRISHADHRA. A son of Manu Vaivaswata, who, according to the Harivansa and the Purānas, became a Sūdra because he killed the cow of his religious preceptor.

PRISHATA. Drupada's father.

PRISNI. In the Vedas and Purānas, the earth, the mother of the Maruts. The name is used in the Vedas also for a cow. There were several females of this name, and one of them is said to have been a new birth of Devakī.

PRITHĀ. A name of Kuntī.

PRITHĪ, PRITHU, PRITHĪ - VALNYA. Prithī or Prithī-valnya, *i e.*, Prithī, son of Vena, is mentioned in the R̥g-veda, and he is the declared R̥ishi or author of one of the hymns. The Atharva-veda says, "She (Vīñj) ascended: she came to men. Men called her to them, saying, 'Come, Irāvati.' Manu Vaivaswata was her calf, and the earth her vessel. Prithī-valnya milked her; he milked from her agriculture and grain. Men subsist on agriculture and grain." The Śatapatha Brāhmana refers to Prithī as "first of men who was installed as a king." These early allusions receive a consistent form in the Purānas, and we have the following legend.—Prithī was son of Vena, son of Anga. He was called the first king, and from him the earth received her name Prithivī. The Vishnu Purāna says that the R̥ishis "inaugurated Vena monarch of the earth," but he was wicked by nature and prohibited worship and sacrifice. Incensed at the decay of religion, pious sages beat Vena to death with blades of holy grass. In the absence of a king robbery and anarchy arose, and the Munis, after consultation, proceeded to rub the thigh of the dead king in order to produce a son. There came forth

“a man like a charred log, with flat face and extremely short.” This man became a Nishāda, and with him came out the sins of the departed king. The Brāhmans then rubbed the right arm of the corpse, “and from it sprang the majestic Prithu, Vena’s son, resplendent in body, glowing like the manifested Agni. . . . At his birth all creatures rejoiced, and through the birth of this virtuous son Vena, delivered from the hell called Put, ascended to heaven.” Prithu then became invested with universal dominion. His subjects, who had suffered from famine, besought him for the edible plants which the earth withheld. In anger he seized his bow to compel her to yield the usual supply. She assumed the form of a cow and fled before him. Unable to escape, she implored him to spare her, and promised to restore all the needed fruits if a calf were given to her, through which she might be able to secrete milk. “He therefore, having made Swāyam-bhuva Manu the calf, milked the earth, and received the milk into his own hand for the benefit of mankind. Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually. By granting life to the earth Prithu was as her father, and she thence derived the patronymic appellation Prithivī.” This milking the earth has been made the subject of much allegory and symbolism. The Matsya Purāṇa specifies a variety of milkers, gods, men, Nāgas, Asuras, &c, in the follow style:—“The Rishis milked the earth through Bṛhaspati, their calf was Soma, the Vedas were the vessel, and the milk was devotion.” Other Purāṇas agree with only slight deviations. “These mystifications,” says Wilson, “are all, probably, subsequent modifications of the original simple allegory which typified the earth as a cow, who yielded to every class of beings the milk they desired, or the object of their wishes.”

PRITHIVĪ. ‘The broad.’ The earth or wide world. In the Vedas the earth is personified as the mother of all beings, and is invoked together with the sky. According to the Vedas there are three earths corresponding to the three heavens, and our earth is called Bhūmī. Another name of the earth is Urvī, ‘wide.’ In the Vishṇu Purāṇa she is represented as receiving her name from a mythical person named Prithu, who granted her life, and so was to her as a father. See above, Prithī or Prithu.

PRITHU. A king of the Solar race, a descendant of Ikshvāku. There are many Prithus. See Prithi.

PRIYA-DARSĪ. *See Asoka.*

PRIYAM-VADA. A Vidyā-dhara, son of the king of Gandharvas.

PRIYA-VRATĀ. One of the two sons of Brahmā Sata-rūpā; or, according to other statements, a son of M Swāyam-bhuva. "Priya-vrata being dissatisfied that only the earth was illuminated at one time by the solar rays, follo the sun seven times round the earth in his own flaming ca equal velocity, like another celestial orb, resolved to turn n into day." He was stopped by Brahmā. "The ruts wl were formed by the motion of his chariot wheels were the se oceans. In this way the seven continents of the earth v made."—*Bhāgavata Purāna*. In the Vishnu Purāna his wif stated to be Kāmyā, daughter of Kardama, by whom he ten sons and two daughters. Three of the sons adopted a ligious life, and Priya-vrata divided the seven contine among the others.

PULAHA. Name of one of the Prajā-patis and great Rīs. His wife was Kshamā, and he had three sons, Kardama, A rivat, and Sahishnu. A Gandharva (q v.).

PULASTYA. One of the Prajā-patis or mind-born sons Brahmā, and one of the great Rīshis. He was the medi through which some of the Purānas were communicated to n. He received the Vishnu Purāna from Brahmā and commu cated it to Parāsara, who made it known to mankind. He father of Visravas, the father of Kuvera and Rāvana, and the Rākshasas are supposed to have sprung from him.

PULINDAS. Barbarians, barbarous tribes living in wo and mountains, especially in Central India; but there w some in the north and on the Indus.

PULOMAN. A Dānava and father of Sachī, wife of Ind. He was killed by Indra when he wished to curse that deity having ravished his daughter.

PUNDARĪKĀKSHA. 'The lotus-eyed,' a name of Vish

PUNDRA. A country corresponding "to Bengal prop with part of South Bihār and the Jungle Mahals." A fabul city between the Hima-vat and Hema-kūta.

PUNYA-SLOKA (mas.), PUNYA-SLOKĀ (fen 'Hymned in holy verse.' An appellation applied to Krish Yudhi-shthira, and Nala, also to Draupadī and Sītā.

PURĀNA. 'Old,' hence an ancient legend or tale of olden times. The Purānas succeed the Itihāsas or epic poems, but at a considerable distance of time, and must be distinguished from them. The epics treat of the legendary actions of heroes as mortal men, the Purānas celebrate the powers and works of positive gods, and represent a later and more extravagant development of Hinduism, of which they are in fact the Scriptures. The definition of a Purāna by Amara Sinha, an ancient Sanskrit lexicographer, is a work "which has five distinguishing topics — (1.) The creation of the universe; (2) Its destruction and renovation; (3.) The genealogy of gods and patriarchs; (4.) The reigns of the Manus, forming the periods called Manwantaras. (5) The history of the Solar and Lunar races of kings." These are the Pancha-lakshanas or distinguishing marks, but no one of the Purānas answers exactly to the description, some show a partial conformity with it, others depart from it very widely. The Vishnu Purāna is the one which best accords with the title. Wilson says, "A very great portion of the contents of many is genuine and old. The sectarian interpolation or embellishment is always sufficiently palpable to be set aside without injury to the more authentic and primitive material, and the Purānas, although they belong especially to that stage of the Hindu religion in which faith in some one divinity was the prevailing principle, are also a valuable record of the form of Hindu belief which came next in order to that of the Vedas, which grafted hero-worship upon the simpler ritual of the latter, and which had been adopted, and was extensively, perhaps universally, established in India at the time of the Greek invasion." According to the same authority, Pantheism "is one of their invariable characteristics," and underlies their whole teaching, "although the particular divinity who is all things, from whom all things proceed, and to whom all things return, is diversified according to their individual sectarian bias" The Purānas are all written in verse, and their invariable form is that of a dialogue between an exponent and an inquirer, interspersed with the dialogues and observations of other individuals. Thus Pulastya received the Vishnu Purāna from Brahmā, he made it known to Parāśara, and Parāśara narrated it to his disciple Maitreya. The Purānas are eighteen in number, and in addition to these there are eighteen Upa Purānas or subordinate works. The Purānas are

classified in three categories, according to the prevalence in them of the qualities of purity, gloom, and passion. Those in which the quality of Sattva or purity prevail are—(1.) *Vishṇu*, (2.) *Nāradya*, (3.) *Bhāgavata*, (4.) *Garuda*, (5.) *Padma*, (6.) *Varāha*. These are *Vaiṣṇava Purāṇas*, in which the god *Vishṇu* holds the pre-eminence. The *Purāṇas* in which *Tamas*, the quality of gloom or ignorance, predominates are—(1.) *Matsya*, (2.) *Kūrma*, (3.) *Linga*, (4.) *Siva*, (5.) *Skanda*, (6.) *Agni*. These are devoted to the god *Siva*. Those in which *Rajas* or passion prevails relate chiefly to the god *Brahmā*. They are—(1.) *Brahma*, (2.) *Brahmanḍa*, (3.) *Brahma-vaivarta*, (4.) *Mārkaṇḍeya*, (5.) *Bhaviṣya*, (6.) *Vāmana*. The works themselves do not fully justify this classification. None of them are devoted exclusively to one god, but *Vishṇu* and his incarnations fill the largest space. One called the *Vāyu Purāṇa* is in some of the *Purāṇas* substituted for the *Agni*, and in others for the *Siva*. This *Vāyu* is apparently the oldest of them, and may date as far back as the sixth century, and it is considered that some of the others may be as late as the thirteenth or even the sixteenth century. One fact appears certain they must all have received a supplementary revision, because each one of them enumerates the whole eighteen. The *Mārkaṇḍeya* is the least sectarian of the *Purāṇas*; and the *Bhāgavata*, which deals at length with the incarnations of *Vishṇu*, and particularly with his form *Kṛṣṇa*, is the most popular. The most perfect and the best known is the *Vishṇu*, which has been entirely translated into English by Professor Wilson, and a second edition, with many valuable notes, has been edited by Dr. F. E. Hall. The text of the *Agni* and *Mārkaṇḍeya Purāṇas* is in course of publication in the *Bibliotheca Indica*. The *Purāṇas* vary greatly in length. Some of them specify the number of couplets that each of the eighteen contains. According to the *Bhāgavata*, the sum total of couplets in the whole eighteen is 400,000, the *Skanda* is the longest, with 81,000, the *Brahma* and the *Vāmana* the shortest, with 10,000 couplets each.

The *Upa Purāṇas* are named—(1.) *Sanat-kumāra*, (2.) *Nara-siṃha* or *Nṛi-siṃha*, (3.) *Nāradya* or *Vṛiṇa* (old) *Naradya*, (4.) *Siva*, (5.) *Dur-vāsasa*, (6.) *Kāpila*, (7.) *Mānava*, (8.) *Ausanasī*, (9.) *Vārūna*, (10.) *Kālikā*, (11.) *Sāmba*, (12.) *Nandī*, (13.) *Saura*, (14.) *Pārāsara*, (15.) *Āditya*, (16.) *Māheswara*, (17.) *Bhāgavata*, (18.)

Vāsishṭha. These works are not common. Other modern works exist to which the term *Purāna* has been applied.

An account of each of the eighteen great *Purānas* is given under its own name.

PURAN-JAYA 'City-conqueror.' A prince of the Solar race, son of Vikukshi. His story, as told in the *Vishnu Purāna*, is that in the *Tretā* age there was war between the gods and the *Asuras*, in which the former were worsted. They had recourse to *Vishnu* for assistance, and he directed them to obtain the aid of *Puran-jaya*, into whose person he promised to infuse a portion of himself. The prince complied with their wishes, and asked that their chief, *Indra*, would assume the form of a bull and carry him, the prince, upon his hump. This was done, and thus seated *Puran-jaya* destroyed all the enemies of the gods. As he rode on the hump he obtained the cognomen of *Kakut-stha*. In explanation of his title *Puran-jaya*, the *Bhāgavata Purāna* says that he took the city of the *Dāityas* situated in the west.

PUROCHANA. The emissary of *Dur-yodhana* who attempted to burn the *Pāṇḍavas* in their house and was burnt in his own house by *Bhīma*. See *Mahā-bhārata*.

PURU. The sixth king of the Lunar race, youngest son of *Yayāti* and *Sarmishṭhā*. He and his brother *Yadu* were founders of two great branches of the Lunar race. The descendants of *Puru* were called *Pauravas*, and of this race came the *Kauravas* and *Pāṇḍavas*. Among the *Yādavas* or descendants of *Yadu* was *Kṛishna*. See *Yayāti*.

PURUKUTSA. A son of *Māndhātā*, into whose person *Vishnu* entered for the purpose of destroying the subterranean *Gandharvas*, called *Mauneyas*. He reigned on the banks of the *Narmadā*, and that river personified as one of the *Nāgas* was his wife. By her he had a son, *Trasadasyu*. The *Vishnu Purāna* is said to have been narrated to him by "Dakṣha and other venerable sages."

PURŪ-RAVAS. In the *Vedas*, a mythical personage connected with the sun and the dawn, and existing in the middle region of the universe. According to the *Rig-veda* he was son of *Īā*, and a beneficent pious prince; but the *Mahā-bhārata* says, "We have heard that *Īā* was both his mother and his father. The parentage usually assigned to him is that he was

son of Budha by Ilā, daughter of Manu, and grandson of the moon." Through his mother he received the city of Pratishthāna. (*See Ilā.*) He is the hero of the story and of the drama of Vikrama and Urvasī, or the "Hero and the Nymph." Purū-ravas is the Vikrama or hero, and Urvasī is an Apsaras who came down from Swarga through having incurred the imprecation of Mitra and Varuna. On earth Purū-ravas and she became enamoured of each other, and she agreed to live with him upon certain conditions. "I have two rams," said the nymph, "which I love as children. They must be kept near my bedside, and never suffered to be carried away. You must also take care never to be seen by me undressed, and clarified butter alone must be my food." The inhabitants of Swarga were anxious for the return of Urvasī, and knowing the compact made with Purū-ravas, the Gandharvas came by night and stole her rams. Purū-ravas was undressed, and so at first refrained from pursuing the robbers, but the cries of Urvasī impelled him to seize his sword and rush after them. The Gandharvas then brought a vivid flash of lightning to the chamber which displayed the person of Purū-ravas. So the charm was broken and Urvasī disappeared. Purū-ravas wandered about demented in search of her, and at length found her at Kuru-kshetra bathing with four other nymphs of heaven. She declared herself pregnant, and told him to come there again at the end of a year, when she would deliver to him a son and remain with him for one night. Purū-ravas, thus comforted, returned to his capital. At the end of the year he went to the trysting-place and received from Urvasī his eldest son, Āyus. The annual interviews were repeated until she had borne him five more sons. (Some authorities increase the number to eight, and there is considerable variety in their names.) She then told him that the Gandharvas had determined to grant him any boon he might desire. His desire was to pass his life with Urvasī. The Gandharvas then brought him a vessel with fire and said, "Take this fire, and, according to the precepts of the Vedas, divide it into three fires; then, fixing your mind upon the idea of living with Urvasī, offer oblations, and you shall assuredly obtain your wishes." He did not immediately obey this command, but eventually he fulfilled it in an emblematic way, and "obtained a seat in the sphere of the Gandharvas, and was no more separated from his love." As

a son of Ilā, his metronymic is Aila. There is a hymn in the *Rig-veda* which contains an obscure conversation between Purū-ravas and Urvasī. The above story is first told in the *Satapatha Brāhmaṇa*, and afterwards reappears in the *Purāṇas*. The *Bhāgavata Purāṇa* says, "From Purū-ravas came the triple Veda in the beginning of the Tretā (age)."

The story is supposed to have a mythic origin. Max Muller considers it "one of the myths of the Vedas which expresses the correlation of the dawn and the sun. The love between the mortal and the immortal, and the identity of the morning dawn and the evening twilight, is the story of Urvasī and Purū-ravas." The word Urvasī, according to the same writer, "was originally an appellation, and meant dawn." Dr. Goldstucker's explanation differs, but seems more apposite. According to this, Purū-ravas is the sun and Urvasī is the morning mist, when Purū-ravas is visible Urvasī vanishes, as the mist is absorbed when the sun shines forth. Urvasī in the story is an Apsaras, and the Apsaras are "personifications of the vapours which are attracted by the sun and form into mists or clouds."

PURUSHA. 'Man.' 1. The original eternal man, the Supreme Being, and soul of the universe. 2. A name of Brahmā.

PURUSHA-NĀRĀYANA. The original male. The divine creator Brahmā.

PURUSHA-SŪKTA. A hymn of the *Rig-veda* in which the four castes are first mentioned. It is considered to be one of the latest in date. See *Muir's Texts*, 1. p. 7.

PURUSHOTTAMA. Literally 'best of men,' but the word Purusha is here used in its mythic sense of soul of the universe, and so the compound means the "supreme soul." It is a title of Viṣṇu, and asserts his right to be considered the Supreme God. So the *Hari-vansa* says, "Purushottama is whatever is declared to be the highest, Purusha the sacrifice, and everything else which is known by the name of Purusha."

PURUSHOTTAMA - KSHETRA. The sacred territory round about the temple of Jagannātha in Orissa.

PŪRVA-MĪMĀNSĀ. A school of philosophy. See *Darsana*.

PŪSHAN. A deity frequently mentioned in the Vedas, but he is not of a distinctly defined character. Many hymns are addressed to him. The word comes from the root *push*, and the primary idea is that of "nourisher" or Providence. So the

Taittirīya Brahmana says, "When Prajāpati formed living creatures Pūshan nourished them." The account given in Bohlingk and Roth's Dictionary, and adopted by Dr Muir, is as follows:—"Pūshan is a protector and multiplier of cattle and of human possessions in general. As a cowherd he carries an ox-goad, and he is drawn by goats. In the character of a Solar deity, he beholds the entire universe, and is a guide on roads and journeys and to the other world. He is called the lover of his sister Sūryā. He aids in the revolution of day and night, and shares with Soma the guardianship of living creatures. He is invoked along with the most various deities, but most frequently with Indra and Bhaga." He is a patron of conjurors, especially of those who discover stolen goods, and he is connected with the marriage ceremonial, being besought to take the bride's hand and bless her. (See *Muir's Texts*, v. 171.) In the Nirukta, and in works of later date, Pūshan is identified with the sun. He is also called the brother of Indra, and is enumerated among the twelve Ādityas. Pūshan is toothless, and feeds upon a kind of gruel, and the cooked oblations offered to him are of ground materials, hence he is called Karambhād. The cause of his being toothless is variously explained. According to the Taittirīya Sanhitā, the deity Rudra, being excluded from a certain sacrifice, shot an arrow at the offering and pierced it. A portion of this sacrifice was presented to Pūshan, and it broke his teeth. In the Mahā-bhārata and in the Purānas the legend takes a more definite shape. "Rudra (Siva), of dreadful power, ran up to the gods present at Daksha's sacrifice, and in his rage knocked out the eyes of Bhaga with a blow, and, incensed, assaulted Pūshan with his foot, and knocked out his teeth as he was eating the puroḍasa offering." In the Purānas it is not Siva himself, but his manifestation the Rudras, who disturbed the sacrifice of the gods and knocked Pūshan's teeth down his throat. Pūshan is called Āghrīm, 'splendid'; Dasra, Dasma, and Dasma-varchas, 'of wonderful appearance or power,' and Kapardin (q v.).

PUSHKARA. A blue lotus. A celebrated tank about five miles from Ajmīr. One of the seven Dwīpas. (See Dwīpa.) The name of several persons. Of the brother of Nala to whom Nala lost his kingdom and all that he possessed in gambling. Of a son of Bharata and nephew of Rāma-chandra, who reigned over the Gāndhāras.

PUSHKARĀVATĪ. A city of the Gāndhāras not far from the Indus. It is the Πουκελαῶτις of Ptolemy, and the Pousekelofati of Hiouen Tshang.

PUSHPA-DANTA. 'Flower-teeth.' 1. One of the chief attendants of Śiva. He incurred his master's displeasure by listening to his private conversation with Pārvatī and talking of it afterwards. For this he was condemned to become a man, and so appeared in the form of the great grammarian Kātyāyana. 2. One of the guardian elephants. See Loka-pāla.

PUSHPAKA. A self-moving aerial car of large dimensions, which contained within it a palace or city. Kuvera obtained it by gift from Brahmā, but it was carried off by Rāvana, his half-brother, and constantly used by him. After Rāma-chandra had slain Rāvana, he made use of this capacious car to convey himself and Sītā, with Lakshmana and all his allies, back to Ayodhyā; after that he returned it to its owner, Kuvera. It is also called Ratna-varshuka, "that rains jewels."

PUSHPA-KARANDINI. A name of Ujjayinī.

PUSHPA-MITRA. The first of the Sunga kings, who succeeded the Mauryas, and reigned at Pāṭali-putra. In his time the grammarian Patanjali is supposed to have lived.

PUSHPOTKATĀ. A Rākshasī, the wife of Viśravas and mother of Rāvana and Kumblha-karna.

PUT. A hell to which childless men are said to be condemned. "A name invented to explain the word *putna*, son (hell-saver)."

PŪTANĀ. A female demon, daughter of Bali. She attempted to kill the infant Kṛiṣṇa by suckling him, but was herself sucked to death by the child.

RĀDHĀ. 1. Wife of Adhiratha and foster-mother of Karna. 2. The favourite mistress and consort of Kṛiṣṇa while he lived as Go-pāla among the cowherds in Vṛndāvana. She was wife of Ayana-ghosha, a cowherd. Considered by some to be an incarnation of Lakshmī, and worshipped accordingly. Some have discovered a mystical character in Rādhā, and consider her as the type of the human soul drawn to the ineffable god, Kṛiṣṇa, or as that pure divine love to which the fickle lover returns.

RĀDHEYA. A metronymic of Karna.

RĀDHIKĀ. A diminutive and endearing form of the name Rādhā.

RĀGA (mas.), RĀGINĪ (fem.). The Rāgas are the musical

his body was placed in the stellar sphere, the upper parts, represented by a dragon's head, being the ascending node, and the lower parts, represented by a dragon's tail, being Ketu the descending node. Rāhu wreaks his vengeance on the sun and moon by occasionally swallowing them. The *Vishnu Purāṇa* says, "Eight black horses draw the dusky chariot of Rāhu, and once harnessed are attached to it for ever. On the Parvans (nodes, or lunar and solar eclipses) Rāhu directs his course from the sun to the moon, and back again from the moon to the sun. The eight horses of the chariot of Ketu, swift as the wind, are of the dusky red colour of lac, or of the smoke of burning straw." Rāhu is called *Abhra-pisācha*, 'the demon of the sky'; *Bharanī-bhū*, 'born from the asterism *Bharanī*,' *Graha*, 'the seizer,' *Kabandha*, 'the headless.'

RAIBHYA. A sage who was the friend of Bharadvāja. He had two sons, Arvāvasu and Parāvasu. The latter, under the curse of Bharadvāja, killed his father, mistaking him for an antelope, as he was walking about at night covered with an antelope's skin. Arvāvasu retired into the forest to obtain by devotion a remission of his brother's guilt. When he returned, Parāvasu charged him with the crime, and he again retired to his devotions. These so pleased the gods that they drove away Parāvasu and restored Raibhya to life. *See Yava-kṛita*.

RAIVATA. 1. Son of Reva or Revata. Also called Kakudmin. He had a very lovely daughter named Revatī, and not deeming any mortal worthy of her, he went to Brahmanā to consult him. At the command of that god he bestowed her upon Balarama. He was king of Ānarta, and built the city of Kusasthali or Dwārakā in Gujarat, which he made his capital. 2. One of the Manus (the fifth).

RAIVATA, RAIVATAKA. The range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Jumna.

RĀJA-GRĪHA. The capital of Magadha. Its site is still traceable in the hills between Patna and Gaya.

RĀJANYA. A Vedic designation of the Kshatriya caste.

RĀJARSHI (*Rāja-rishi*). A *Rishi* or saint of the regal caste; a Kshatriya who, through pure and holy life on earth, has been raised as a saint or demigod to Indra's heaven, as Viswā-mitra, Purū-ravas, &c.

RĀJĀ SEKHARA. A dramatist who was the author of the dramas *Viddha-Sālabhanjikā* and *Prāchanda-Pāṇḍava*. He was also the writer of *Karpūra-Manjarī*, a drama entirely in *Prākṛit*. Another play, *Bāla-Rāmāyana*, is attributed to him. He appears to have been the minister of some Rājput, and to have lived about the beginning of the twelfth century.

RĀJĀ-SŪYA. 'A royal sacrifice'. A great sacrifice performed at the installation of a king, religious in its nature but political in its operation, because it implied that he who instituted the sacrifice was a supreme lord, a king over kings, and his tributary princes were required to be present at the rite.

RĀJĀ-TARANGINĪ. A Sanskrit metrical history of Kashmir by Kalhana Pandit. It commences with the days of fable and comes down to the year 1027 A.D. The author probably lived about 1148 A.D. This is the only known work in Sanskrit which deserves the name of a history. The text has been printed in Calcutta. Troyer published the text with a French translation. Wilson and Lassen have analysed it, and Dr. Buhler has lately reviewed the work in the *Indian Antiquary*.

RAJĪ. A son of Āyus and father of 500 sons of great valour. In one of the chronic wars between the gods and the Asuras it was declared by Brahmā that the victory should be gained by that side which Rājī joined. The Asuras first sought him, and he undertook to aid them if they promised to make him their king on their victory being secured. They declined. The heavenly hosts repaired to him and undertook to make him their Indra. After the Asuras were defeated he became king of the gods, and Indra paid him homage. When he returned to his own city, he left Indra as his deputy in heaven. On Rājī's death Indra refused to acknowledge the succession of his sons, and by the help of Brihaspati, who led them astray and effected their ruin, Indra recovered his sovereignty.

RĀKĀ. A Rākshasi, wife of Visravas and mother of Khara and Sūrpa-nakhā.

RĀKSHASAS. Goblins or evil spirits. They are not all equally bad, but have been classified as of three sorts—one as a set of beings like the Yakshas, another as a sort of Titans or enemies of the gods, and lastly, in the common acceptation of the term, demons and fiends who haunt cemeteries, disturb sacrifices, harass devout men, animate dead bodies, devour human beings,

and vex and afflict mankind in all sorts of ways. These last are the Rākshasas of whom Rāvana was chief, and according to some authorities, they are descended, like Rāvana himself, from the sage Pulastya. According to other authorities, they sprang from Brahmā's foot. The Vishnu Purāna also makes them descendants of Kasyapa and Khasā, a daughter of Daksha, through their son Rākshas; and the Rāmāyana states that when Brahmā created the waters, he formed certain beings to guard them who were called Rākshasas (from the root *raksh*, to guard, but the derivation from this root may have suggested the explanation), and the Vishnu Purāna gives a somewhat similar derivation. It is thought that the Rākshasas of the epic poems were the rude barbarian races of India who were subdued by the Āryans.

When Hanumān entered the city of Lankā to reconnoitre in the form of a cat, he saw that "the Rākshasas sleeping in the houses were of every shape and form. Some of them disgusted the eye, while some were beautiful to look upon. Some had long arms and frightful shapes, some were very fat and some were very lean; some were mere dwarfs and some were prodigiously tall. Some had only one eye and others only one ear. Some had monstrous bellies, hanging breasts, long projecting teeth, and crooked thighs, whilst others were exceedingly beautiful to behold and clothed in great splendour. Some had two legs, some three legs, and some four legs. Some had the heads of serpents, some the heads of donkeys, some the heads of horses, and some the heads of elephants."—(*Rāmāyana*)

The Rākshasas have a great many epithets descriptive of their characters and actions. They are called Anu-asas, Asuras, and Hanūshas, 'killers or hurters,' Ishhī-pachas, 'stealers of offerings,' Sandhyā-balas, 'strong in twilight,' K-hapṇas, Naktan-charas, Rātri-charas, and Samanī-shadas, 'night-walkers,' Ni-jagdhas or Ni-chakshas, 'cannibals,' Palalas, Palādas, Palan-kashas, Kravyāds, 'carnivorous,' Asra-pas, Asik-pas, Kauna-pas, Kilā-pas, and Rakta-pas, 'blood-drinkers,' Dandasukas, 'biters,' Praghasas, 'gluttons,' Malina-mukhas, 'black-faced,' Karbūras, &c. But many of these epithets are not reserved exclusively for Rākshasas.

RAKSHASA-LOKA. See Loka.

RAKTA-VĪJĀ. An Asura whose combat with the goddess Chāmundā (Devī) is celebrated in the Devī-māhātmya. Each

drop of his blood as it fell on the ground produced a new Asura, but Chāmundā put an end to this by drinking his blood and devouring his flesh.

RĀMA. There are three Rāmas : Parasu-rāma, Rāma-chandra, and Bala-rāma ; but it is to the second of these that the name is specially applied.

RĀMA, RĀMA-CHANDRA. Eldest son of Dasa-ratha, a king of the Solar race, reigning at Ayodhyā. This Rāma is the seventh incarnation of the god Vishnu, and made his appearance in the world at the end of the Tretā or second age. His story is briefly told in the Vana Parva of the Mahā-bhārata, but it is given in full length as the grand subject of the Rāmāyana. King Dasa-ratha was childless, and performed the aswa-medha sacrifice with scrupulous care, in the hope of obtaining offspring. His devotion was accepted by the gods, and he received the promise of four sons. At this time the gods were in great terror and alarm at the deeds and menaces of Rāvana, the Rākshasa king of Lankā, who had obtained extraordinary power, in virtue of severe penances and austere devotion to Brahmā. In their terror the gods appealed to Vishnu for deliverance, and he resolved to become manifest in the world with Dasa-ratha as his human father. Dasa-ratha was performing a sacrifice when Vishnu appeared to him as a glorious being from out of the sacrificial fire, and gave to him a pot of nectar for his wives to drink. Dasa-ratha gave half of the nectar to Kausalyā, who brought forth Rāma with a half of the divine essence, a quarter to Kaikeyī, whose son Bharata was endowed with a quarter of the deity, and the fourth part to Su-mitrā, who brought forth two sons, Lakshmana and Satru-ghna, each having an eighth part of the divine essence. The brothers were all attached to each other, but Lakshmana was more especially devoted to Rāma and Satru-ghna to Bharata.

[The two sons of Su-mitrā and the pairing off of the brothers have not passed without notice. The version of the Rāmāyana given by Mr. Wheeler endeavours to account for these circumstances. It says that Dasa-ratha divided the divine nectar between his senior wives, Kausalyā and Kaikeyī, and that when the younger, Su-mitrā, asked for some, Dasa-ratha desired them to share their portions with her. Each gave her half, so Sumitrā received two quarters and gave birth to two sons : “from the

quarter which she received from Kausalyā she gave birth to Lakshmana, who became the ever-faithful friend of Rāma, and from the quarter she received from Kaikeyī she gave birth to Śatru-ghna, who became the ever-faithful friend of Bharata." This account is silent as to the superior divinity of Rāma, and according to it all four brothers must have been equals as manifestations of the deity.]

The four brothers grew up together at Ayodhyā, but while they were yet striplings, the sage Viśwāmitra sought the aid of Rāma to protect him from the Rākshasas. Dasa-ratha, though very unwilling, was constrained to consent to the sage's request. Rāma and Lakshmana then went to the hermitage of Viśwāmitra, and there Rāma killed the female demon Tārakā, but it required a good deal of persuasion from the sage before he was induced to kill a female. Viśwāmitra supplied Rāma with celestial arms, and exercised a considerable influence over his actions. Viśwāmitra afterwards took Rāma and his brothers to Mithilā to the court of Janaka king of Videha. This king had a lovely daughter named Sītā, whom he offered in marriage to any one who could bend the wonderful bow which had once belonged to Śiva. Rāma not only bent the bow but broke it, and thus won the hand of the princess, who became a most virtuous and devoted wife. Rāma's three brothers also were married to a sister and two cousins of Sītā.

This breaking of the bow of Śiva brought about a very curious incident, which is probably an interpolation of a later date, introduced for a sectarian purpose. Parasu-rāma, the sixth incarnation of Viṣṇu, the Brāhman exterminator of the Kshatriyas, was still living upon earth. He was a follower of Śiva, and was offended at the breaking of that deity's bow. Notwithstanding that he and Rāma were both incarnations of Viṣṇu, he challenged Rāma to a trial of strength and was discomfited, but Rāma spared his life because he was a Brāhman.

Preparations were made at Ayodhyā for the inauguration of Rāma as successor to the throne. Kaikeyī, the second wife of Dasa-ratha, and mother of Bharata, was her husband's favourite. She was kind to Rāma in childhood and youth, but she had a spiteful humpbacked female slave named Mantharā. This woman worked upon the maternal affection of her mistress until she aroused a strong feeling of jealousy against Rāma. Kaikeyī

had a quarrel and a long struggle with her husband, but he at length consented to install Bharata and to send Rāma into exile for fourteen years. Rāma departed with his wife Sītā and his brother Lakshmana, and travelling southwards, he took up his abode at Chitra-kūta, in the Dandaka forest, between the Yamunā and Godāvarī. Soon after the departure of Rāma, his father Dasa-ratha died, and Bharata was called upon to ascend the throne. He declined, and set out for the forest with an army to bring Rāma back. When the brothers met there was a long contention. Rāma refused to return until the term of his father's sentence was completed, and Bharata declined to ascend the throne. At length it was arranged that Bharata should return and act as his brother's vicegerent. As a sign of Rāma's supremacy Bharata carried back with him a pair of Rāma's shoes, and these were always brought out ceremoniously when business had to be transacted. Rāma passed ten years of his banishment moving from one hermitage to another, and went at length to the hermitage of the sage Agastya, near the Vindhya mountains. This holy man recommended Rāma to take up his abode at Panchāvati, on the river Godāvarī, and the party accordingly proceeded thither. This district was infested with Rākshasas, and one of them named Sūrpa-nakhā, a sister of Rāvana, saw Rāma and fell in love with him. He repelled her advances, and in her jealousy she attacked Sītā. This so enraged Lakshmana that he cut off her ears and nose. She brought her brothers Khara and Dūshana with an army of Rākshasas to avenge her wrongs, but they were all destroyed. Smarting under her mutilation and with *spretæ injuria formæ*, she repaired to her brother Rāvana in Lankā, and inspired him by her description with a fierce passion for Sītā. Rāvana proceeded to Rāma's residence in an aerial car, and his accomplice Mārīcha having lured Rāma from home, Rāvana assumed the form of a religious mendicant and lulled Sītā's apprehensions until he found an opportunity to declare himself and carry her off by force to Lankā. Rāma's despair and rage at the loss of his faithful wife were terrible. He and Lakshmana went in pursuit and tracked the ravisher. On their way they killed Kabandha, a headless monster, whose disembodied spirit counselled Rāma to seek the aid of Su-grīva, king of the monkeys. The two brothers accordingly went on their way to Su-grīva, and after overcoming some

obstacles and assisting Su-grīva to recover Kishkindhyā, his capital, from his usurping brother Bālin, they entered into a firm alliance with him. Through this connection Rāma got the appellations of Kapi-prabhu and Kapi-ratha. He received not only the support of all the forces of Su-grīva and his allies, but the active aid of Hanumān, son of the wind, minister and general of Su-grīva. Hanumān's extraordinary powers of leaping and flying enabled him to do all the work of reconnoitring. By superhuman efforts their armies were transported to Ceylon by "Rāma's bridge," and after many fiercely contested battles the city of Lankā was taken, Rāvana was killed and Sītā rescued. The recovery of his wife filled Rāma with joy, but he was jealous of her honour, received her coldly, and refused to take her back. She asserted her purity in touching and dignified language, and determined to prove her innocence by the ordeal of fire. She entered the flames in the presence of men and gods, and Agni, god of fire, led her forth and placed her in Rāma's arms unhurt. Rāma then returned, taking with him his chief allies to Ayodhyā. Re-united with his three brothers, he was solemnly crowned and began a glorious reign, Lakshmana being associated with him in the government. The sixth section of the Rāmāyana here concludes; the remainder of the story is told in the Uttara-kāṇḍa, a subsequent addition. The treatment which Sītā received in captivity was better than might have been expected at the hands of a Rākshasa. She had asserted and proved her purity, and Rāma believed her; but jealous thoughts would cross his sensitive mind, and when his subjects blamed him for taking back his wife, he resolved, although she was pregnant, to send her to spend the rest of her life at the hermitage of Vālmīki. There she was delivered of her twin sons Kusa and Lava, who bore upon their persons the marks of their high paternity. When they were about fifteen years old they wandered accidentally to Ayodhyā and were recognised by their father, who acknowledged them, and recalled Sītā to attest her innocence. She returned, and in a public assembly declared her purity, and called upon the earth to verify her words. It did so. The ground opened and received "the daughter of the furrow," and Rāma lost his beloved and only wife. Unable to endure life without her, he resolved to follow, and the gods favoured his determination. Time appeared to him in the form of an ascetic

and told him that he must stay on earth or ascend to heaven and rule over the gods. Lakshmana with devoted fraternal affection endeavoured to save his brother from what he deemed the fateful visit of Time. He incurred a sentence of death for his interference, and was conveyed bodily to Indra's heaven. Rāma with great state and ceremony went to the river Sarayū, and walking into the water was hailed by Brahmā's voice of welcome from heaven, and entered "into the glory of Vishnu."

The conclusion of the story as told in the version of the Rāmāyana used by Mr. Wheeler differs materially. It represents that Sītā remained in exile until her sons were fifteen or sixteen years of age. Rāma had resolved upon performing the Aswa-medha sacrifice; the horse was turned loose, and Satru-ghna followed it with an army. Kusa and Lava took the horse and defeated and wounded Satru-ghna. Rāma then sent Lakshmana to recover the horse, but he was defeated and left for dead. Next Bharata was sent with Hanumān, but they were also defeated. Rāma then set out himself to repair his reverses. When the father and sons came into each other's presence, nature spoke out, and Rāma acknowledged his sons. Sītā also, after receiving an admonition from Vālmiki, agreed to forgive her husband. They returned to Ayodhyā. Rāma performed the Aswa-medha, and they passed the remainder of their lives in peace and joy.

The incidents of the first six kāṇḍas of the Rāmāyana supply the plot of Bhava-bhūti's drama Mahā-vīra-charita. The Uttara-kāṇḍa is the basis of his Uttara-rāma-charita. This describes Rāma's jealousy, the banishment of Sītā, and the birth of her sons; but the subsequent action is more human and affecting than in the poem. Rāma repents of his unjust treatment of his wife, and goes forth to seek her. The course of his wanderings is depicted with great poetic beauty, and his meeting with his sons and his reconciliation with Sītā are described with exquisite pathos and tenderness. The drama closes when

"All conspires to make their happiness complete."

The worship of Rāma still holds its ground, particularly in Oude and Bihār, and he has numerous worshippers. "It is noteworthy," says Professor Williams, "that the Rāma legends have always retained their purity, and, unlike those of Brahmā,

Kṛishna, Śiva, and Durgā, have never been mixed up with indecencies and licentiousness. In fact, the worship of Rāma has never degenerated to the same extent as that of some of these other deities." This is true ; but it may be observed that Rāma and his wife were pure ; there was nothing in their characters suggestive of license , and if "the husband of one wife" and the devoted and affectionate wife had come to be associated with impure ideas, they must have lost all that gave them a title to veneration. The name of Rāma, as 'Rām ' Rām ' ' is a common form of salutation.

RĀMĀYANA. 'The Adventures of Rāma' The oldest of the Sanskrit epic poems, written by the sage Vālmiki. It is supposed to have been composed about five centuries B.C., and to have received its present form a century or two later. The MSS of the Rāmāyana vary greatly. There are two well-known distinct recensions, the Northern and the Bengal. The Northern is the older and the purer, the additions and alterations in that of Bengal are so numerous that it is not trustworthy, and has even been called "spurious." Later researches have shown that the variations in MSS. found in different parts of India are so diverse that the versions can hardly be classed in a certain number of different recensions. Unfortunately the inferior edition is the one best known to Europeans. Carey and Marshman translated two books of it, and Signor Gorresio has given an Italian translation of the whole. Schlegel published a Latin translation of the first book of the Northern recension. The full texts of both these recensions have been printed, and Mr Wheeler has given an epitome of the whole work after the Bengal recension. There is also a poetical version by Griffiths.

Besides the ancient Rāmāyana, there is another popular work of comparative modern times called the Adhyātma Rāmāyana. The authorship of it is ascribed to Vyāsa, but it is generally considered to be a part of the Brahmānda Purāna. It is a sort of spiritualised version of the poem, in which Rāma is depicted as a saviour and deliverer, as a god rather than a man. It is divided into seven books, which bear the same names as those of the original poem, but it is not so long.

The Rāmāyana celebrates the life and exploits of Rāma (Rāma-chandra), the loves of Rāma and his wife Sītā, the rape of the latter by Rāvana, the demon king of Ceylon, the war

carried on by Rāma and his monkey allies against Rāvana, ending in the destruction of the demon and the rescue of Sītā, the restoration of Rāma to the throne of Ayodhyā, his jealousy and banishment of Sītā, her residence at the hermitage of Vālmiki, the birth of her twin sons Kusa and Lava, the father's discovery and recognition of his children, the recall of Sītā, the attestation of her innocence, her death, Rāma's resolution to follow her, and his translation to heaven.

The Rāmāyana is divided into seven *kāṇḍas* or sections, and contains about 50,000 lines. The last of the seven sections is probably of later date than the rest of the work.

1. *Bāla-kāṇḍa*. The boyhood of Rāma.
2. *Ayodhyā-kāṇḍa*. The scenes at Ayodhyā, and the banishment of Rāma by his father, King Dasa-ratha.
3. *Aranya-kāṇḍa*. 'Forest section.' Rāma's life in the forest, and the rape of Sītā by Rāvana.
4. *Kishkindhyā-kāṇḍa*. Rāma's residence at Kishkindhyā, the capital of his monkey ally, King Su-grīva.
5. *Sundara-kāṇḍa*. 'Beautiful section.' The marvellous passage of the straits by Rāma and his allies and their arrival in Ceylon.
6. *Yuddha-kāṇḍa*. 'War section.' The war with Rāvana, his defeat and death, the recovery of Sītā, the return to Ayodhyā and the coronation of Rāma. This is sometimes called the *Lankā* or *Ceylon Kāṇḍa*.
7. *Uttara-kāṇḍa*. 'Later section.' Rāma's life in Ayodhyā, his banishment of Sītā, the birth of his two sons, his recognition of them and of the innocence of his wife, their reunion, her death, and his translation to heaven.

The writer or the compilers of the Rāmāyana had a high estimate of its value, and it is still held in very great veneration. A verse in the introduction says, "He who reads and repeats this holy life-giving Rāmāyana is liberated from all his sins and exalted with all his posterity to the highest heaven;" and in the second chapter Brahmā is made to say, "As long as the mountains and rivers shall continue on the surface of the earth, so long shall the story of the Rāmāyana be current in the world." (For the age of the Rāmāyana, see p. 190)

RĀMA-GIRI. 'The hill of Rāma.' It stands a short distance north of Nāgpur.

RĀMA-SETU. 'Rāma's bridge,' constructed for him by his

general, Nala, son of Viśva-karma, at the time of his invasion of Ceylon. This name is given to the line of rocks in the channel between the continent and Ceylon, called in maps "Adam's bridge."

RĀMATĀPANĪYOPANISHAD. An Upanishad of the Atharva-veda, in which Rāma is worshipped as the supreme god and the sage Yājñavalkya is his glorifier. It has been printed and translated by Weber in his *Indische Studien*, vol. ix.

RAMBHĀ. An Apsaras or nymph produced at the churning of the ocean, and popularly the type of female beauty. She was sent by Indra to seduce Viśvāmitra, but was cursed by that sage to become a stone, and remain so for a thousand years. According to the Rāmāyana, she was seen by Rāvana when he went to Kailāsa, and he was so smitten by her charms that he ravished her, although she told him that she was the wife of Nala-kūvara, son of his brother Kuvera.

RĀMESWARA. 'Lord of Rāma.' Name of one of the twelve great Lingas set up, as is said, by Rāma at Rāmeswaram or Rāmisseram, which is a celebrated place of pilgrimage, and contains a most magnificent temple.

RĀMOPĀKHYĀNA. 'The story of Rāma,' as told in the Vana-parva of the Mahā-bhārata. It relates many, but far from all, of the incidents celebrated in the Rāmāyana, it makes no mention of Vālmiki, the author of that poem, and it represents Rāma as a human being and a great hero, but not a deity.

RANTIDEVA. A pious and benevolent king of the Lunar race, sixth in descent from Bharata. He is mentioned in the Mahā-bhārata and Purāṇas as being enormously rich, very religious, and charitable and profuse in his sacrifices. The former authority says that he had 200,000 cooks, that he had 2000 head of cattle and as many other animals slaughtered daily for use in his kitchen, and that he fed innumerable beggars daily with beef.

RATĪ. 'Love, desire.' The Venus of the Hindus, the goddess of sexual pleasures, wife of Kāma the god of love, and daughter of Dakṣa. She is also called Revā, Kāmi, Prīti, Kāma-patni, 'wife of Kāma;' Kāma-kalā, 'part of Kāma;' Kāma-priyā, 'beloved of Kāma;' Rāga-latā, 'vine of love;' Māyāvatī, 'deceiver;' Kelikilā, 'wanton,' Subhāngī, 'fair-limbed.'

RATNĀVALĪ. 'The necklace.' A drama ascribed to a

king of Kashmīr named Śrī Harsha Deva. The subject of the play is the loves of Udayana or Vatsa, prince of Kausāmbī, and Vāsava-dattā, princess of Ujjayinī. It was written between 1113 and 1125 A.D., and has been translated by Wilson. There are several editions of the text.

RAUCHYA. The thirteenth Manu. *See* Manu.

RAUDRA. A descendant of Rudra. A name of Kārttikeya, the god of war.

RĀVANA. The demon king of Lankā or Ceylon, from which he expelled his half-brother Kuvera. He was son of Visravas by his wife Nikashā, daughter of the Rākshasa Su-mālī. He was half-brother of Kuvera, and grandson of the *Rishi* Pulastya, and as Kuvera is king of the Yakshas, Rāvana is king of the demons called Rākshasas. Pulastya is said to be the progenitor, not only of Rāvana, but of the whole race of Rākshasas. By penance and devotion to Brahmā, Rāvana was made invulnerable against gods and demons, but he was doomed to die through a woman. He was also enabled to assume any form he pleased. All Rākshasas are malignant and terrible, but Rāvana as their chief attained the utmost degree of wickedness, and was a very incarnation of evil. He is described in the Rāmāyana as having "ten heads (hence his names Dasānana, Dasa-kantha, and Pankti-grīva), twenty arms, and copper-coloured eyes, and bright teeth like the young moon. His form was as a thick cloud or a mountain, or the god of death with open mouth. He had all the marks of royalty, but his body bore the impress of wounds inflicted by all the divine arms in his warfare with the gods. It was scarred by the thunderbolt of Indra, by the tusks of Indra's elephant Anāvatā, and by the discus of Viṣṇu. His strength was so great that he could agitate the seas and split the tops of mountains. He was a breaker of all laws and a ravisher of other men's wives. . . . Tall as a mountain peak, he stopped with his arms the sun and moon in their course, and prevented their rising." The terror he inspires is such that where he is "the sun does not give out its heat, the winds do not blow, and the ocean becomes motionless." His evil deeds cried aloud for vengeance, and the cry reached heaven. Viṣṇu declared that, as Rāvana had been too proud to seek protection against men and beasts, he should fall under their attacks, so Viṣṇu became incarnate as Rāma-chandra for the express purpose of destroying

Rāvana, and vast numbers of monkeys and bears were created to aid in the enterprise. Rāma's wars against the Rākshasas inflicted such losses upon them as greatly to incense Rāvana. Burning with rage, and excited by a passion for Sītā, the wife of Rāma, he left his island abode, repaired to Rāma's dwelling, assumed the appearance of a religious mendicant, and carried off Sītā to Lankā. Rāvana urged Sītā to become his wife, and threatened to kill and eat her if she refused. Sītā persistently resisted, and was saved from death by the interposition of one of Rāvana's wives. Rāma called to his assistance his allies Su-grīva and Hanumān, with their hosts of monkeys and bears. They built Rāma's bridge, by which they passed over into Lankā, and after many battles and wholesale slaughter Rāvana was brought to bay at the city of Lankā. Rāma and Rāvana fought together on equal terms for a long while, victory sometimes inclining to one sometimes to the other. Rāma with a sharp arrow cut off one of Rāvana's heads, "but no sooner did the head fall on the ground than another sprang up in its room." Rāma then took an arrow which had been made by Brahmā, and discharged it at his foe. It entered his breast, came out of his back, went to the ocean, and then returned clean to the quiver of Rāma. "Rāvana fell to the ground and expired, and the gods sounded celestial music in the heavens, and assembled in the sky and praised Rāma as Vishnu, in that he had slain that Rāvana who would otherwise have caused their destruction." Rāvana, though he was chief among Rākshasas, was a Brāhman on his father's side, he was well versed in Sanskrit, used the Vedic ritual, and his body was burnt with Brāhmanical rites. There is a story that Rāvana made each of the gods perform some menial office in his household: thus Agni was his cook, Varuna supplied water, Kuvera furnished money, Vāyu swept the house, &c. The Vishnu Purāna relates that Rāvana, "elevated with wine, came on his tour of triumph to the city of Malushmatī, but there he was taken prisoner by King Kānta-vīrya, and confined like a beast in a corner of his capital." The same authority states that, in another birth, Rāvana was Sisu-pāla. Rāvana's chief wife was Mandodarī, but he had many others, and they were burnt at his obsequies. His sons were Megha-nāda, also called Indra-jit, Rāvani, and Aksha; Tri-sikha or Tri-siras, Devāntaka, Nurāntaka, and Atikāya. *See* Nandisa.

RAVI. The sun. *See* Sūrya.

RENUKĀ. Daughter of King Prasenajit or Renu, wife of Jamad-agni, and mother of Parasu-rāma. A sight of the connubial endearments of King Chitra-ratha and his wife inspired her with impure thoughts, and her husband, perceiving that she had “fallen from perfection,” desired her sons to kill her. Ruma-zwat, Su-shena, and Vasu, the three seniors, declined, and their father cursed them so that they became idiots. Parasu-rāma, the fourth son, cut off her head, which act so gratified his father that Jamad-agni promised him whatever blessings he desired. Among other things, Parasu-rāma asked that his mother might be brought back to life in ignorance of her death and in perfect purity. He also desired that his brothers might be restored to their senses. All this Jamad-agni bestowed. She was also called Konkanā.

REVĀ. The Narmadā river.

REVĀ. 1. Wife of Karna. 2. A name of Rati.

REVANTA. A son of Sūrya and Sanjñā. He is chief of the Guhyakas, and is also called Haya-vāhana.

REVATĪ. Daughter of King Raivata and wife of Bala-rāma. She was so beautiful that her father, thinking no one upon earth worthy of her, repaired to the god Brahmā to consult him about a husband. Brahmā delivered a long discourse on the glories of Vishnu, and directed Raivata to proceed to Dwārakā, where a portion of Vishnu was incarnate in the person of Bala-rāma. Ages had elapsed while Raivata was in heaven without his knowledge. When he returned to earth, “he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect.” He went to Bala-rāma and gave him Revatī, but that hero, “beholding the damsel of excessively lofty height, he shortened her with the end of his ploughshare, and she became his wife.” She had two sons. Revatī is said to have taken part with her husband in his drinking bouts.

RIBHAVAS. *See* Ribhus.

RIBHU. ‘Clever, skilful.’ An epithet used for Indra, Agni, and the Ādityas. In the Purāṇic mythology, Ribhu is a “son of the supreme Brahmā, who, from his innate disposition, was of a holy character and acquainted with true wisdom.” His pupil was Nidāgha, a son of Pulastya, and he took especial interest in his instruction, returning to him after two intervals

of a thousand years "to instruct him further in true wisdom." The *Vishnu Purāna*, "originally composed by the *Rishi* (Nārāyana), was communicated by Brahmā to Ribhu." He was one of the four Kumāras (q.v.).

RIBHUS. Three sons of Su-dhanwan, a descendant of Angiras, severally named Ribhu, Vibhu, and Vāja. Through their assiduous performance of good works they obtained divinity, exercised superhuman powers, and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun, but, whether typical or not, they prove the admission, at an early date, of the doctrine that men might become divinities.—*Filson*. They are celebrated in the *Rig-veda* as skilful workmen, who fashioned Indra's chariot and horses, and made their parents young again. By command of the gods, and with a promise of exaltation to divine honours, they made a single new sacrificial cup into four. They are also spoken of as supporters of the sky.

RIBHUKSIAN The first of the three Ribhus. In the plural, the three Ribhus.

RICHIKA. A *Rishi* descended from Bhrigu and husband of Satyavati, son of Ūrva and father of Jamadagni. (*See Viswāmitra*.) In the *Mahā-bhārata* and *Vishnu Purāna* it is related that Richika was an old man when he demanded in marriage Satyavati, the daughter of Gādhi, king of Kanya-kubja. Unwilling to give her to so old a man, Gādhi demanded of him 1000 white horses, each of them having one black ear. Richika obtained these from the god Varuna, and so gained his wife. According to the *Itāmāyana*, he sold his son Sunah-sephas to be a sacrifice.

RIDDHI. 'Prosperity.' The wife of Kuvera, god of wealth. The name is also used for Pārvatī, the wife of Śiva.

RIG-VEDA. *See Veda*.

RIG-VIDHĀNA. Writings which treat of the mystic and magic efficacy of the recitation of hymns of the *Rig-veda*, or even of single verses. Some of them are attributed to Saunaka, but probably belong only to the time of the *Purānas* — *Weber*.

RISHABHA. Son of Nābhi and Meru, and father of a hundred sons, the eldest of whom was Bharata. He gave his kingdom to his son and retired to a hermitage, where he led a

life of such severe austerity and abstinence, that he became a mere "collection of skin and fibres, and went the way of all flesh." The Bhāgavata Purāna speaks of his wanderings in the western part of the Peninsula, and connects him with the establishment of the Jain religion in those parts. The name of the first Jain Tirthakara or saint was Rishabha.

RISHI. An inspired poet or sage. The inspired persons to whom the hymns of the Vedas were revealed, and under whose names they stand. "The seven Rishis" (*saptarshi*), or the Prajā-patis, "the mind-born sons" of Brahmā, are often referred to. In the Śatapatha Brāhmaṇa their names are given as Gotama, Bharadvāja, Visvāmitra, Jamad-agni, Vasishṭha, Kasyapa, and Atri. The Mahā-bhārata gives them as Marichi, Atri, Angiras, Pulaha, Kratu, Pulastya, and Vasishṭha. The Vāyu Purāna adds Bhrigu to this list, making eight, although it still calls them "seven." The Vishnu Purāna, more consistently, adds Bhrigu and Daksha, and calls them the nine Brahmarshis (*Brahma-rishis*). The names of Gautama, Kanva, Vālmiki, Vyāsa, Manu, and Vibhāṇḍaka are also enumerated among the great Rishis by different authorities. Besides these great Rishis there are many other Rishis. The seven Rishis are represented in the sky by the seven stars of the Great Bear, and as such are called Riksha and Chitra-sikhandīnas, 'having bright crests'

RISHI-BRĀHMANA An old Anukramanī, or Index of the Sāma-veda.

RISHYA-MŪKA. A mountain in the Dakhin, near the source of the Pampā river and the lake Pampā. Rāma abode there for a time with the monkeys.

RISHYA-SRINGA. 'The deer-horned.' A hermit, the son of Vibhāṇḍaka, descended from Kasyapa. According to the Rāmāyana and Mahā-bharata he was born of a doe and had a small horn on his forehead. He was brought up in the forest by his father, and saw no other human being till he was verging upon manhood. There was great drought in the country of Anga, and the king, Lomapāda, was advised by his Brāhmanas to send for the youth Rishya-sringa, who should marry his daughter Sāntā, and be the means of obtaining rain. A number of fair damsels were sent to bring him. He accompanied them back to their city, the desired rain fell, and he married Sāntā. This Sāntā was the adopted daughter of Lomapāda; her real father was

Dasa-ratha, and it was *Rishya-sīṅga* who performed that sacrifice for Dasa-ratha which brought about the birth of Rāma.

RITU-PARNA. A king of Ayodhyā, and son of Sarva-kāma, into whose service Nala entered after he had lost his kingdom. He was “skilled profoundly in dice.”

RITU-SANHĀRA. ‘The round of the seasons’ A poem attributed to Kāh-dāsa. This poem was published by Sir W. Jones, and was the first Sanskrit work ever printed. There are other editions. It has been translated into Latin by Bohnen.

ROHINI. 1. Daughter of Kasyapa and Surabhi, and mother of horned cattle, including Kāma-dhenu, the cow which grants desires. 2. Daughter of Daksha and fourth of the lunar asterisms, the favourite wife of the moon. 3. One of the wives of Vasu-deva, the father of Kṛishna and mother of Bala-rāma. She was burned with her husband’s corpse at Dwārakā. 4. Kṛishna himself also had a wife so called, and the name is common.

ROHITA. ‘Red.’ A red horse; a horse of the sun or of fire. 1. A deity celebrated in the Atharva-veda, probably a form of fire or the sun. 2. Son of King Haris-chandra. He is also called Rohitāswa. The fort of Rohtas is said to derive its name from him. *See* Haris-chandra.

ROMA-HARSHANA. *See* Loma-harshana.

RUDRA. ‘A howler or roarer; terrible.’ In the Vedas Rudra has many attributes and many names. He is the howling terrible god, the god of storms, the father of the Rudras or Maruts, and is sometimes identified with the god of fire. On the one hand he is a destructive deity who brings diseases upon men and cattle, and upon the other he is a beneficent deity supposed to have a healing influence. These are the germs which afterwards developed into the god Śiva. It is worthy of note that Rudra is first called Mahā-deva in the White Yajur-veda. As applied to the god Śiva, the name of Rudra generally designates him in his destructive character. In the *Bṛhad-āraṇyaka Upaniṣad* the Rudras are “ten vital breaths (*pṛāṇa*) with the heart (*manas*) as eleventh.” In the *Vishnu Purāṇa* the god Rudra is said to have sprung from the forehead of Brahmā, and at the command of that god to have separated his nature into male and female, then to have multiplied each of these into eleven persons, some of which were white and gentle,

others black and furious. Elsewhere it is said that the eleven Rudras were sons of Kasyapa and Surabhi, and in another chapter of the same Purāna it is represented that Brahmā desired to create a son, and that Rudra came into existence as a youth. He wept and asked for a name. Brahmā gave him the name of Rudra; but he wept seven times more, and so he obtained seven other names: Bhava, Sarva, Īsāna, Pasupati, Bhīma, Ugra, and Mahā-deva. Other of the Purānas agree in this nomenclature. These names are sometimes used for Rudra or Śiva himself, and at others for the seven manifestations of him, sometimes called his sons. The names of the eleven Rudras vary considerably in different books.

RUDRA-SĀVARNA. The twelfth Manu. *See* Manu.

RUKMIN. A son of King Bhishmaka and king of Vidarbha, who offered his services to the Pandavas and Kauravas in turn, but was rejected by both on account of his extravagant boastings and pretensions. He was brother of Rukminī, with whom Kṛishna eloped. Rukmin pursued the fugitives and overtook them, but his army was defeated by Kṛishna, and he owed his life to the entreaties of his sister. He founded the city of Dhoja-kata, and was eventually killed by Bala-rāma.

RUKMINĪ. Daughter of Bhishmaka, king of Vidarbha. According to the Hari-vansa she was sought in marriage by Kṛishna, with whom she fell in love. But her brother Rukmin was a friend of Kansa, whom Kṛishna had killed. He therefore opposed him and thwarted the match. Rukminī was then betrothed to Sisu-pāla, king of Chedi, but on her wedding day, as she was going to the temple, "Kṛishna saw her, took her by the hand, and carried her away in his chariot." They were pursued by her intended husband and by her brother Rukmin, but Kṛishna defeated them both, and took her safe to Dwārakā, where he married her. She was his principal wife and bore him a son, Pradyumna (q.v.). By him also she had nine other sons and one daughter. "These other sons were Chāru-deshna, Su-deshna, Chāru-deha, Su-shena, Chāru-gupta, Bhadra-chāru, Chāru-vinda, Su-chāru, and the very mighty Chāru; also one daughter, Chāru-matī." At Kṛishna's death she and seven other of his wives immolated themselves on his funeral pile.

RŪMĀ. Wife of the monkey king Su-grīva.

SABALĀSWAS. Sons of Daksha, one thousand in number,

brought forth after the loss of the Haryaswas. Like their predecessors, they were dissuaded by Nārada from begetting offspring, and "scattered themselves through the regions" never to return.

SACHĪ Wife of Indra. *See* Indrānī.

SĀDHYAS A Gana or class of inferior deities; the personified rites and prayers of the Vedas who dwell with the gods or in the intermediate region between heaven and earth. Their number is twelve according to one authority, and seventeen according to another, and the Purāṇas make them sons of Dharmā and Sādhvī, daughter of Dakṣa.

SAGARA. A king of Ayodhyā, of the Solar race, and son of King Bāhu, who was driven out of his dominions by the Haihayas. Bāhu took refuge in the forest with his wives. Sagara's mother was then pregnant, and a rival wife, being jealous, gave her a drug to prevent her delivery. This poison confined the child in the womb for seven years, and in the interim Bāhu died. The pregnant wife wished to ascend his pyre, but the sage Aurva forbade her, predicting that she would give birth to a valiant universal monarch. When the child was born, Aurva gave him the name of Sagara (*sa*, 'with,' and *gara*, 'poison'). The child grew up, and having heard his father's history, he vowed that he would exterminate the Haihayas and the other barbarians, and recover his ancestral kingdom. He obtained from Aurva the Agneyāstra or fire weapon, and, armed with this, he put nearly the whole of the Haihayas to death and regained his throne. He would also "have destroyed the Sakas, Yavanas, Kāmbojas, Pāradas, and Pahlavas," but they applied to Vasishṭha, Sagara's family priest, and he induced Sagara to spare them, but "he made the Yavanas shave their heads entirely; the Sakas he compelled to shave (the upper) half of their heads, the Pāradas wore their hair long; and the Pahlavas let their beards grow in obedience to his commands." Sagara married two wives, Su-mati, the daughter of Kasyapa, and Keshinī, the daughter of Rāja Vīdarbha, but having no children, he besought the sage Aurva for this boon. Aurva promised that one wife should have one son; the other, sixty thousand. Keshinī chose the one, and her son was Asamanjas, through whom the royal line was continued. Su-mati had sixty thousand sons. Asamanjas was a wild immoral youth, and his

father abandoned him. The other sixty thousand sons followed the courses of their brother, and their impiety was such that the gods complained of them to the sage Kapila and the god Vishnu. Sagara engaged in the performance of an Aswa-medha or sacrifice of a horse, but although the animal was guarded by his sixty thousand sons, it was carried off to Pātāla. Sagara directed his sons to recover it. They dug their way to the infernal regions, and there they found the horse grazing and the sage Kapila seated close by engaged in meditation. Conceiving him to be the thief, they menaced him with their weapons. Disturbed from his devotions, "he looked upon them for an instant and they were reduced to ashes by the (sacred) flame that darted from his person." Their remains were discovered by Ansumat, the son of Asamanjas, who prayed Kapila that the victims of his wrath might be raised through his favour to heaven. Kapila promised that the grandson of Ansumat should be the means of accomplishing this by bringing down the river of heaven. Ansumat then returned to Sagara, who completed his sacrifice, and he gave the name of Sāgara to the chasm which his sons had dug, and Sāgara means 'ocean.' The son of Ansumat was Dilipa, and his son was Bhagīratha. The devotion of Bhagīratha brought down from heaven the holy Ganges, which flows from the toe of Vishnu, and its waters having laved the ashes of the sons of Sagara, cleansed them from all impurity. Their Manes were thus made fit for the exequial ceremonies and for admission into Swarga. The Ganges received the name of Sāgara in honour of Sagara, and Bhāgīrathī from the name of the devout king whose prayers brought her down to earth (*See Bhāgīrathī*.) The Hari-vansa adds another marvel to the story. Sagara's wife Su-mati was delivered of a gourd containing sixty thousand seeds, which became embryos and grew. Sagara at first placed them in vessels of milk, but afterwards each one had a separate nurse, and at ten months they all ran about. The name of Sagara is frequently cited in deeds conveying grants of land in honour of his generosity in respect of such gifts.

SĀHA-DEVĀ. The youngest of the five Pāṇḍu princes, twin son of Mādrī, the second wife of Pāṇḍu, and mythologically son of the Aswins, or more specifically of the Aswin Dasra. He was learned in the science of astronomy, which he had studied under Drona, and he was also well acquainted with the

management of cattle (*See* Mahā-bhārata.) He had a son named Su-hotra by his wife Vijayā

SAHASRĀKSHA. 'Thousand-eyed.' An epithet of Indra.

SĀHITYA-DARPANA. 'The mirror of composition.' A celebrated work on poetry and rhetoric by Viswanātha Kavi Rāja, written about the fifteenth century. It has been translated into English for the *Bibliotheca Indica*. There are several editions of the text

SAIBYĀ. Wife of Haris-chandra (q.v.); wife of Jyāmagha (q.v.); wife of Sata-dhanu (q.v.).

SAINDHAVAS. The people of Sindhu or Sindh, of the country between the Indus and the Jhām.

SAIVA PURĀNA. Same as *Siva Purāna*.

SAKA. An era commencing 78 A.D., and called the era of Śālvāhana. Cunningham supposes its epoch to be connected with a defeat of the Sakas by Śālvāhana.

ŚĀKALA. The city of the Bāhikas or Madras, in the Panjāb. It has been identified with the Sagala of Ptolemy on the Hyphasis (Byās), south-west of Lahore. Cunningham says it is the Sangala of Alexander.

ŚĀKALYA. An old grammarian and expositor of the Vedas who lived before the time of Yāska. He is said to have divided a Sanhitā of the Veda into five, and to have taught these portions to as many disciples. He was also called Veda-mitra and Deva-mitra.

ŚĀKAPŪNI, ŚĀKAPŪRNI. An author who arranged a part of the *Rig-veda* and appended a glossary. He lived before the time of Yāska.

SAKAS. A northern people, usually associated with the Yavanas. Wilson says, "These people, the Sakai and Sacæ of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the West of India, from the Hindu Koh to the mouths of the Indus." They were probably Turk or Tatar tribes, and were among those recorded as conquered by King Sagara, who compelled them to shave the upper half of their heads. They seem to have been encountered and kept back by King Vikramāditya of Ujjayinī, who was called Sakāri, 'foe of the Sakas.'

ŚĀKATĀYANA. An ancient grammarian anterior to Yāska

and Pāṇini. Part of his work is said to have been lately discovered by Dr. Bühler.

SĀKHĀ. 'Branch, sect.' The *Sākhās* of the Vedas are the different recensions of the same text as taught and handed down traditionally by different schools and teachers, showing some slight variations, the effect of long-continued oral tradition. *See* Veda.

SĀKINĪS. Female demons attendant on Durgā.

SAKRA. A name of Indra.

SĀKRĀNĪ. Wife of Indra. *See* *Indrānī*.

SAKRA-PRASTHA. Same as *Indra-prastha*.

SĀKTA. A worshipper of the *Saktis*

SAKTI. The wife or the female energy of a deity, but especially of *Siva*. *See* *Devī* and *Tantra*.

SAKTI, SAKTRI. A priest and eldest son of *Vasishṭha*. King *Kalmāsha-pāda* struck him with a whip, and he cursed the king to become possessed by a man-eating *Rākshasa*. He himself became the first victim of the monster he had evoked.

SAKUNI. Brother of Queen *Gāndhārī*, and so uncle of the *Kaurava* princes. He was a skilful gambler and a cheat, so he was selected to be the opponent of *Yudhi-shṭhira* in the match in which that prince was induced to stake and lose his all. He also was known by the patronymic *Saubala*, from *Su-bala*, his father.

SAKUNTALĀ. A nymph who was the daughter of *Viswā-mitra* by the nymph *Menakā*. She was born and left in a forest, where she was nourished by birds until found by the sage *Kaṇwa*. She was brought up by this sage in his hermitage as his daughter, and is often called his daughter. The loves, marriage, separation, and re-union of *Sakuntalā* and King *Dushyanta* are the subject of the celebrated drama *Sakuntalā*. She was mother of *Bharata*, the head of a long race of kings, who has given his name to India (*Bhārata-varsha*), and the wars of whose descendants are sung in the *Mahā-bhārata*. The story of the loves of *Dushyanta* and *Sakuntalā* is, that while she was living in the hermitage of *Kaṇwa* she was seen in the forest by King *Dushyanta*, who fell in love with her. He induced her to contract with him a *Gandharva* marriage, that is, a simple declaration of mutual acceptance. On leaving her to return to his city, he gave her a ring as a pledge

of his love. When the nymph when back to the hermitage, she was so engrossed with thoughts of her husband that she heeded not the approach of the sage Dur-vāsas, who had come to visit Kaṇwa, so that choleric saint cursed her to be forgotten by her beloved. He afterwards relented, and promised that the curse should be removed as soon as Dushyanta should see the ring. Sakuntalā, finding herself with child, set off to her husband; but on her way she bathed in a sacred pool, and there lost the ring. On reaching the palace, the king did not recognise her and would not own her, so she was taken by her mother to the forest, where she gave birth to Bharata. Then it happened that a fisherman caught a large fish and in it found a ring which he carried to Dushyanta. The king recognised his own ring, and he soon afterwards accepted Sakuntalā and her son Bharata. Kāli-dāsa's drama of Sakuntalā was the first translation made from Sanskrit into English. It excited great curiosity and gained much admiration when it appeared. There are several recensions of the text extant. The text has been often printed, and there are many translations into the languages of Europe. Professor Williams has published a beautifully illustrated translation.

SĀLAGRĀMA. A stone held sacred and worshipped by the Vaiṣṇavas, because its spirals are supposed to contain or to be typical of Viṣṇu. It is an ammonite found in the river Gandak, and is valued more or less highly according to the number of its spirals and perforations.

SĀLIVĀHANA. A celebrated king of the south of India, who was the enemy of Vikramāditya, and whose era, the Saka, dates from A.D. 78. His capital was Prati-sh/hāna on the Godāvarī. He was killed in battle at Kārūr.

SĀLWA. Name of a country in the west of India, or Rājasthān, also the name of its king.

SĀLYA. King of the Madras, and brother of Mādri, second wife of Pāṇḍu. In the great war he left the side of the Pāṇḍavas and went over to the Kauravas. He acted as charioteer of Karna in the great battle. At the death of Karna he succeeded him as general, and commanded the army on the last day of the battle, when he was slain by Yudhi-sh/hira.

SĀMA-VEDA. The third Veda. *See* Veda.

SĀMA-VIDHĀNĀ BRĀHMANA. The third Brāhmaṇa

of the Sāma-veda. It has been edited and translated by Burnell.

SĀMAYACHĀRIKA SŪTRAS. Rules for the usages and practices of everyday life. *See Sūtras.*

SĀMBA. A son of *Kṛishna* by *Jāmbavatī*, but the *Linga Purāṇa* names *Rukmiṇī* as his mother. At the swayam-vara of *Draupadī* he carried off that princess, but he was pursued by *Dur-yodhana* and his friends and made prisoner. *Bala-rāma* undertook to obtain his release, and when that hero thrust his ploughshare under the ramparts of *Hastinā-pura* and threatened it with ruin, the *Kauravas* gave up their prisoner, and *Bala-rāma* took him to *Dwārakā*. There he lived a dissolute life and scoffed at sacred things. The devotions of the three great sages, *Viśvāmitra*, *Dur-vāsas*, and *Nārada*, excited the ridicule of *Sāmba* and his boon companions. They dressed *Sāmba* up to represent a woman with child and took him to the sages, inquiring whether he would give birth to a boy or a girl. The sages answered, "This is not a woman, but the son of *Kṛishna*, and he shall bring forth an iron club which shall destroy the whole race of *Yadu*, . . . and you and all your people shall perish by that club." *Sāmba* accordingly brought forth an iron club, which *Ugrasena* caused to be pounded and cast into the sea. These ashes produced rushes, and the rushes when gathered turned into clubs, or into reeds which were used as swords. One piece could not be crushed. This was subsequently found in the belly of a fish, and was used to tip an arrow, which arrow was used by the hunter *Jaras*, who with it unintentionally killed *Kṛishna*. Under the curse of *Dur-vāsas*, *Sāmba* became a leper and retired to the *Panjāb*, where by fasting, penance, and prayer he obtained the favour of *Sūrya* (the sun), and was cured of his leprosy. He built a temple to the sun on the banks of the *Chandra-bhāgā* (*Chimāb*), and introduced the worship of that luminary.

SĀMBA-PURĀṆA. *See Purāṇa.*

SAMBARA. In the *Vedas*, a demon, also called a *Dasyu*, who fought against King *Divodāsa*, but was defeated and had his many castles destroyed by *Indra*. He appears to be a mythical personification of drought, of a kindred character to *Vritra*, or identical with him. In the *Purāṇas* a *Daitya* who carried off *Pradyumna* and threw him into the sea, but was

subsequently slain by him. (*See* Pradyumna) He was also employed by Hiraṇya-kaśipu to destroy Prahlaḍa.

SAMBHU. A name of Śiva; also one of the Rudras.

SAMBŪKA. A Sudra, mentioned in the Raghu-vansā, who performed religious austerities and penances improper for a man of his caste, and was consequently killed by Rāma-chandra.

SAMĪ. The *Acacia suma*, the wood of which is used for obtaining fire by friction. So Agni, or fire, is called Samī-garbha, 'having the Samī for its womb.' It is sometimes personified and worshipped as a goddess, Samī-devī.

SAMPĀTI. A mythical bird who appears in the Rāmāyana as son of Viṣṇu's bird Garuḍa, and brother of Jāṭāyus. According to another account he was son of Aruṇa and Śyenī. He was the ally of Rāma.

SAMVARANA. Son of Riksha, fourth in descent from Ikshvāku, and father of Kuru. According to the Mahā-bhārata he was driven from Hastinā-pura by the Pāṇchālas, and forced to take refuge among the thickets of the Indus. When the sage Vasishṭha joined his people and became the Rāja's family priest, they recovered their country under Kuru.

SAMVARTA. Writer of a Dharma-sāstra or code of law bearing his name.

SAMVAT, SAMVATSARA. 'Year.' The era of Vikramāditya, dating from 57 B.C.

SANAIS-CHARA. 'Slow-moving.' A name of Śani or Saturn.

SANAKA, SANANDA, SANĀTANA, SANAT-KUMĀRA. The four Kumāras or mind-born sons of Brahmā. Some specify seven. Sanat-kumāra (or Sanat-sujāta) was the most prominent of them. They are also called by the patronymic Vaidhātṛa. *See* Kumāra.

SANAT-KUMĀRA PURĀNA. *See* Purāna.

SANDHYĀ. 'Twilight.' It is personified as the daughter of Brahmā and wife of Śiva. In the Śiva Purāna it is related that Brahmā having attempted to do violence to his daughter, she changed herself into a deer. Brahmā then assumed the form of a stag and pursued her through the sky. Śiva saw this, and shot an arrow which cut off the head of the stag. Brahmā then reassumed his own form and paid homage to Śiva. The arrow remains in the sky in the sixth lunar mansion, called Ardrā, and the stag's head remains in the fifth mansion, Mriga-sṛas.

SANDHYĀ-BALA. 'Strong in twilight.' Rākshasas and other demons, supposed to be most powerful at twilight.

SĀNDILYA. A descendant of *Sandila*. A particular sage who was connected with the Chhândogya Upanishad, one who wrote a book of Sūtras, one who wrote upon law, and one who was the author of the Bhāgavata heresy: two or more of these may be one and the same person. The Sūtras or aphorisms have been published in the *Bibliotheca Indica*.

SĀNDĪPANI. A master-at-arms who gave instruction to Bala-rāma and Krishna.

SANDRACOTTUS. *See* Chandra-gupta.

SANGĪTA-RATNĀKARA. A work on singing, dancing, and pantomime, written by Sārṅgi Deva.

SĀNHITĀ. That portion of a Veda which comprises the hymns. *See* Veda.

SĀNHITOPANISHAD. The eighth Brāhmaṇa of the Sāma-veda. The text with a commentary has been published by Burnell.

SANI. The planet Saturn. The regent of that planet, represented as a black man in black garments. Sani was a son of the sun and Chhāyā, but another statement is that he was the offspring of Bala-rāma and Revatī. He is also known as Āra, Kona, and Kroda (*cf.* Κρόνος), and by the patronymic Saura. His influence is evil, hence he is called Krūra-dris and Krūra-lochana, 'the evil-eyed one.' He is also Manda, 'the slow,' Pangu, 'the lame;' Sanais-chara, 'slow-moving,' Saptārchi, 'seven-rayed;' and Asita, 'the dark.'

SANJAYA. 1. The charioteer of Dhṛita-rāshtra. He was minister also, and went as ambassador to the Pāṇḍavas before the great war broke out. He is represented as reciting to Dhṛita-rāshtra the Bhagavad-gītā. His patronymic is Gāvalgani, son of Gavalgana. 2. A king of Ujjayini and father of Vāsava-dattā.

SANJNĀ. 'Conscience.' According to the Purāṇas, she was daughter of Viswa-karma and wife of the sun. She had three children by him, the Manu Vaivasvata, Yama, and Yamī (goddess of the Yamunā river). "Unable to endure the fervours of her lord, Sanjnā gave him Chhāyā (shade) as his handmaid, and repaired to the forests to practise devout exercises." The sun beheld her engaged in austerities in the form of a mare, and he approached her as a horse. Hence sprang the

two Aswins and Revanta. Sūrya then took Sanjñā back to his own dwelling, but his effulgence was still so overpowering, that her father, Viswa-karma, placed the sun upon his lathe, and cut away an eighth part of his brilliancy. She is also called Dyumayī, 'the brilliant,' and Maha-vīryā, 'the very powerful.'

SANKARA 'Auspicious' A name of Śiva in his creative character or as chief of the Rudras.

SANKARĀCHĀRYA (Sankara + āchārya). The great religious reformer and teacher of the Vedānta philosophy, who lived in the eighth or ninth century. He was a native of Kerala or Malabar, and lived a very erratic life, disputing with heretics and popularising the Vedānta philosophy by his preaching and writings wherever he went. His travels extended as far as Kashmīr, and he died at Kedāranāth in the Himālayas at the early age of thirty-two. His learning and sanctity were held in such high estimation and reverence, that he was looked upon as an incarnation of Śiva, and was believed to have the power of working miracles. The god Śiva was the special object of his worship, and he was the founder of the great sect of Smārtava Brāhmins, who are very numerous and powerful in the south. He established several maths or monasteries for the teaching and preservation of his doctrines. Some of these still remain. The chief one is at Śṛṅga-giri or Śṛṅgiri, on the edge of the Western Ghats in the Mysore, and it has the supreme control of the Smārtava sect. The writings attributed to him are very numerous; chief among them are his Bhāṣyas or commentaries on the Sūtras or aphorisms of Vyāsa, a commentary on the Bhagavad-gītā, some commentaries on the Upanishads, and the Ānanda-laharī, a hymn in praise of Pārvatī, the consort of Śiva.

SANKARA-VIJAYA. 'The triumph of Sankara.' A biography of Sankarāchārya relating his controversies with heretical sects and his refutation of their doctrines and superstitions. There is more than one work bearing this name, one by Ānanda Giri, which is published in the *Bibliotheca Indica*, another by Mādhavāchārya, the latter is distinguished as the Sankshepa Sankara-vijaya. The work of Ānanda Giri has been critically examined by Kāshināth Trimbak Telang in the *Indian Antiquary*, vol. v.

SANKARSHANA. A name of Bala-rāma.

SANKHA. Writer of a Dharma-sūtra or law-book bearing

his name. He is often coupled with Likhita, and the two seem to have worked together.

SĀNKHĀYANA. 1. Name of a writer who was the author of the Sāṅkhāyana Brāhmaṇa of the *Rig-veda*, and of certain Śrauta-sūtras also called by his name. 2. He is the oldest known writer on the *Ars Erotica*, and is author of the work called Sāṅkhāyana Kāma-sūtra.

SĀNKHYA. A school of philosophy. *See* Darsana.

SĀNKHYA-DARŚANA. Kapila's aphorisms on the Sāṅkhya philosophy. They have been printed.

SĀNKHYA-KĀRIKĀ. A work on the Sāṅkhya philosophy, written by Īswara Kṛishṇa; translated by Colebrooke and Wilson.

SĀNKHYA-PRAVACHANA. A text-book of the Sāṅkhya philosophy, said to have been written by Kapila himself. Printed in the *Bibliotheca Indica*.

SĀNKHYA-SĀRA. A work on the Sāṅkhya philosophy by Vijnāna Bhikṣu. Edited by Hall in the *Bibliotheca Indica*.

SANNYĀSĪ. A Brāhman in the fourth and last stage of his religious life. (*See* Brāhman.) In the present day the term has a wider meaning, and is applied to various kinds of religious mendicants who wander about and subsist upon alms, most of them in a filthy condition and with very scanty clothing. They are generally devotees of Śiva.

SĀNTĀ. Daughter of Dasa-ratha, son of Aja, but adopted by Loma-pāda or Roma-pāda, king of Anga. She was married to *Rishya-siṅga*.

SĀNTANU. A king of the Lunar race, son of Pratiṭha, father of Bhīṣma, and in a way the grandfather of Dhṛita-rāshtra and Pāṇḍu. Regarding him it is said, "Every decrepit man whom he touches with his hands becomes young" (*See* Mahā-bhārata.) He was called Satya-vāch, 'truth-speaker,' and was remarkable for his "devotion and charity, modesty, constancy, and resolution."

SĀNTI-SATAKA. A century of verses on peace of mind. A poem of repute written by Śrī Śihlana.

SAPTARSHI (*Sapta-rishi*). The seven great *Rishis*. *See* *Rishi*.

SAPTA-SATI. A poem of 700 verses on the triumphs of Durgā. It is also called *Devī-māhātmya*.

SAPTA-SINDHAVA. 'The seven rivers' The term frequently occurs in the Vedas, and has been widely known and somewhat differently applied. It was apparently known to the Romans in the days of Augustus, for Virgil says—

"Ceus septem surgens sedatis amnibus altus
Per tacitum Ganges"—*Eneid*, ix 30.

They appear in Zend as the Hapta-heando, and the early Muhammadan travellers have translated the term. But their Saba' Sîn, 'seven rivers,' according to Bîrûnî, applies to the rivers which flow northwards from the mountains of the Hindu Koh, and "uniting near Turmuz, form the river of Balkh (the Oxus)." The hymn in which the names of the rivers have been given has the following description—"Each set of seven (streams) has followed a threefold course. The Sindhu surpasses the other rivers in impetuosity. . . . Receive favourably this my hymn, O Gangā, Yamunā, Saraswatī, Sutudrī, Parushnī; hear, O Marud-vṛdhā, with the Asiknī and Vitastā, and thou, Ārjikiyā, with the Sushomā. Unite first in thy course with the Trishāmā, the Susartū, the Rasā, and the Swetī; thou meetest with the Gomatī, and the Krumu with the Kubhā and the Mehatnū." According to this, the "seven rivers" are—(1.) Gangā (Ganges); (2.) Yamunā (Jumna); (3.) Saraswatī (Sarsuti); (4.) Sutudrī (Satlej); (5.) Parushnī, (6.) Marud-vṛdhā, (7.) Ārjikiyā (the Vipāsā, Hyphasis Byās). Wilson says "the Parushnī is identified with the Irāvati" (Hydraotes, Rāvi), but in this hymn it is the Marud-vṛdhā which would seem to be the Irāvati, because it is said to unite with the Asiknī (Akesines, Chandrabhāga, Chināb) and the Vitastā (Hydaspes or Jhilam). This would leave the Parushnī unsettled. The other names, with the exception of the Gomatī (Gūmtī), are not identified. Sushomā has been said to be the Sindhu, but in this hymn the Sindhu is clearly distinct. In the Mahā-bhārata the seven rivers are named in one place Vaswokasārā, Nalinī, Pāvanī, Gangā, Sitā, Sindhu, and Jambū-nadī, and in another, Gangā, Yamunā, Plakshagā, Rathasthā, Saryu (Sarju), Gomatī, and Gandakī (Gandak). In the Rāmāyana and the Purānas the seven rivers are the seven streams into which the Ganges divided after falling from the brow of Śiva, the Nalinī, Hlādini, and Pāvanī going east, the Chakshu, Sitā, and Sindhu to the west, while the Ganges proper,

the Bhāgīrathī, flowed to the south. The term is also used for the seven great oceans of the world, and for the country of the seven rivers.

SAPTA-VADHRI A Vedic *Rishi*. In a hymn he says, "Aswins, by your devices sunder the wickerwork for the liberation of the terrified, imploring *Rishi* Sapta-vadhri." Concerning this the following old story is told. Sapta-vadhri had seven brothers who determined to prevent his having intercourse with his wife. So they shut him up every night in a large basket, which they locked and sealed, and in the morning they let him out. He prayed to the Aswins, who enabled him to get out of his cage during the night and to return to it at daybreak.

SARABHA. 1. A fabulous animal represented as having eight legs and as dwelling in the Himālayas. It is called also Utpādaka and Kunjarārāti. 2. One of Rāma's monkey allies.

SARA-BHANGA A hermit visited by Rāma and Sītā in the Dandaka forest. When he had seen Rāma he declared that his desire had been granted, and that he would depart to the highest heaven. He prepared a fire and entered it. His body was consumed, but there came forth from the fire a beautiful youth, and in this form Sara-bhanga departed to heaven.

SĀRADĀ-TILAKA. 1. A mystic poem by Lakshmana. 2. A dramatic monologue by Sankara, not earlier than the twelfth century. 3. Name of a Tantra.

SĀRADWAT A *Rishi* said to be the father of Kṛipā. He is also called Gautama. See Kṛipā.

SARAMĀ. 1. In the *Rig-veda* the dog of Indra and mother of the two dogs called, after their mother, Sārameyas, who each had four eyes, and were the watchdogs of Yama. Saramā is said to have pursued and recovered the cows stolen by the *Panīs*, a myth which has been supposed to mean that Saramā is the same as Ushas, the dawn, and that the cows represent the rays of the sun carried away by night. 2. The wife of Vīdhishana, who attended upon Sītā, and showed her great kindness when she was in captivity with Rāvana. 3. In the *Bhāgavata Purāna*, Saramā is one of the daughters of Dakṣha, and the mother of wild animals.

SĀRAMEYAS The two children of Saramā, Indra's watchdog; they were the watchdogs of Yama, and each had four eyes. They have been compared with the Greek *Hermes*.

SARANYŪ. 'The fleet runner.' A daughter of *Twashtri*. She has been identified with the Greek *Erinnys*. The beginning of this myth is in a hymn of the *Rig-veda*, which says—
 "1. *Twashtri* makes a wedding for his daughter. (Hearing) this, the whole world assembles. The mother of Yama, the wedded wife of the great *Vivaswat* (the sun), disappeared. 2. They concealed the immortal (bride) from mortals. Making (another) of like appearance, they gave her to *Vivaswat*. *Saranyū* bore the two *Aswins*, and when she had done so she deserted the two twins." In the *Nirukta* the story is expanded as follows—
 "*Saranyū*, the daughter of *Twashtri*, bore twins to *Vivaswat*, the son of *Aditi*. She then substituted for herself another female of similar appearance, and fled in the form of a mare. *Vivaswat* in like manner assumed the shape of a horse and followed her. From their intercourse sprang two *Aswins*, while *Manu* was the offspring of *Savarnā* (or the female of like appearance)." The *Bṛihad-devatā* has another version of the same story.—"*Twashtri* had twin children, (a daughter) *Saranyū* and (a son) *Tri-siras*. He gave *Saranyū* in marriage to *Vivaswat*, to whom she bore *Yama* and *Yamī*, who also were twins. Creating a female like herself without her husband's knowledge, and making the twins over in charge to her, *Saranyū* took the form of a mare and departed. *Vivaswat*, in ignorance, begot on the female who was left *Manu*, a royal *Rishi*, who resembled his father in glory; but discovering that the real *Saranyū*, *Twashtri's* daughter, had gone away, *Vivaswat* followed her quickly, taking the shape of a horse of the same species as she. Recognising him in that form, she approached him with the desire of sexual connection, which he gratified. In their haste his seed fell on the ground, and she, being desirous of offspring, smelled it. From this act sprang the two *Kumāras* (youths), *Nāsatya* and *Dasra*, who were lauded as *Aswins* (sprung from a horse)."—*Muir's Texts*, v. 227. See the Purāṇic version under "*Sanjñā*"

SĀRASWATA. 1. In the *Mahā-bhārata* the *Rishi Sāraswata* is represented as being the son of the personified river *Sāraswatī*. In a time of great drought he was fed with fish by his mother, and so was enabled to keep up his knowledge of the *Vedas*, while other *Brāhmins* were reduced to such straits for the means of subsistence that study was neglected and the *Vedas* were lost. When the drought was over, the *Brāhmins* flocked to

him for instruction, and 60,000 acquired a knowledge of the Vedas from him. "This legend," says Wilson, "appears to indicate the revival, or, more probably, the introduction of the Hindu ritual by the race of Brāhmans, or the people called Sāraswata," who dwelt near the Saraswatī river. Sāraswata Brāhmans still dwell in the Panjāb, and are met with in many other parts. 2. The country about the Saraswatī river. 3. A great national division of the Brāhman caste.

SARASWATĪ. 'Watery, elegant' In the Vedas, Saraswatī is primarily a river, but is celebrated in the hymns both as a river and a deity. The Saraswatī river was one boundary of Brahāvartta, the home of the early Āryans, and was to them, in all likelihood, a sacred river, as the Ganges has long been to their descendants. As a river goddess, Saraswatī is lauded for the fertilising and purifying powers of her waters, and as the bestower of fertility, fatness, and wealth. Her position as Vāch, the goddess of speech, finds no mention in the *Rig-veda*, but is recognised by the Brāhmanas and the Mahā-bhārata. Dr. Muir endeavours to account for her acquisition of this character. He says, "When once the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with Vāch, the goddess of speech." In later times Saraswatī is the wife of Brahmā, the goddess of speech and learning, inventress of the Sanskrit language and Deva-nāgarī letters, and patroness of the arts and sciences. "She is represented as of a white colour, without any superfluity of limbs, and not unfrequently of a graceful figure, wearing a slender crescent on her brow and sitting on a lotus."—*Wilson*. The same authority states that "the Vaishnavas of Bengal have a popular legend that she was the wife of Vishnu, as were also Lakshmi and Gangā. The ladies disagreed; Saraswatī, like the other prototype of learned ladies, Minerva, being something of a termagant, and Vishnu finding that one wife was as much as he could manage, transferred

Saraswatī to Brahmā and Gangā to Siva, and contented himself with Lakshmī alone. (*See Vāch.*) Other names of Saraswatī are Bhāratī, Brāhmī, Pūt-kārī, Sārādā, Vāgīswarī. The river is now called Sarsuti. It falls from the Himālayas and is lost in the sands of the desert. In ancient times it flowed on to the sea. A passage in the *Rig-veda* says of it, "She who goes on pure from the mountains as far as the sea."—*Max Müller, Veda*, 45. According to the *Mahā-bhārata* it was dried up by the curse of the sage Utathya (q.v.) *See* *Sapta-sindhava*.

SARASWATĪ KĀNTHĀBHARANA. A treatise on poetical and rhetorical composition generally ascribed to Bhoja Rāja.

SARAYU. The Sarju river or Gogra.

SARMISHTHĀ. Daughter of *Vṛishaparvan* the Dānava, second wife of Yayāti and mother of Purū. *See* *Devayānī*.

SĀRNGA. The bow of *Kṛishna*.

SARVA, SARVA. A Vedic deity; the destroyer. Afterwards a name of Siva and of one of the Rudras. *See* *Rudra*.

SARVA-DARSANA SANGRAHA. A work by Mādhavāchārya which gives an account of the Darsanas or schools of philosophy, whether orthodox or heretical. It has been printed.

SARVARĪ. A woman of low caste, who was very devout and looked for the coming of Rāma until she had grown old. In reward of her piety a sage raised her from her low caste, and when she had seen Rāma she burnt herself on a funeral pile. She ascended from the pile in a chariot to the heaven of *Vishnu*.

SARVA-SĀRA. Name of an Upanishad.

SASĀDA. 'Hare-eater' A name given to *Vikukshi* (q.v.).

SASĪ, SASIN. The moon, so called from the marks on the moon being considered to resemble a hare (*sasa*).

SĀSTRA. 'A rule, book, treatise.' Any book of divine or recognised authority, but more especially the law-books.

SATA-DHANU. A king who had a virtuous and discreet wife named Saubhā. They were both worshippers of *Vishnu*. One day they met a heretic, with whom Sata-dhanu conversed; but the wife "turned away from him and cast her eyes up to the sun." After a time Sata-dhanu died and his wife ascended his funeral pile. The wife was born again as a princess with a knowledge of her previous existence, but the husband received the form of a dog. She recognised him in this form and placed

the bridal garland on his neck. Then she reminded him of his previous existence and of the fault which had caused his degradation. He was greatly humiliated and died from a broken spirit. After that, he was born successively as a jackal, a wolf, a crow, and a peacock. In each form his wife recognised him, reminded him of his sin, and urged him to make efforts for restoration to his former dignity. At length "he was born as the son of a person of distinction," and Saibyā then elected him as her bridegroom; and having "again invested him with the character of her husband, they lived happily together." When he died she again followed him in death, and both "ascended beyond the sphere of Indra to the regions where all desires are for ever gratified." "This legend," says Wilson, "is peculiar to the *Vishnu Purāna*, although the doctrine it inculcates is to be found elsewhere.

SATA-DHANWAN, SATA-DHANUS. 'Having a hundred bows.' A Yādava and son of Hridika. He killed Satrājī, father of Satya-bhāmā, the wife of Krishna, in his sleep, and was himself killed in revenge by Krishna, who struck off his head with his discus.

SATA-DRU. 'Flowing in a hundred (channels).' The name of the river Sutlej, the Zaradrus of Ptolemy, the Hesudrus of Pliny.

SATA-GHNĪ. 'Slaying hundreds.' A missile weapon used by Krishna. It is described in the *Mahā-bhārata* as a stone set round with iron spikes, but many have supposed it to be a rocket or other fiery weapon.

SATA-KRATU. 'The god of a hundred rites;' Indra.

SATAPATHA-BRĀHMAṆA. A celebrated Brāhmaṇa attached to the White Yajur-veda, and ascribed to the *Rishi* Yājñawalkya. It is found in two Sākhās, the Mādhyandina and the Kāṇva. This is the most complete and systematic as well as the most important of all the Brāhmaṇas. It has been edited by Weber.

SATA-RŪPĀ. 'The hundred-formed.' The first woman. According to one account she was the daughter of Brahmā, and from their incestuous intercourse the first Manu, named Swāyam-bhuva, was born. Another account makes her the wife, not the mother, of Manu. The account given by Manu is that Brahmā divided himself into two parts, male and female, and

from them sprang Manu. She is also called Sāvitrī. *See* Virāj and Brahmā.

SĀTĀTAPA. An old writer on law.

SĀTA-VĀHANA. A name by which Sāli-vāhana is sometimes called.

SATĪ. A daughter of Daksha and wife of Rudra, *i.e.*, Siva. The Vishṇu Purāṇa states that she “abandoned her body in consequence of the anger of Daksha. She then became the daughter of Himavat and Menā; and the divine Bhava again married Umā, who was identical with his (Siva’s) former spouse.” The authorities generally agree that she died or killed herself in consequence of the quarrel between her husband and father; and the Kāśī Khanda, a modern work, represents that she entered the fire and became a Sati. *See* Pīṭha-sthāna.

SATRĀJIT, SATRĀJITA. Son of Nighna. In return for praise rendered to the sun he beheld the luminary in his proper form, and received from him the wonderful Syamantaka gem. He lost the gem, but it was recovered and restored to him by Kṛishna. In return he presented Kṛishna with his daughter Satya-bhāmā to wife. There had been many suitors for this lady’s hand, and one of them, named Sata-dhanwan, in revenge for her loss, killed Satrājīt and carried off the gem, but he was afterwards killed by Kṛishna.

SATRU-GHNA. ‘Foe destroyer.’ Twin-brother of Lakshmana and half-brother of Rāma, in whom an eighth part of the divinity of Vishṇu was incarnate. His wife was Sruta-kīrti, cousin of Sitā. He fought on the side of Rāma and killed the Rākshasa chief Lavana. *See* Dasa-ratha and Rāma.

SATYA-BHĀMĀ. Daughter of Satrājita and one of the four chief wives of Kṛishna. She had ten sons, Bhānu, Subhānu, Swar-bhānu, Prabhānu, Bhānumat, Chandrabhānu, Brihadbhānu, Atibhānu, Śrībhānu, and Pratibhānu. Kṛishna took her with him to Indra’s heaven, and she induced him to bring away the Pārijāta tree.

SATYA-DHĪRTI. Son of Śaradwat and grandson of the sage Gautama. According to the Vishṇu Purāṇa he was father by the nymph Urvasī of Kṛipā and Kṛpī.

SĀTYAKI. A kinsman of Kṛishna’s, who fought on the side of the Pandavas, and was Kṛishna’s charioteer. He assassinated Kṛta-varṇa in a drinking bout at Dwārakā, and was him-

self cut down by the friends of his victim. He is also called Dārūka and Yuyudhāna; and Sameya from his father, Sini.

SATYA-LOKA. *See* Loka.

SATYAVĀN. *See* Sāvitrī.

SATYA-VATĪ. 1. Daughter of Uparichara, king of Chedi, by an Āpsaras named Adrikā, who was condemned to live on earth in the form of a fish. She was mother of Vyāsa by the Rishi Parāsara, and she was also wife of King Sāntanu, mother of Vichitra-vīrya and Chitrāngada, and grandmother of the Kauravas and Pāndavas, the rivals in the great war. The sage Parāsara met her as she was crossing the river Yamunā when she was quite a girl, and the offspring of their illicit intercourse was brought forth on an island (*dvīpa*) in that river, and was hence called Dwaipāyana. (*See* Vyāsa) She was also called Gandha-kālī, Gandha-vatī, and Kālānganī; and as her mother lived in the form of a fish, she is called Dāsa-nandinī, Dāseyī, Jhājhodarī, and Matsyodarī, 'fish-born.' 2. A daughter of King Gādhi, wife of the Brāhman Richika, mother of Jamaḍ-agni and grandmother of Parasu-rāma. She was of the Kusika race, and is said to have been transformed into the Kausikī river. *See* Richika and Viswāmitra.

SATYA-VRATA. 1. Name of the seventh Manu. *See* Manu

2. A king of the Solar race, descended from Ikshwāku. He was father of Haris-chandra, and is also named Vedhas and Tri-sanku. According to the Rāmāyana he was a pious king, and was desirous of performing a sacrifice in virtue of which he might ascend bodily to heaven. Vasishṭha, his priest, declined to perform it, declaring it impossible. He then applied to Vasishṭha's sons, and they condemned him to become a Chandāla for his presumption. In his distress and degradation he applied to Viswāmitra, who promised to raise him in that form to heaven. Viswāmitra's intended sacrifice was strongly resisted by the sons of Vasishṭha, but he reduced them to ashes, and condemned them to be born again as outcasts for seven hundred births. The wrathful sage bore down all other opposition, and Tri-sanku ascended to heaven. Here his entry was opposed by Indra and the gods, but Viswāmitra in a fury declared that he would create "another Indra, or the world should have no Indra at all." The gods were obliged to yield, and it was agreed that

Tri-sanku, an immortal, should hang with his head downwards, and shine among some stars newly called into being by Viśwāmitra.

The *Viṣṇu Purāṇa* gives a more simple version. While Satya-vrata was a *Chandāla*, and the famine was raging, he supported Viśwāmitra's family by hanging deer's flesh on a tree on the bank of the Ganges, so that they might obtain food without the degradation of receiving it from a *Chandāla*: for this charity Viśwāmitra raised him to heaven.

The story is differently told in the *Hari-vansa*. Satya-vrata or Tri-sanku, when a prince, attempted to carry off the wife of a citizen, in consequence of which his father drove him from home, nor did Vasishṭha, the family priest, endeavour to soften the father's decision. The period of his exile was a time of famine, and he greatly succoured the wife and family of Viśwāmitra, who were in deep distress while the sage was absent far away. He completed his twelve years' exile and penance, and being hungry one day, and having no flesh to eat, he killed Vasishṭha's wondrous cow, the *Kāma-dhenu*, and ate thereof himself, and gave some to the sons of Viśwāmitra. In his rage Vasishṭha gave him the name Tri-sanku, as being guilty of three great sins. Viśwāmitra was gratified by the assistance which Satya-vrata had rendered to his family, "he installed him in his father's kingdom, . . . and, in spite of the resistance of the gods and of Vasishṭha, exalted the king alive to heaven."

SĀTYĀYANA. Name of a *Brāhmaṇa*.

SATYA-YAUVANA. A certain *Vidyā-dhara*.

SAUBHA. A magical city, apparently first mentioned in the *Yajur-veda*. An aerial city belonging to *Hariś-chandra*, and according to popular belief still visible occasionally. It is called also *Kha-pura*, *Prati-mārgaka*, and *Tranga*. In the *Mahā-bhārata* an aerial or self-supporting city belonging to the *Dutya*s, on the shore of the ocean, protected by the *Sālwa* king.

SAUBHARI. A devout sage, who, when he was old and emaciated, was inspired with a desire of offspring. He went to King *Māndhātṛi*, and demanded one of his fifty daughters. Afraid to refuse, and yet unwilling to bestow a daughter upon such a suitor, the king temporised, and endeavoured to evade the request. It was at length settled that, if any one of the

daughters should accept him as a bridegroom, the king would consent to the marriage. Saubhari was conducted to the presence of the girls; but on his way he assumed a fair and handsome form, so that all the girls were captivated, and contended with each other as to who should become his wife. It ended by his marrying them all and taking them home. He caused Viswa-karma to build for each a separate palace, furnished in the most luxurious manner, and surrounded with exquisite gardens where they lived a most happy life, each one of them having her husband always present with her, and believing that he was devoted to her and her only. By his wives he had a hundred and fifty sons; but as he found his hopes and desires for them to daily increase and expand, he resolved to devote himself wholly and solely to penance and the worship of Vishnu. Accordingly, he abandoned his children and retired with his wives to the forest. *See Vishnu Purāna.*

SAUDĀSA. Son of King Sudās. Their descendants are all Saudāsas. *See Kalmāsha-pāda.*

SAUNANDA. A club shaped like a pestle, which was one of the weapons of Bala-rāma.

SAUNĀKA. A sage, the son of Sunaka and grandson of Gṛtsa-mada. He was the author of the *Bṛihad-devatā*, an *Anukramanī*, and other works, and he was a teacher of the *Atharva-veda*. His pupil was Āswalāyana. There was a family of that name, and the works attributed to Saunaka are probably the productions of more than one person.

SAURA PURĀNA. *See Purāna.*

SAURĀSHTRAS. The people of *Surāshtra*.

SAUTI. Name of the sage who repeated the *Mahā-bhārata* to the *Rishis* in the *Naimisha* forest.

SAUVĪRAS. A people connected with the *Saindhavas*, people of *Sindh*, and probably inhabitants of the western and southern parts of the *Panjāb*. *Cunningham* says that *Sauvira* was the plain country.

SĀVARNA, SĀVARNI. The eighth *Manu*. The name was used either alone or in combination for all the succeeding *Manus* to the fourteenth and last. *See Manu.*

SAVARNĀ. Wife of the sun. "The female of like appearance," whom *Saranyū*, wife of *Vivasvat*, substituted for herself when she fled. (*See Saranyū.*) *Manu* was the offspring

Savarṇā. This is the version given in the Nirukta. In the *Viṣṇu Purāṇa*, Savarṇā is daughter of the ocean, wife of Prāchīnabarhis, and mother of the ten Prachetasas.

SAVITRI. 'Generator.' 1. A name used in the Vedas for the sun. Many hymns are addressed to him, and he is sometimes distinguished from that deity. 2. One of the Ādityas.

SĀVITRĪ. 1. The holy verse of the Veda, commonly called Gāyatrī. 2. A name of Sata-rūpā, the daughter and wife of Brahmā, who is sometimes regarded as a personification of the holy verse. 3. Daughter of King Aswa-pati, and lover of Satyavān, whom she insisted on marrying, although she was warned by a seer that he had only one year to live. When the fatal day arrived, Satyavān went out to cut wood, and she followed him. There he fell, dying, to the earth, and she, as she supported him, saw a figure, who told her that he was Yama, king of the dead, and that he had come for her husband's spirit. Yama carried off the spirit towards the shades, but Sāvitrī followed him. Her devotion pleased Yama, and he offered her any boon except the life of her husband. She extorted three such boons from Yama, but still she followed him, and he was finally constrained to restore her husband to life.

SAVYA-SĀCHIN. 'Who pulls a bow with either hand.' A title of Arjuna.

SĀYANA. Sāyanāchārya, the celebrated commentator on the *Rig-veda*. "He was brother of Mādhavāchārya, the prime minister of Vīra Bukka Rāya, Rāja of Vijaya-nagara, in the fourteenth century, a munificent patron of Hindu literature. Both the brothers are celebrated as scholars, and many important works are attributed to them; not only scholia on the *Sanhitās* and *Brāhmanas* of the Vedas, but original works on grammar and law; the fact, no doubt, being that they availed themselves of those means which their situation and influence secured them, and employed the most learned Brāhmins they could attract to Vijaya-nagara upon the works which bear their name, and to which they also contributed their own labour and learning, their works were, therefore, compiled under peculiar advantages, and are deservedly held in the highest estimation."—*Wilson*.

SESHA, SĒSHA-NĀGA. King of the serpent race or Nāgas, and of the infernal regions called Pātāla. A serpent with a thousand heads which is the couch and canopy of Viṣṇu whilst

sleeping during the intervals of creation. Sometimes Sesha is represented as supporting the world, and sometimes as upholding the seven Pātālas or hells. Whenever he yawns he causes earthquakes. At the end of each kalpa he vomits venomous fire which destroys all creation. When the gods churned the ocean they made use of Sesha as a great rope, which they twisted round the mountain Mandara, and so used it as a churn. He is represented clothed in purple and wearing a white necklace, holding in one hand a plough and in the other a pestle. He is also called Ananta, 'the endless,' as the symbol of eternity. His wife was named Ananta-sīrshā. He is sometimes distinct from Vāsuki but generally identified with him. In the Purāṇas he is said to be the son of Kasyapa and Kadru, and according to some authorities he was incarnate in Bala-rāma. His hood is called Mani-dwīpa, 'the island of jewels,' and his palace Mani-bhitti, 'jewel-walled,' or Mani-manilapa, 'jewel palace.'

SETU-BANDHA. 'Rāma's bridge.' The line of rocks between the continent and Ceylon called in maps "Adam's bridge." It is also known as Samudrāru. There is a poem called Setu-bandha or Setu-kāvya on the subject of the building of the bridge by Rāma's allies.

SHAD-DARŚANĀ. See Darsana.

SHAD-VINSA. 'Twenty-sixth.' One of the Brāhmanas of the Sāma-veda. It is called "the twenty-sixth" because it was added to the Prauḍha Brāhmaṇa, which has twenty-five sections.

SIXT-PURA. 'The sixfold city,' or 'the six cities' granted by Brahmā to the Asuras, and of which Nikumbha was king. It was taken by Kṛṣṇa and given to Brahmā-datta, a Brāhmaṇa.—*Hari-vansa*.

SIDDHAS. A class of semi-divine beings of great purity and holiness, who dwell in the regions of the sky between the earth and the sun. They are said to be 88,000 in number.

SIDDHĀNTA. Any scientific work on astronomy or mathematics.

SIDDHĀNTA KAUMUDĪ. A modern and simplified form of Pāṇini's Grammar by Bhaṭṭojī Dīkṣita. It is in print.

SIDDHĀNTA-SIROMANI. A work on astronomy by Bhāskarāchārya. It has been printed, and has been translated for the *Bibliotheca Indica*.

SIKHANDIN, SIKHANDINĪ. *Sikhandinī* is said to have been the daughter of Rāja Drupada, but according to another statement she was one of the two wives whom Bhīshma obtained for his brother Vichitra-vīrya. "She (the widow) perished in the jungle, but before her death she had been assured by Parasu-rāma that she should become a man in a future birth, and cause the death of Bhīshma, who had been the author of her misfortunes." Accordingly she was born again as *Sikhandin*, son of Drupada. Bhīshma fell in battle pierced all over by the arrows of Arjuna, but according to this story the fatal shaft came from the hands of *Sikhandin*. See *Ambā*.

SIKSHĀ. Phonetics; one of the Vedāngas. The science which teaches the proper pronunciation and manner of reciting the Vedas. There are many treatises on this subject.

SILPA-SĀSTRA. The science of mechanics, it includes architecture. Any book or treatise on this science.

SINDHU. 1. The river Indus; also the country along that river and the people dwelling in it. From *Sindhu* came the *Hind* of the Arabs, the *Hindoi* or *Indoi* of the Greeks, and our *India*. 2. A river in Mālwa. There are others of the name. See *Sapta-sindhava*.

SINHALA, SINHALA-DWĪPA. Ceylon.

SINHĀSANA DWĀTRINSAT. The thirty-two stories told by the images which supported the throne of King Vikramāditya. It is the *Sinhāsan Battisi* in Hindustani, and is current in most of the languages of India.

SINHIKĀ. 1. A daughter of Daksha and wife of Kasyapa; also a daughter of Kasyapa and wife of Viprachitti. 2. A Rākshasī who tried to swallow Hanumān and make a meal of him. He allowed her to do so and then rent her body to pieces and departed. Her habit was to seize the shadow of the object she wished to devour and so drag the prey into her jaws.

SIPRĀ. The river on which the city of Ujjayinī stands.

SĪRA-DHĪWAJA. 'He of the plough-banner.' 'An epithet for Janaka.'

SISUMĀRA. 'A porpoise.' The planetary sphere, which, as explained by the *Vishnu Purāna*, has the shape of a porpoise, Vishnu being seated in its heart, and Dhruva or the pole star in its tail. "As Dhruva revolves, it causes the sun, moon, and other planets to turn round also; and the lunar asterisms follow

in its circular path, for all the celestial luminaries are, in fact, bound to the polar star by aerial cords."

SISU-PĀLA. Son of Dama-ghosha, king of Chedi, by *Sruta-devā*, sister of *Vasu-deva*; he was therefore cousin of *Kṛishna*, but he was *Kṛishna*'s implacable foe, because *Kṛishna* had carried off *Rukminī*, his intended wife. He was slain by *Kṛishna* at the great sacrifice of *Yudhi-shthira* in punishment of opprobrious abuse. The *Mahā-bhārata* states that *Sisu-pāla* was born with three eyes and four arms. His parents were inclined to cast him out, but were warned by a voice not to do so, as his time was not come. It also foretold that his superfluous members should disappear when a certain person took the child into his lap, and that he would eventually die by the hands of that same person. *Kṛishna* placed the child on his knees and the extra eye and arms disappeared; *Kṛishna* also killed him. The *Vishnu Purāna* contributes an additional legend about him. "Sisu-pāla was in a former existence the unrighteous but valiant monarch of the *Daityas*, *Hiranya-kasipu*, who was killed by the divine guardian of creation (in the man-lion *Avatāra*). He was next the ten-headed (sovereign *Rāvana*), whose unequalled prowess, strength, and power were overcome by the lord of the three worlds (*Rāma*). Having been killed by the deity in the form of *Rāghava*, he had long enjoyed the reward of his virtues in exemption from an embodied state, but had now received birth once more as *Sisu-pāla*, the son of *Dama-ghosha*, king of Chedi. In this character he renewed with greater inveteracy than ever his hostile hatred towards *Pundarikāksha* (*Vishnu*), . . . and was in consequence slain by him. But from the circumstance of his thoughts being constantly engrossed by the supreme being, *Sisu-pāla* was united with him after death, . . . for the lord bestows a heavenly and exalted station even upon those whom he slays in his displeasure." He was called *Su-nītha*, 'virtuous.'

SISUPĀLA-BADHĀ. 'The death of *Sisu-pāla*;' an epic poem by *Māgha*, in twenty cantos. It has been often printed, and has been translated into French by *Fauche*.

SĪTĀ. 'A furrow.' In the *Veda*, *Sītā* is the furrow, or husbandry personified, and worshipped as a deity presiding over agriculture and fruits. In the *Rāmāyāna* and later works she is daughter of *Janaka* king of *Videha*, and wife of *Rāma*. The

old Vedic idea still adhered to her, for she sprang from a furrow. In the *Rāmāyanā* her father Janaka says, "As I was ploughing my field, there sprang from the plough a girl, obtained by me while cleansing my field, and known by name as Sītā (the furrow) This girl sprung from the earth grew up as my daughter." Hence she is styled *Ayonijā*, 'not born from the womb.' She is said to have lived before in the *Kṛita* age as *Vedāvati*, and to be in reality the goddess *Lakshmi* in human form, born in the world for bringing about the destruction of *Rāvana*, the *Rākshasa* king of *Lankā*, who was invulnerable to ordinary means, but doomed to die on account of a woman. Sītā became the wife of *Rāma*, who won her by bending the great bow of *Siva*. She was his only wife, and was the embodiment of purity, tenderness, and conjugal affection. She accompanied her husband in his exile, but was carried off from him by *Rāvana* and kept in his palace at *Lankā*. There he made many efforts to win her to his will, but she continued firm against all persuasions, threats, and terrors, and maintained a dignified serenity throughout. When *Rāma* had slain the ravisher and recovered his wife, he received her coldly, and refused to take her back, for it was hard to believe it possible that she had retained her honour. She asserted her purity in touching language, and resolved to establish it by the ordeal of fire. The pile was raised and she entered the flames in the presence of gods and men, but she remained unhurt, and the god of fire brought her forth and placed her in her husband's arms. Notwithstanding this proof of her innocence, jealous thoughts passed through the mind of *Rāma*, and after he had ascended his ancestral throne at *Ayodhyā*, his people blamed him for taking back a wife who had been in the power of a licentious ravisher. So, although she was pregnant, he banished her and sent her to the hermitage of *Vālmiki*, where she gave birth to twin sons, *Kusa* and *Lava*. There she lived till the boys were about fifteen years old. One day they strayed to their father's capital. He recognised and acknowledged them and then recalled Sītā. She returned and publicly declared her innocence. But her heart was deeply wounded. She called upon her mother earth to attest her purity, and it did so. The ground opened, and she was taken back into the source from which she had sprung. *Rāma* was now disconsolate and resolved to quit this mortal life. (*See Rāma.*) Sītā had the appellations

of Bhūmī-jā, Dharani-sutā, and Pārthivī, all meaning 'daughter of the earth.'

SIVA. The name Siva is unknown to the Vedas, but Rudra, another name of this deity, and almost equally common, occurs in the Veda both in the singular and plural, and from these the great deity Siva and his manifestations, the Rudras, have been developed. In the *Rig-veda* the word Rudra is used for Agni, and the Maruts are called his sons. In other passages he is distinct from Agni. He is lauded as "the lord of songs, the lord of sacrifices, who heals remedies, is brilliant as the sun, the best and most bountiful of gods, who grants prosperity and welfare to horses and sheep, men, women, and cows, the lord of nourishment, who drives away diseases, dispenses remedies, and removes sin; but, on the other hand he is the wielder of the thunderbolt, the bearer of bow and arrows, and mounted on his chariot is terrible as a wild beast, destructive and fierce." In the *Yajur-veda* there is a long prayer called Satarudriya which is addressed to him and appeals to him under a great variety of epithets. He is "auspicious, not terrible;" "the deliverer, the first divine physician," he is "blue-necked and red-coloured, who has a thousand eyes and bears a thousand quivers;" and in another hymn he is called "Tryambaka, the sweet-scented increaser of prosperity;" "a medicine for kine and horses, a medicine for men, and a (source of) ease to rams and ewes." In the *Atharva-veda* he is still the protector of cattle, but his character is fiercer. He is "dark, black, destroying, terrible." He is the "fierce god," who is besought to betake himself elsewhere, "and not to assail mankind with consumption, poison, or celestial fire." The Brāhmanas tell that when Rudra was born he wept, and his father, Prajāpati, asked the reason, and on being told that he wept because he had not received a name, his father gave him the name of Rudra (from the root *rud*, 'weep'). They also relate that at the request of the gods he pierced Prajāpati because of his incestuous intercourse with his daughter. In another place he is said to have applied to his father eight successive times for a name, and that he received in succession the names Bhava, Sarva, Pasupati, Ugra-deva, Mahān-deva, Rudra, Isāna, and Asani. In the Upanishads his character is further developed. He declares to the inquiring gods, "I alone was before (all things), and I exist and I shall be. No other transcends me. I am eternal and not

eternal, discernible and undiscernible, I am Brahma and I am not Brahma." Again it is said, "He is the only Rudra, he is Īśāna, he is divine, he is Maheswara, he is Mahādeva." "There is only one Rudra, there is no place for a second. He rules this fourth world, controlling and productive, living beings abide with him, united with him. At the time of the end he annihilates all worlds, the protector." "He is without beginning, middle, or end, the one, the pervading, the spiritual and blessed, the wonderful, the consort of Umā, the supreme lord, the three-eyed, the blue-throated, the tranquil . . . He is Brahmā, he is Śiva, he is Indra, he is undecaying, supreme, self-resplendent, he is Viṣṇu, he is breath, he is the spirit, the supreme lord; he is all that hath been or that shall be, eternal. Knowing him, a man overpasses death. There is no other way to liberation." In the Rāmāyaṇa Śiva is a great god, but the references to him have more of the idea of a personal god than of a supreme divinity. He is represented as fighting with Viṣṇu, and as receiving worship with Brahmā, Viṣṇu, and Indra, but he acknowledges the divinity of Rāma, and holds a less exalted position than Viṣṇu. The Mahā-bhārata also gives Viṣṇu or Kṛiṣṇa the highest honour upon the whole. But it has many passages in which Śiva occupies the supreme place, and receives the homage and worship of Viṣṇu and Kṛiṣṇa. "Mahā-deva," it says, "is an all-pervading god yet is nowhere seen; he is the creator and the lord of Brahmā, Viṣṇu, and Indra, whom the gods, from Brahmā to the Pisāchas, worship." The rival claims of Śiva and Viṣṇu to supremacy are clearly displayed in this poem; and many of those powers and attributes are ascribed to them which were afterwards so widely developed in the Purāṇas. Attempts also are made to reconcile their conflicting claims by representing Śiva and Viṣṇu, Śiva and Kṛiṣṇa, to be one, or, as it is expressed at a later time in the Hari-vansa, there is "no difference between Śiva who exists in the form of Viṣṇu, and Viṣṇu who exists in the form of Śiva."

The Purāṇas distinctly assert the supremacy of their particular divinity, whether it be Śiva or whether it be Viṣṇu, and they have developed and amplified the myths and allusions of the older writings into numberless legends and stories for the glorification and honour of their favourite god.

The Rudra of the Vedas has developed in the course of ages

into the great and powerful god Siva, the third deity of the Hindu triad, and the supreme god of his votaries. He is shortly described as the destroying principle, but his powers and attributes are more numerous and much wider. Under the name of Rudra or Mahā-kāla, he is the great destroying and dissolving power. But destruction in Hindu belief implies reproduction; so as Siva or Sankara, 'the auspicious,' he is the reproductive power which is perpetually restoring that which has been dissolved, and hence he is regarded as Īswara, the supreme lord, and Mahā-deva, the great god. Under this character of restorer he is represented by his symbol the Linga or phallus, typical of reproduction; and it is under this form alone, or combined with the Yoni, or female organ, the representative of his Sakti, or female energy, that he is everywhere worshipped. Thirdly, he is the Mahā-yogī, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained. In this character he is the naked ascetic Dig-ambara, 'clothed with the elements,' or Dhūr-jati, 'loaded with matted hair,' and his body smeared with ashes. His first or destructive character is sometimes intensified, and he becomes Bhairava, 'the terrible destroyer,' who takes a pleasure in destruction. He is also Bhūtesvara, the lord of ghosts and goblins. In these characters he haunts cemeteries and places of cremation, wearing serpents round his head and skulls for a necklace, attended by troops of imps and trampling on rebellious demons. He sometimes indulges in revelry, and, heated with drink, dances furiously with his wife Devī the dance called *Tāṇḍava*, while troops of drunken imps caper around them. Possessed of so many powers and attributes, he has a great number of names, and is represented under a variety of forms. One authority enumerates a thousand and eight names, but most of these are descriptive epithets, as Tri-lochana, 'the three-eyed,' Nīla-kantha, 'the blue-throated,' and Panch-ānana, 'the five-faced.' Siva is a fair man with five faces and four arms. He is commonly represented seated in profound thought, with a third eye in the middle of his forehead, contained in or surmounted by the moon's crescent; his matted locks are gathered up into a coil like a horn, which bears

upon it a symbol of the river Ganges, which he caught as it fell from heaven ; a necklace of skulls (*munda-mālā*), hangs round his neck, and serpents twine about his neck as a collar (*nāga-kundala*); his neck is blue from drinking the deadly poison which would have destroyed the world, and in his hand he holds a trisūla or trident called *Pināka*. His garment is the skin of a tiger, a deer, or an elephant, hence he is called *Kṛitti-vāsa*s ; sometimes he is clothed in a skin and seated upon a tiger-skin, and he holds a deer in his hand. He is generally accompanied by his bull *Nandi*. He also carries the bow *Ajagava*, a drum (*ḍamaru*) in the shape of an hour-glass, the *Khatvāṅga* or club with a skull at the end, or a cord (*pāsa*) for binding refractory offenders. His *Pramathas* or attendants are numerous, and are imps and demons of various kinds. His third eye has been very destructive. With it he reduced to ashes *Kāma*, the god of love, for daring to inspire amorous thoughts of his consort *Pārvatī* while he was engaged in penance ; and the gods and all created beings were destroyed by its glance at one of the periodical destructions of the universe. He is represented to have cut off one of the heads of *Brahmā* for speaking disrespectfully, so that *Brahmā* has only four heads instead of five. *Siva* is the great object of worship at Benares under the name of *Viśweswara*. His heaven is on Mount *Kailāsa*.

There are various legends respecting *Siva*'s garments and weapons. It is said that "he once visited a forest in the form of a religious mendicant, and the wives of the *Rishis* residing there fell in love with his great beauty, which the *Rishis*, perceiving, resented ; in order, therefore, to overpower him, they first dug a pit, and by magical arts caused a tiger to rush out of it, which he slew, and taking his skin wore it as a garment ; they next caused a deer to spring out upon him, which he took up in his left hand and ever after retained there. They then produced a red-hot iron, but this too he took up and kept in his hand as a weapon. . . . The elephant's skin belonged to an *Asura* named *Gaya*, who acquired such power that he would have conquered the gods, and would have destroyed the *Munis* had they not fled to Benares and taken refuge in a temple of *Siva*, who then destroyed the *Asura*, and, ripping up his body, stripped off the (elephant) hide, which he cast over his shoulders for a cloak."—*Williams*.

Other names or epithets of Siva are Aghōra, 'horrible;' Babhru, Bhagavat, 'divine;' Chandra-sekhara, 'moon-crested;' Gangā-dhara, 'bearer of the Ganges;' Girisa, 'mountain lord;' Hara, 'seizer;' Īsāna, 'ruler;' Jatā-dhara, 'wearing matted hair;' Jala-mūrtti, 'whose form is water;' Kāla, 'time;' Kālanjara, Kapāla-mālin, 'wearing a garland of skulls;' Mahā-kāla, 'great time;' Mahesa, 'great lord;' Mrityunjaya, 'vanquisher of death;' Pasu-pati, 'lord of animals;' Sankara, Sarva, Sadāsiva or Sambhu, 'the auspicious;' Sthānu, 'the firm;' Tryambaka, 'three-eyed;' Ugra, 'fierce,' Virūpāksha, 'of mis-formed eyes;' Viswanātha, 'lord of all.'

SIVA PURĀNA. See Purāna.

SIVI Son of Usinara, and king of the country also called Usinara, near Gandhāra. The great charity and devotion of Sivi are extolled in the Mahā-bhārata by the sage Mārkaṇḍeya. Agni having assumed the form of a pigeon, was pursued by Indra in the shape of a falcon. The pigeon took refuge in the bosom of Sivi, and the falcon would accept nothing from Sivi instead of the pigeon but an equal weight of the king's own flesh. Sivi cut a piece of flesh from his right thigh and placed it in the balance, but the bird was the heavier. He cut again and again, and still the pigeon drew the scale, until the king placed his whole body in the balance. This outweighed the pigeon and the falcon flew away. On another occasion Vishnu went to Sivi in the form of a Brāhman and demanded food, but would accept no food but Sivi's own son Vṛihad-garbha, whom he required Sivi to kill and cook. The king did so, and placed the food before the Brāhman, who then told him to eat it himself. Sivi took up the head and prepared to eat. The Brāhman then stayed his hand, commended his devotion, and restoring the son to life, vanished from sight.

SKAMBHA. 'The supporter.' A name sometimes used in the *Rig-veda* to designate the Supreme Deity. There is considerable doubt and mystery about both this name and deity. "The meaning of the term," says Goldstucker, "is 'the fulcrum,' and it seems to mean the fulcrum of the whole world in all its physical, religious, and other aspects."—*Muir's Texts*, v. 378

SKANDA. God of war. See Kārttikeya.

SKANDA PURĀNA. "The Skanda Purāna is that in which the six-faced deity (Skanda) has related the events of the

Tatpurusha Kalpa, enlarged with many tales, and subservient to the duties taught by Maheswara. It is said to contain 81,800 stanzas so it is asserted amongst mankind "It is uniformly agreed," says Wilson, "that the Skanda Purāna, in a collective form, has no existence, and the fragments, in the shape of Sanhitās, Khandas, and Māhātmyas, which are affirmed in various parts of India to be portions of the Purāna, present a much more formidable mass of stanzas than even the immense number of which it is said to consist. The most celebrated of these portions in Hindusthān is the Kāśī Khanda, a very minute description of the temples of Siva in or adjacent to Benares, mixed with directions for worshipping Maheswara, and a great variety of legends explanatory of its merits and of the holiness of Kāśī. Many of them are puerile and uninteresting, but some of them are of a higher character. There is every reason to believe the greater part of the contents of the Kāśī Khanda anterior to the first attack upon Benares by Mahmūd of Ghazni. The Kāśī Khanda alone contains 15,000 stanzas. Another considerable work is the Utkala Khanda, giving an account of the holiness of Orissa." A part of this Purāna has been printed at Bombay

SMĀRTA. Appertaining to the Smṛiti. The Smārta-sūtras. See Sūtras

SMṚITI. 'What was remembered' Inspiration, as distinguished from *Śruti*, or direct revelation. What has been remembered and handed down by tradition. In its widest application, the term includes the Vedāngas, the Sūtras, the Rāmāyana, the Mahā-bhārata, the Purānas, the Dharma-sāstras, especially the works of Manu, Yājñawalkya, and other inspired lawgivers, and the Nīti-sāstras or ethics, but its ordinary application is to the Dharma-sāstras; as Manu says, "By *Śruti* is meant the Veda, and by *Smṛiti* the institutes of law," ii 10

SMṚITI-CHANDRIKĀ. A treatise on law, according to the Drāviḍian or Southern school, by Devana Bhatta.

SOMA The juice of a milky climbing plant (*Asclepias acida*), extracted and fermented, forming a beverage offered in libations to the deities, and drunk by the Brāhmins. Its exhilarating qualities were grateful to the priests, and the gods were represented as being equally fond of it. This soma juice occupies a large space in the *R̥g-veda*; one *Mandala* is almost wholly

devoted to its praise and uses. It was raised to the position of a deity, and represented to be primeval, all-powerful, healing all diseases, bestower of riches, lord of other gods, and even identified with the Supreme Being. As a personification, Soma was the god who represented and animated the soma juice, an Indian Dionysus or Bacchus.

"The simple-minded Arian people, whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid had power to elevate the spirits and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine: it was to their apprehension a god, endowing those into whom it entered with godlike powers; the plant which afforded it became to them the king of plants; the process of preparing it was a holy sacrifice; the instruments used therefor were sacred. The high antiquity of this cultus is attested by the references to it found occurring in the Persian Avesta, it seems, however, to have received a new impulse on Indian territory."—*Whitney*.

In later times, the name was appropriated to the moon, and some of the qualities of the soma juice have been transferred to the luminary, who is Oshadhi-pati, or lord of herbs. So Soma is considered the guardian of sacrifices and penance, asterisms and healing herbs.

In the Purāṇic mythology Soma, as the moon, is commonly said to be the son of the *Rishi* Atri by his wife Anasūyā, but the authorities are not agreed. One makes him son of Dharma; another gives his paternity to Prabhākara, of the race of Atri; and he is also said to have been produced from the churning of the ocean in another Manwantara. In the Vishṇu Purāṇa he is called "the monarch of Brāhmans," but the *Bṛhad Āraṇyaka*, an older work, makes him a Kshatriya. He married twenty-seven daughters of the *Rishi* Daksha, who are really personifications of the twenty-seven lunar asterisms; but keeping up the personality, he paid such attention to Rohini, the fourth of them, that the rest became jealous, and appealed to their father. Daksha's interference was fruitless, and he cursed his son-in-law, so that he remained childless, and became affected with consumption. This moved the pity of his wives, and they

interceded with their father for him. He could not recall his curse, but he modified it so that the decay should be periodical, not permanent. Hence the wane and increase of the moon. He performed the Rāja-sūya sacrifice, and became in consequence so arrogant and licentious that he carried off Tārā, the wife of Bṛhaspati, and refused to give her up either on the entreaties of her husband or at the command of Brahmā. This gave rise to a wide-spread quarrel. The sage Usanas, out of enmity to Bṛhaspati, sided with Soma, and he was supported by the Dānavas, the Daityas, and other foes of the gods. Indra and the gods in general sided with Bṛhaspati. There ensued a fierce contest, and "the earth was shaken to her centre." Soma had his body cut in two by Śiva's trident, and hence he is called Bhagnātmā. At length Brahmā interposed and stopped the fight, compelling Soma to restore Tārā to her husband. The result of this intrigue was the birth of a child, whom Tārā, after great persuasion, declared to be the son of Soma, and to whom the name of Budha was given from him the Lunar race sprung.

According to the Purānas, the chariot of Soma has three wheels, and is drawn by ten horses of the whiteness of the jasmine, five on the right half of the yoke, and five on the left.

The moon has many names and descriptive epithets, as Chandra, Indu, Sasi, 'marked like a hare,' Nisākara, 'maker of night,' Nakshatra-nātha, 'lord of the constellations,' Sita-mārichi, 'having cool rays,' Sitānsu, 'having white rays,' Mrigāṅka, 'marked like a deer,' Śiva-sekhara, 'the crest of Śiva,' Kumuda-pati, 'lord of the lotus,' Sweta-vājī, 'drawn by white horses.'

SOMADEVA BHATTA. The writer or compiler of the collection of stories called Kathā-sarit-sāgara.

SOMAKA. Grandfather of Drupada, who transmitted his name to his descendants.

SOMA-LOKA. *See* Loka.

SOMA-NĀTHA, SOMESWARA. 'Lord of the moon.' The name of a celebrated Lingam or emblem of Śiva at the city of Somnāth-pattan in Gujarat. It was destroyed by Mahmūd of Ghazni.

SOMAPAS. 'Soma-drinkers.' A class of Pitris or Manes who drink the soma juice. *See* Pitris.

SOMA-VANSA. *See* Chandra-vansa.

SRADDHĀ. 1. Faith, personified in the Vedas and lauded in a few hymns. 2. Daughter of the sage Daksha, wife of the god Dharma, and reputed mother of Kāma-deva, the god of love.

SRADDHA-DEVA, SRĀDDHA-DEVA. Manu is called by the former name in the *Brāhmaṇas*, and by the latter in the *Mahā-bhārata*. The latter is commonly applied to Yama.

SRAUTA. Belonging to the *Srutī*. *See* *Srutī* and *Sūtra*.

SRAUTA-SŪTRA. *See* *Sūtra* and *Vedāṅgas*.

SRĀVASTĪ. An ancient city which seems to have stood near Faizābād in Oude.

SRĪ. 'Fortune, prosperity.' 1. The wife of Viṣṇu. (*See* Lakṣmī) 2. An honorific prefix to the names of gods, kings, heroes, and men and books of high estimation.

SRĪ BHĀGAVATA. *See* *Bhāgavata Purāna*.

SRĪ DĀMA CHARITRA. A modern drama in five acts by Sāma Rāja Dikṣita, on the sudden elevation to affluence of Srī Dāman, a friend of Kṛiṣṇa. It is not a good play, "but there is some vivacity in the thoughts and much melody in the style." —*Wilson*

SRĪ-DHARA SWĀMĪ. Author of several commentaries of repute on the *Bhagavad-gītā*, *Viṣṇu Purāna*, &c.

SRĪ HARSHA. A great sceptical philosopher, and author of the poem called *Naishadha* or *Naishadhiya*. There were several kings of the name.

SRĪ HARSHA DEVA. A king who was author of the drama *Ratnāvalī*.


SRINGA-GIRI. A hill on the edge of the Western Ghāts in Mysore, where there is a math or monastic establishment of Brāhmins, said to have been founded by Sankarāchārya.

SRINGĀRA TILAKA. 'The mark of love.' A work by Rudra Bhaṭṭa on the sentiments and emotions of lovers as exhibited in poetry and the drama.

SRINGA-VERA. The modern Sungroor, a town on the left bank of the Ganges and on the frontier of Kosala and the Bhil country. The country around was inhabited by Nishādas or wild tribes, and Guha, the friend of Rāma, was their chief.

SRĪ-SAILA. The mountain of Srī, the goddess of fortune. It is a holy place in the Dakṣin, near the *Kṛiṣṇa*, and was

formerly a place of great splendour. It retains its sanctity but has lost its grandeur. Also called *Sri-parvata*.

SRI-VATSA. A particular mark, said to be a curl of hair on the breast of *Vishnu* or *Krishna*, and represented by 

SRUTA-BODHA. A work on metres attributed to *Kāh-dāsa*. It has been edited and translated into French by *Lancereau*.

SRUTA-KĪRTTI. Cousin of *Sītā* and wife of *Satru-ghna*

SRUTARSHI. A *Rishi* who did not receive the *Śruti* (revelation) direct, but obtained it at second-hand from the Vedic *Rishis*.

SRUTI. 'What was heard.' The revealed word. The *Mantras* and *Brāhmanas* of the *Vedas* are always included in the term, and the *Upanishads* are generally classed with them.

STHALĪ-DEVATAS, DEVATĀS. Gods or goddesses of the soil, local deities

STHĀNU. A name of *Śiva*.

STHĀPATYA-VEDA. The science of architecture, one of the *Upa-vedas*.

STHĪŪNĀ, STHUNĀ-KARNA. A *Yaksha* who is represented in the *Mahā-bhārata* to have changed sexes for a while with *Sikhandini*, daughter of *Drupada*

SU-DĀHU. 'Five-armed' 1. A son of *Dhṛita-rāshṭra* and king of *Chedi*. 2. A son of *Satru-ghna* and king of *Mathurā*.

SU-BALA. 1. A king of *Gandhāra*, father of *Gāndhārī*, wife of *Dhṛita-rāshṭra*. 2. A mountain in *Lankā* on which *Hanumān* alighted after leaping over the channel.

SU-BHADRĀ. Daughter of *Vasu-deva*, sister of *Krishna*, and wife of *Arjuna*. *Bala-rāma*, her elder brother, wished to give her to *Dur-yodhana*, but *Arjuna* carried her off from *Dwārakā* at *Krishna*'s suggestion, and *Bala-rāma* subsequently acquiesced in their union. She was mother of *Abhimanyu*. She appears especially as sister of *Krishna* in his form *Jagan-nātha*, and according to tradition there was an incestuous intimacy between them. When the car of *Jagan-nātha* is brought out the images of *Su-bhadrā* and *Bala-rāma* accompany the idol, and the intimacy of *Jagan-nātha* and *Su-bhadrā* is said to provoke taunts and reproaches.

SUBHĀNGĪ. 'Fair-limbed.' An epithet of *Rati*, wife of *Kāma*, and of *Yakshī*, wife of *Kuvera*.

SU-BHĀNU. Son of *Krishna* and *Satya-bhāmā*.

SU-BODHINĪ. A commentary by Visweswara Bhaṭṭa on the law-book called *Mitāksharā*.

SU-BRAHMANYA. A name of Kārttikeyā, god of war, used especially in the South. *See* Kārttikeya.

SU-CHĀRU. A son of *Kṛishna* and *Rukminī*.

SU-DARSANA. A name of *Kṛishna*'s *chakra* or discus weapon. *See* *Vajra-nābha*.

SUDĀS. A king who frequently appears in the *R̥ig-veda*, and at whose court the rival *R̥ishis* *Vasishṭha* and *Viśwāmitra* are represented as living. He was famous for his sacrifices.

SU-DESHNA. Son of *Kṛishna* and *Rukminī*.

SU-DESHNĀ. 'Good-looking.' 1. Wife of the Rāja of *Virāṭa*, the patron of the disguised *Pāṇḍavas*, and mistress of *Draupadī*. 2. Also the wife of *Bālm*.

SU-DHARMĀ, SU-DHARMAN. The hall of *Indra*, "the unrivalled gem of princely courts," which *Kṛishna* commanded *Indra* to resign to *Ugrasena*, for the assemblage of the race of *Yadu*. After the death of *Kṛishna* it returned to *Indra*'s heaven.

SŪDRA. The fourth or servile caste. *See* *Varna*.

SŪDRAKA. A king who wrote the play called *Mṛichchhakatikā*, 'the toy-cart,' in ten acts.

SU-DYUMNA. Son of the *Manu* *Vaivaswata*. At his birth he was a female, *Itā*, but was afterwards changed into a male and called *Su-dyumna*. Under the curse of *Śiva* he again became *Itā*, who married *Budha* or *Mercury*, and was mother of *Purūravas*. By favour of *Vishṇu* the male form was again recovered, and *Su-dyumna* became the father of three sons. This legend evidently has reference to the origin of the Lunar race of kings.

SU-GRĪVA. 'Handsome neck.' A monkey king who was dethroned by his brother *Bālm*, but after the latter had been killed, *Su-grīva* was re-installed by *Rāma* as king at *Kishkindhyā*. He, with his adviser *Hanumān* and their army of monkeys, were the allies of *Rāma* in his war against *Rāvana*, in which he was wounded. He is said to have been son of the sun, and from his paternity he is called *Ravi-nandana* and by other similar names. He is described as being grateful, active in aiding his friends, and able to change his form at will. His wife's name was *Rumā*.

SUHMA. A country said to be east of *Bengal*.

SUKA-SAPTATI. 'The seventy (tales) of a parrot.' This is the original of the *Tūtī-nāmah* of the Persian, from which the Hindustani *Totā-kahānī* was translated.

SUKRA. The planet Venus and its regent. Sukra was son of *Bhrigu* and priest of *Bali* and the *Daityas* (*Daitya-guru*). He is also called the son of *Kavi*. His wife's name was *Susumā* or *Sata-parwā*. His daughter *Devayānī* married *Yayāti* of the Lunar race, and her husband's infidelity induced Sukra to curse him. Sukra is identified with *Usanas*, and is author of a code of law. The *Hari-vansa* relates that he went to *Śiva* and asked for means of protecting the *Asuras* against the gods, and for obtaining his object he performed "a painful rite, imbibing the smoke of chaff with his head downwards for a thousand years." In his absence the gods attacked the *Asuras* and *Vishnu* killed his mother, for which deed Sukra cursed him "to be born seven times in the world of men." Sukra restored his mother to life, and the gods being alarmed lest Sukra's penance should be accomplished, *Indra* sent his daughter *Jayantī* to lure him from it. She waited upon him and soothed him, but he accomplished his penance and afterwards married her. Sukra is known by his patronymic *Bhārgava*, and also as *Bhrigu*. He is also *Kavi* or *Kāvya*, 'the poet'. The planet is called *Āsphuṣit*, 'Aφροδίτη'; *Maghā-bhava*, son of *Maghā*; *Shodasānsu*, 'having sixteen rays,' and *Sweta*, 'the white.'

SŪKTA. A Vedic hymn.

SU-MANTRA. The chief counsellor of *Rāja Dasa-ratha* and friend of *Rāma*.

SU-MANTU. The collector of the hymns of the *Atharva-veda*; he is said to have been a pupil of *Veda Vyāsa*, and to have acted under his guidance.

SUMBHA and **NISHUMBHA.** Two *Asuras*, brothers, who were killed by *Durgā*. These brothers, as related in the *Mārkaṇḍeya Purāṇa*, were votaries of *Śiva*, and performed severe penance for 5000 years in order to obtain immortality. *Śiva* refused the boon, and they continued their devotions with such increased intensity for 800 years more, that the gods trembled for their power. By advice of *Indra*, the god of love, *Kāma*, went to them with two celestial nymphs, *Rambhā* and *Tilottamā*, and they succeeded in seducing the two *Asuras* and holding them in the toils of sensuality for 5000 years. On recovering from their

voluptuous aberration they drove the nymphs back to paradise and recommenced their penance. At the end of 1000 years Siva blessed them "that in riches and strength they should excel the gods." In their exaltation they warred against the gods, who, in despair, appealed in succession to Brahmā, Vishnu, and Siva, but in vain. The latter advised them to apply to Durgā, and they did so. She contrived to engage the Asuras in war, defeated their forces, slew their commanders, *Chanula* and *Munḍa*, and finally killed them. *See Sunda.*

SU-MERU. The mountain Meru, actual or personified.

SU-MITRĀ. Wife of Dasa-ratha and mother of Lakshmana and Satru-ghna. *See Dasa-ratha.*

SU-MUKHA. 'Handsome face.' This epithet is used for *Garuḍa* and for the son of *Garuḍa*.

SUNAH-SEPHAS. The legend of *Sunah-sephas*, as told in the *Atareya Brāhmaṇa*, is as follows:—King Haris-chandra, of the race of Ikshvāku, being childless, made a vow that if he obtained a son he would sacrifice him to Varuna. A son was born who received the name of Rohita, but the father postponed, under various pretexts, the fulfilment of his vow. When at length he resolved to perform the sacrifice, Rohita refused to be the victim, and went out into the forest, where he lived for six years. He then met a poor Brāhman *Rishi* called Ajgartha, who had three sons, and Rohita purchased from Ajgartha for a hundred cows, the second son, named *Sunah-sephas*, to be the substitute for himself in the sacrifice. Varuna approved of the substitute, and the sacrifice was about to be performed, the father receiving another hundred cows for binding his son to the sacrificial post, and a third hundred for agreeing to slaughter him. *Sunah-sephas* saved himself by reciting verses in honour of different deities, and was received into the family of Viśwanitra, who was one of the officiating priests. The *Rāmāyana* gives a different version of the legend. Ambarisha, king of Ayodhya, was performing a sacrifice when Indra carried off the victim. The officiating priest represented that this loss could be atoned for only by the sacrifice of a human victim. The king, after a long search, found a Brahman *Rishi* named *Richuka*, who had two sons, and the younger, *Sunah-sephas*, was then sold by his own consent for a hundred thousand cows, ten millions of gold pieces, and heaps of jewels. *Sunah-sephas* met with his mater-

nal uncle, Viśvāmitra, who taught him two divine verses which he was to repeat when about to be sacrificed. As he was bound at the stake to be immolated, he celebrated the two gods Indra and Viśṇu with the excellent verses, and Indra, being pleased, bestowed upon him long life. He was afterwards called Deva-rīta, and is said to have become son of Viśvāmitra. The Mahā-bhārata and the Purāṇas show some few variations. A series of seven hymns in the *Rig-veda* is attributed to *Sunah-sephas*. See *Muir's Texts*, i. 355, 407, 413, *Viśṇu Purāṇa*, iv. 25; *Muller's Sanskrit Literature*, 408; *Wilson's Rig-veda*, i. 60.

SU-NĀMAN. Son of Ugrasena and brother of Kansa. He was king of the Sūrasenas. When Kansa was overpowered in battle by Kṛishṇa, Su-nāman went to succour him, but was encountered and slain by Bala-rāma.

SU-NANDĀ. A princess of Chedi who befriended Damayanti when she was deserted by her husband.

SUNDA. Sunda and Upasunda, of the Mahā-bhārata, were two Daityas, sons of Nisunda, for whose destruction the Apsaras Tilottamā was sent down from heaven. They quarrelled for her, and killed each other. See *Sumbha*.

SU-PARVAS. 'Fine-winged.' "Beings of superhuman character, as Garuḍa, and other birds of equally fanciful description; one of those classes first created by the Brahmādikas, and included in the daily presentation of water to deceased ancestors, &c"—*Wilson*.

SU-PĀRSWA. A fabulous bird in the *Ramāyana*. He was son of Sampāti and nephew of Jātāyus.

SU-PRIYĀ. 'Very dear.' Chief of the Gandharvas.

SŪRA. A Yādava king who ruled over the Sūrasenas at Mathurā, he was father of Vasu-deva and Kuntī, and grandfather of Kṛishṇa.

SURĀ. Wine or spirituous liquor, personified as Surā-devī, a goddess or nymph produced at the churning of the ocean.

SURABHI. The 'cow of plenty,' produced at the churning of the ocean, who granted every desire, and is revered as "the fountain of milk and curds" See *Kāma-dhenu* and *Nandinī*.

SURAS. In the Vedas, a class of beings connected with Sūrya, the sun. The inferior deities who inhabit Swarga; a god in general. According to some, the word is allied to *svar*, 'heaven;' others think it to have sprung from the deriva-

tion assigned to *asura*, and as *a-sura* is said to signify 'not a god,' *sura* has come to mean 'god.'

SU-RASĀ. A Rākshasī, mother of the Nāgas. When Hanumān was on his flight to Lankā against Rāvana, she tried to save her relative by swallowing Hanumān bodily. To avoid this Hanumān distended his body and continued to do so, while she stretched her mouth till it was a hundred leagues wide. Then he suddenly shrank up to the size of a thumb, darted through her, and came out at her right ear.

SŪRASENAS. Name of a people, the Suraseni of Arrian. Their capital was Mathurā on the Yamunā, which Manu calls Sūrasena.

SŪRPA - NAKHĀ. 'Having nails like winnowing-fans.' Sister of Rāvana. This Rākshasī admired the beauty of Rāma and fell in love with him. When she made advances to Rāma he referred her to Lakshmana, and Lakshmana in like manner sent her back to Rāma. Enraged at this double rejection, she fell upon Sītā, and Rāma was obliged to interfere forcibly for the protection of his wife. He called out to Lakshmana to disfigure the violent Rākshasī, and Lakshmana cut off her nose and ears. She flew to her brothers for revenge, and this brought on the war between Rāma and Rāvana. She descanted to Rāvana on the beauty of Sītā, and instigated his carrying her off, and finally she cursed him just before the engagement in which he was killed.

SŪRYA. The sun or its deity. He is one of the three chief deities in the Vedas, as the great source of light and warmth, but the references to him are more poetical than precise. Sometimes he is identical with Savitrī and Āditya, sometimes he is distinct. "Sometimes he is called son of Dyaus, sometimes of Aditi. In one passage, Ushas, the dawn, is his wife, in another he is called the child of the dawns, he moves through the sky in a chariot drawn by seven ruddy horses or mares." Sūrya has several wives, but, according to later legends, his twin sons the Aswins, who are ever young and handsome and ride in a golden car as precursors of Ushas, the dawn, were born of a nymph called Aswinī, from her having concealed herself in the form of a mare. In the Rāmāyana and Purānas, Sūrya is said to be the son of Kasyapa and Aditi, but in the Rāmāyana he is otherwise referred to as a son of Brahmā. His wife was Sanjñā, daughter

of Viswa-karma, and by her he had three children, the Manu Vaivaswata, Yama, and the goddess Yamī, or the Yamunā river. His effulgence was so overpowering that his wife gave him Chhāyā (shade) for a handmaid, and retired into the forest to devote herself to religion. While thus engaged, and in the form of a mare, the sun saw her and approached her in the form of a horse. Hence sprang the two Aswins and Revanta. Sūrya brought back his wife Sanjñā to his home, and her father, the sage Viswa-karma, placed the luminary on his lathe and cut away an eighth of his effulgence, trimming him in every part except the feet. The fragments that were cut off fell blazing to the earth, and from them Viswa-karma formed the discus of Vishnu, the trident of Śiva, the weapon of Kuvera, the lance of Kārttikeya, and the weapons of the other gods. According to the Mahā-bhārata, Karṇa was his illegitimate son by Kuntī. He is also fabled to be the father of Saṇi and the monkey chief Sugrīva. The Manu Vaivaswata was father of Ikshvāku, and from him, the grandson of the sun, the Sūrya-vansa, or Solar race of kings, draws its origin. In the form of a horse Sūrya communicated the White Yajur-veda to Yājñawalkya, and it was he who bestowed on Satrājīti the Syamantaka gem. A set of terrific Rākshasas called Māndehas made an attack upon him and sought to devour him, but were dispersed by his light. According to the Vishnu Purāṇa he was seen by Satrājīti in "his proper form," "of dwarfish stature, with a body like burnished copper, and with slightly reddish eyes." Sūrya is represented in a chariot drawn by seven horses, or a horse with seven heads, surrounded with rays. His charioteer is Aruna or Vivaswat, and his city Vivasvatī or Bhāswatī. There are temples of the sun, and he receives worship. The names and epithets of the sun are numberless. He is Savitṛi, 'the nourisher'; Vivaswat, 'the brilliant'; Bhāskara, 'light-maker'; Dina-kara, 'day-maker'; Arha-pati, 'lord of day'; Loka-chakshuh, 'eye of the world'; Karma-sākshī, 'witness of the deeds (of men)'; Graha-rāja, 'king of the constellations'; Gabhastimān, 'possessed of rays'; Sahasra-kirana, 'having a thousand rays'; Vikarttana, 'shorn of his beams' (by Viswa-karma); Mārtanda, 'descended from Mritanda,' &c. Sūrya's wives are called Savarnā, Swatī, and Mahā-vīryā.

SŪRYA-KĀNTA. 'The sun-gem.' A crystal supposed to be formed of condensed rays of the sun, and though cool to the

touch, to give out heat in the sun's rays. There is a similar moon-stone. It is also called Dahanopala. *See* Chandra-kānta.

SŪRYA SIDDHĀNTA. A celebrated work on astronomy, said to have been revealed by the sun (Sūrya). It has been edited in the *Bibliotheca Indica* by Hall, and there are other editions. It has been translated by Whitney and Burgess.

SŪRYA-VANSA. The Solar race. A race or lineage of Kshatriyas which sprang from Ikshwāku, grandson of the sun. Rāma was of this race, and so were many other great kings and heroes. Many Rājputs claim descent from this and the other great lineage, the Lunar race. The Rāna of Udaypur claims to be of the Sūrya-vansa, and the Jhārejas of Cutch and Sindh assert a descent from the Chandra-vansa. There were two dynasties of the Solar race. The elder branch, which reigned at Ayodhyā, descended from Ikshwāku through his eldest son, Vikukshi. The other dynasty, reigning at Mithilā, descended from another of Ikshwāku's sons, named Nimi. The lists of these two dynasties on the opposite page are taken from the *Vishnu Purāna*. The lists given by other authorities show some discrepancies, but they agree in general as to the chief names.

SU-SARMAN. A king of Tri-gartta, who attacked the Rāja of Virāṭa, and defeated him and made him prisoner, but Bhīma rescued the Rāja and made Su-sarman prisoner.

SUSHENA. 1. A son of Krishna and Rukmīṇī. 2. A physician in the army of Rāma, who brought the dead to life and performed other miraculous cures.

SUSHNA. An Asura mentioned in the *R̥g-veda* as killed by Indra.

SUSRUTA. A medical writer whose date is uncertain, but his work was translated into Arabic before the end of the eighth century. The book has been printed at Calcutta. There is a Latin translation by Hepler and one in German by Vullers.

SŪTA. 'Charioteer.' A title given to Karna.

SU-TĪKŚILVA. A hermit sage who dwelt in the *Dandaka* forest, and was visited by Rāma and Sītā.

SŪTRA. 'A thread or string.' A rule or aphorism. A verse expressed in brief and technical language, — a very favourite form among the Hindus of embodying and transmitting rules. There are Sūtras upon almost every subject, but "the Sūtras" generally signify those which are connected with the Vedas, viz.,

THE SŪRYA-VANSA OR SOLAR RACE.

IKSHVĀKU.

<i>Dynasty of Ayodhyā</i>			<i>Dynasty of Mithilā</i>		
Vikukshi.	Prishadaswa.	Ayutāyus	Nami	Suvāraoma.	Siswala.
Kakutsiṭha.	Haryaswa.	Rituparna.	Janaka.	Hraswaroma.	Sudhanwan.
Anenas.	Sumanas.	Sarvakāma.	Udāyasu.	Siradhwaṇa.	Subhāsa.
Prithu.	Tridhanwan.	Sudāsa.	Nandivau-	(father of	Susruta
Visvagaswa.	Triyāvata	Sandāsa. (Kal-	dhana	Sitā)	Jaya.
Aidā.	Satyavata	māsla-pāda)	Suketa.	Bhānumat.	Vijaya.
Yuvāśwa	(Trisanku).	Asmaka.	Devārāṭa.	Satadyumna.	Zita.
Śiavasta	Hauschandra	Mūlaka (Nāi-	Bṛhaduktha	Śuchi	Suaya.
Bṛhadāsya.	Rohitāsya.	Uktha	(or Bṛhad-	Ujyavāha.	Vitahavya.
Kuvalayāśwa	Harita.	Vapranābha.	taṭṭu).	Satyadhwaṇa.	Dhṛti
(called Dhun-	Chunchu.	Sankhanābha	Mahāvīrya	Kuzi.	Bahulāsya.
dhumā).	Vijaya.	Dhyushitāsya.	Satyadhṛti.	Angana	Kṛti.
Dṛuhāsya.	Rurika.	Viśvasala.	Dhṛishā-	Ratn.	
Haryaswa.	Vṛka.	Khatwāṅga.	ketu	Austanemi.	
Nikumbha.	Bāhuka.	Dhṛigha-bāhu.	Haryaswa.	Śutāyus	
Sankhatāsya.	Sagau	Raghu.	Maru	Supāsya.	
Kṛśāsya	Asmanjās	Aja	Pratibha-	Sanjaya.	
Prasenajit	Anumat	Dasaratha.	dhaka.	Kshemāi.	
Yuvāśwa.	Dhīpa.	Rāma	Kṛtaratha.	Anenas.	
Mādhātṛi.	Bhaguratha.	Kusa	Kṛti.	Mīnanatha.	
Purukutsa.	Śiuta.	Atithi	Vibudha.	Satyavath.	
Prasadasya.	Nābhāga.	Nishadha.	Mahādhr̥ti.	Satyavath	
Sambhūti.	Ambatisha.	Nala.	Kṛtūrāṭa	Upaga.	
Anaya.	Sindhuvijaya.	Nabhas.	Mahāroman	Śiuta	
		Purandarika.	Bṛhadbala.		

the Kalpa Sūtras, relating to ritual; the *Grihya* Sūtras, to domestic rites; and the *Sāmāyachārika* Sūtras, to conventional usages. The Kalpa Sūtras, having especial reference to the Veda or *Śruti*, are called *Srauta*; the others are classed as *Smūrta*, being derived from the *Smṛiti*. The Sūtras generally are anterior to Manu, and are probably as old as the sixth century B.C. Several have been published in the *Bibliotheca Indica*.

SUTUDRĪ. The river Satlej. *See* Sata-dru.

SU-VAHU. A Rākshasa, son of Tārakā. He was killed by Rāma.

SU-VELA. One of the three peaks of the mountain Tri-kūṭa, on the midmost of which the city of Lankā was built.

SU-YODHANA. 'Fair fighter' A name of Dur-yodhana.

SWADHĀ. 'Oblation.' Daughter of Daksha and Prasūti according to one statement, and of Agni according to another. She is connected with the *Pitris* or Manes, and is represented as wife of Kavi or of one class of *Pitris*, and as mother of others.

SWĀHĀ. 'Offering.' Daughter of Daksha and Prasūti. She was wife of Vahni or Fire, or of Abhimānī, one of the Agnis.

SWA-PHALKA. Husband of Gāndinī and father of Akūrā. He was a man of great sanctity of character, and where "he dwelt famine, plague, death, and other visitations were unknown." His presence once brought rain to the kingdom of Kāśī-rāja, where it was much wanted.


SWAR. *See* Vyāvṛiti.

SWARGA. The heaven of Indra, the abode of the inferior gods and of beatified mortals, supposed to be situated on Mount Meru. It is called also Sairibha, Mīrakā-vana, Tāvisha, Tri-divam, Tri-piṣṭapam, and Ūrdhwa-loka. Names of heaven or paradise in general are also used for it.

SWAR-LOKA. *See* Loka.

SWĀROCHISHA. Name of the second Manu. *See* Manu.

SWASTIKA. A mystical religious mark placed upon persons or things. It is in the form of a Greek cross with the ends

bent round 

SWAYAM-BHŪ. 'The self-existent.' A name of Brahmā, the creator.

SWĀYAM-BHUVĀ. A name of the first Manu (q.v.).

SWETA-DWĪPA. 'The white island or continent.' Colonel Wilford attempted to identify it with Britain.

SWETA-KETU. A sage who, according to the Mahā-bhārata, put a stop to the practice of married women consorting with other men, especially with Brāhmans. His indignation was aroused at seeing a Brāhman take his mother by the hand and invite her to go away with him. The husband saw this, and told his son that there was no ground of offence, for the practice had prevailed from time immemorial. Sweta-ketu would not tolerate it, and introduced the rule by which a wife is forbidden to have intercourse with another man unless specially appointed by her husband to raise up seed to him.

SWETĀSWATARA. An Upanishad attached to the Yajurveda. It is one of the most modern. Translated by Dr. Roer for the *Bibliotheca Indica*.

SYĀLA. 'A brother-in-law.' A Yādava prince who insulted the sage Gārgya, and was the cause of his becoming the father of Kāla-yavana, a great foe of Kṛishna and the Yādava family.

SYĀMĀ. 'The black.' A name of Śiva's consort. See Devi.

SYĀMANTAKA. A celebrated gem given by the sun to Satrājita. "It yielded daily eight loads of gold, and dispelled all fear of portents, wild beasts, fire, robbers, and famine." But though it was an inexhaustible source of good to the virtuous wearer, it was deadly to a wicked one. Satrājita being afraid that Kṛishna would take it from him, gave it to his own brother, Prasena, but he, being a bad man, was killed by a lion. Jāmbavat, king of the bears, killed the lion and carried off the gem, but Kṛishna, after a long conflict, took it from him, and restored it to Satrājita. Afterwards Satrājita was killed in his sleep by Sata-dhanwan, who carried off the gem. Being pursued by Kṛishna and Bala-rāma, he gave the gem to Akrūra and continued his flight, but he was overtaken and killed by Kṛishna alone. As Kṛishna did not bring back the jewel, Bala-rāma suspected that he had secreted it, and consequently he upbraided him and parted from him, declaring that he would not be imposed upon by perjuries. Akrūra subsequently produced the gem, and it was claimed by Kṛishna, Bala-rāma, and Satya-

bhāmā. After some contention it was decided that Akrūra should keep it, and so "he moved about like the sun wearing a garland of light."

SYĀVĀSWA. Son of Archanānas. Both were Vedic *Rishis*. In a hymn he says, "Sasiyāsī has given me cattle, comprising horses and cows and hundreds of sheep." The story told in explanation is that Archanānas, having seen the daughter of Rāja Rathavīti, asked her in marriage for his son Syāvāsua. The king was inclined to consent, but the queen objected that no daughter of their house had ever been given to any one less saintly than a *Rishi*. To qualify himself Syāvāsua engaged in austerities and begged alms. Among others, he begged of Sasiyāsī, wife of Rāja Taranta. She took him to her husband, with whose permission she gave him a herd of cattle and costly ornaments. The Rāja also gave him whatever he asked for, and sent him on to his younger brother, Purumīlha. On his way he met the Maruts, and lauded them in a hymn, for which they made him a *Rishi*. He then returned to Rathavīti, and received his daughter to wife.

TĀDAKĀ. See Tārakā.

TAITIRĪYA. This term is applied to the Sanhitā of the Black Yajur-veda (*See Veda*). It is also applied to a Brāhmaṇa, to an Āraṇyaka, to an Upanishad, and a Prātisūkhya of the same Veda. All these are printed, or are in course of printing, in the *Bibliotheca Indica*, and of the last there is a translation in that serial.

TAKSHA, TAKSHAKA. Son of Bharata, and nephew of Rāma-chandra. The sovereign of Gāndhāra, who resided at and probably founded Taksha-silā or Taxila, in the Panjāb.

TAKSHAKA. 'One who cuts off; a carpenter.' A name of Viswa-karma. A serpent, son of Kadru, and chief of snakes.

TAKSHA-SILĀ. A city of the Gāndhāras, situated in the Panjāb. It was the residence of Taksha, son of Bharata and nephew of Rāma-chandra, and perhaps took its name from him. It is the Taxila of Ptolemy and other classical writers. Arrian describes it as "a large and wealthy city, and the most populous between the Indus and Hydaspes." It was three days' journey east of the Indus, and General Cunningham has found its remains at Sāhh-dharī, one mile north-east of Kala-kīsarāl.

TĀLAJANGHA. Son of Jaya-dhwaja, king of Avanti, of

the Haihaya race, and founder of the Tāla-jangha tribe of Haihayas. *See* Haihaya.

TĀLA-KETU. 'Palm-banner.' An appellation of Bhīṣma, also of an enemy killed by *Kṛishna*. Bala-rāma had the synonymous appellation Tāla-dhwaja.

TĀLAM. The throne of Durgā

TALAVAKĀRA. A name of the Kena Upanishad.

TĀMASA. The fourth Manu. *See* Manu.

TAMASĀ. The river "Tonse," rising in the *Riksha* mountains, and falling into the Ganges.

TĀMRA-LIPTA. The country immediately west of the Bhāgīrathī; Tamlook, Hijali, and Midnapore. Its inhabitants are called Tāmra-liptakas.

TĀMRA-PARNA, TĀMRA-PARNĪ. Ceylon, the ancient Taprobane. There was a town in the island called Tāmra-parnī, from which the whole island has been called by that name.

TANDU. One of Śiva's attendants. He was skilled in music, and invented the dance called Tāṇḍava. *See* Śiva.

TĀNDYA, TĀNDAKA. The most important of the eight Brahmanas of the Sāma-veda. It has been published in the *Bibliotheca Indica*.

TANTRA. 'Rule, ritual' The title of a numerous class of religious and magical works, generally of later date than the Purāṇas, and representing a later development of religion, although the worship of the female energy had its origin at an earlier period. The chief peculiarity of the Tantras is the prominence they give to the female energy of the deity, his active nature being personified in the person of his Sakti, or wife. There are a few Tantras which make Viṣṇu's wife or Rādhā the object of devotion, but the great majority of them are devoted to one of the manifold forms of Devī, the Sakti of Śiva, and they are commonly written in the form of a dialogue between these two deities. Devī, as the Sakti of Śiva, is the especial energy concerned with sexual intercourse and magical powers, and these are the leading topics of the Tantras. There are five requisites for Tantra worship, the five Mākāras or five *m*'s—(1) Madya, wine; (2.) Māṃsa, flesh; (3.) Matsya, fish; (4.) Mudrā, parched grain and mystic gesticulations; (5) Maithuna, sexual intercourse. Each Sakti has a twofold nature, white and black, gentle and ferocious. Thus Umā and Gaurī are gentle forms of

the Sakti of Śiva, while Durgā and Kālī are fierce forms. The Śāktas or worshippers of the Śaktis are divided into two classes, Dakṣiṇācārīs and Vāmācārīs, the right-handed and the left-handed. The worship of the right-hand Śāktas is comparatively decent, but that of the left hand is addressed to the fierce forms of the Śaktis, and is most licentious. The female principle is worshipped, not only symbolically, but in the actual woman, and promiscuous intercourse forms part of the orgies. Tantra worship prevails chiefly in Bengal and the Eastern provinces.

TAPAR-LOKA, TAPO-LOKA. *See* Loka.

TAPATĪ. The river Tapti personified as a daughter of the Sun by Chhāyā. She was mother of Kuru by Samvarana.

TĀRĀ. Wife of the monkey king Bālī, and mother of Ananda. After the death of Bālī in battle she was taken to wife by his brother, Su-grīva.

TĀRĀ, TĀRAKĀ. Wife of Brīhaspati. According to the Purāṇas, Soma, the moon, carried her off, which led to a great war between the gods and the Asuras. Brahmā put an end to the war and restored Tārā, but she was delivered of a child which she declared to be the son of Soma, and it was named Puruṣa. *See* Brīhaspati.

TĀRAKA. Son of Vajrānaka. A Daitya whose austerities made him formidable to the gods, and for whose destruction Skanda, the god of war, was miraculously born.

TĀRAKĀ. A female Daitya, daughter of the Yaksha Su-ketu or of the demon Sunda, and mother of Mārīcha. She was changed into a Rākṣasī by Agastya, and lived in a forest called by her name on the Ganges, opposite the confluence of the Sarju, and she ravaged all the country round. Viśvāmitra desired Rāma-chandra to kill her, but he was reluctant to kill a woman. He resolved to deprive her of the power of doing harm, and cut off her two arms. Lakṣmana cut off her nose and ears. She, by the power of sorcery, assailed Rāma and Lakṣmana with a fearful shower of stones, and at the earnest command of Viśvāmitra, the former killed her with an arrow.—*Rāmāyana*.

TĀRAKĀ-MĀYA. The war which arose in consequence of Soma, the moon, having carried off Tārā, the wife of Brīhaspati.

TĀRKSHYA. An ancient mythological personification of the sun in the form of a horse or bird. In later times the name is applied to Garuḍa.

TATWA SAMĀSA. A text-book of the Sāṅkhya philosophy, attributed to Kapila himself.

TELINGA. The Telugu country, stretching along the coast from Orissa to Madras.

TILOTTAMĀ. Name of an Apsaras. She was originally a Brāhman female, but for the offence of bathing at an improper season she was condemned to be born as an Apsaras, for the purpose of bringing about the mutual destruction of the two demons Sunda and Upasunda.

TIMIN, TIMIN-GILA. The Timin is a large fabulous fish. The Timin-gila, 'swallower of the Timin,' is a still larger one, and there is one yet larger, the Timin-gila-gila or Timi-timin-gila, 'swallower of the Timin-gila.' Cf. the Arabic Tinnin, sea-serpent. It is also called Samudrāru.

TISHYA. The Kali Yuga or fourth age.

TITTIRI 'A partridge.' An ancient sage who was the pupil of Yāska, and is an authority referred to by Pāṇini. Some attribute the Taittirīya Saṁhitā of the Yajur-veda to him. See Veda.

TOSALAKA. An athlete and boxer who was killed by Kṛṣṇa in the public arena in the presence of Kansa.

TRAIGARTTAS. The people of Tri-gartta (q v).

TRASADASYU. A royal sage and author of hymns. According to Sāyana, he was son of Purukutsa. When Purukutsa was a prisoner, "his queen prostituted the seven Rishis to obtain a son who might take his father's place. They advised her to worship Indra and Varuna, in consequence of which Trasadasyu was born." He was renowned for his generosity. According to the Bhāgavata Purāṇa he was father of Purukutsa.

TRETĀ YUGA. The second age of the world, a period of 1,296,000 years. See Yuga.

TRI-BHUVANA, TRI-LOKA. The three worlds, Swarga, Bhūmi, Pātāla—heaven, earth, and hell.

TRI-DASA. 'Three times ten, thirty.' In round numbers, the thirty-three deities—twelve Ādityas, eight Vasus, eleven Rudras, and two Aswins.

TRI-GARTTA. 'The country of the three strongholds,' lately identified with the northern hill state of Kotich, which is still called by the people "the country of Traigart."—Wilson. General Cunningham, however, clearly identifies it with the Jalandhar Doāb and Kāngra.

TRI-JATĀ. An amiable Rākshasī who befriended Sītā when she was the captive of Rāvana in Ceylon. She is also called Dharmajñā.

TRI-KĀṆḌA ŚEṢHA. A Sanskrit vocabulary in three chapters, composed as a supplement to the Amara-kosha. It has been printed in India.

TRI-KŪṬA. 'Three peaks.' 1. The mountain on which the city of Lankā was built. 2. A mountain range running south from Meru.

TRI-LOCHANA. 'Three-eyed,' i.e., Śiva. The Mahā-bhārata relates that the third eye burst from Śiva's forehead with a great flame when his wife playfully placed her hands over his eyes after he had been engaged in austerities in the Himālaya. This eye has been very destructive. It reduced Kāma, the god of love, to ashes.

TRI-MŪRTI. 'Triple form.' The Hindu triad. This was foreshadowed in the Vedic association of the three gods Agni, Vāyu, and Sūrya. The triad consists of the gods Brahmā, Śiva, and Viṣṇu, the representatives of the creative, destructive, and preservative principles. Brahmā is the embodiment "of the Rajo-guna, the quality of passion or desire, by which the world was called into being; Śiva is the embodied Tamo-guna, the attribute of darkness or wrath, and the destructive fire by which the earth is annihilated; and Viṣṇu is the embodied Satwa-guna, or property of mercy and goodness by which the world is preserved. The three exist in one and one in three, as the Veda is divided into three and is yet but one, and they are all Āsrta, or comprehended within that one being who is Parama or 'supreme,' Guhya or 'secret,' and Sarvātmā, 'the soul of all things.'"—Wilson

The Padma Purāṇa, which is a Vaiṣṇava work and gives the supremacy to Viṣṇu, says, "In the beginning of creation, the great Viṣṇu, desirous of creating the whole world, became threefold: creator, preserver, and destroyer. In order to create this world, the supreme spirit produced from the right side of his body himself as Brahmā; then in order to preserve the world he produced from the left side of his body Viṣṇu; and in order to destroy the world he produced from the middle of his body the eternal Śiva. Some worship Brahmā, others Viṣṇu, others Śiva; but Viṣṇu, one yet threefold, creates, preserves, and destroys,

therefore let the pious make no difference between the three." The representation of the Tri-mūrti is one body with three heads : in the middle Brahmā, on the right Vishnu, and on the left Śiva. The worship of Brahmā is almost extinct, but Vishnu and Śiva receive unbounded adoration from their respective followers, and each is elevated to the dignity of the supreme being.

TRINĀVARTTA. A demon who assumed the form of a whirlwind and carried off the infant Kṛishna, but was overpowered and killed by the child.

TRI-PĀDA 'Three-footed.' Fever personified as having three feet, symbolising the three stages of fever—heat, cold, and sweat.

TRI-PURA. 'Triple city.' 1. According to the Hari-vansa it was aerial, and was burnt in a war with the gods. 2. A name of the demon Bāna, because he received in gift three cities from Śiva, Brahmā, and Vishnu. He was killed by Śiva. His name at full length is Tripurāsura. The name is also applied to Śiva.

TRI-PURI. The capital city of the Chedis, now traceable in the insignificant village of Tewar, on the banks of the Narmadā.

TRI-SANKU. See Satya-vrata.

TRI-SIRAS 'Three-headed.' 1. In the Vedas, a son of Twashṭi; also called Viswa-rūpa. 2. Fever personified as a demon with three heads, typical of the three stages of heat, cold, and sweating. 3. Kuvera, god of wealth. 4. An Asura killed by Vishnu. 5. A son or a friend of Rāvana killed by Rāma.

TRI-SŪLA. 'A trident.' The trident of Śiva.

TRITA, TRITA ĀPTYA. A minor deity mentioned occasionally in the R̥ig-veda, and generally in some relation to Indra. Thus "Indra broke through the defences of Vala, as did Trita through the coverings (of the well)." In explanation of this and similar allusions, a legend is told by the commentator to the effect, that Ekata, Dwita, and Trita (first, second, and third), were three men produced in water by Agni, for the purpose of rubbing off the remains of an oblation of clarified butter. Agni threw the cinders of the offerings into water, and from them sprang the three brothers, who, from their origin in water (*āp*), were called Āptyas. Trita went one day to draw water from a well and fell into it. The Asuras then heaped coverings over

the mouth of it to prevent his getting out, but he broke through them with ease. The Nīti-manjarī tells the story differently. Ekata, Dwita, and Trita were travelling in a desert and suffered from thirst. They came to a well from which Trita drew water and gave it to his brothers. In order to appropriate his property the two brothers threw him into the well, placed a cart-wheel over it, and there left him. Trita prayed earnestly to the gods, and with their help he escaped.

TRITSUS. A people frequently mentioned in the Veda. Sāyana says they were "priests who were Vasishṭha's disciples." Vasishṭha himself is said to have belonged to the tribe.

TRI-VENĪ. 'The triple braid.' A name of Prayāga. It is so called because the Ganges and Jumna here unite, and the Sarasvatī is supposed to join them by an underground channel.

TRI-VIKRAMA. A name of Vishṇu used in the *Rig-veda*, and referring to three steps or paces which he is represented as taking. These steps, according to the opinion of a commentator, are "the three periods of the sun's course,—his rising, culminating, and setting." An old commentator says, "Vishṇu stepped by separate strides over the whole universe. In three places he planted his step, one step on the earth, a second in the atmosphere, and a third in the sky, in the successive forms of Agni, Vāyu, and Sūrya." The great commentator Sāyana, a comparatively modern writer, understands these steps as being the three steps of Vishṇu in the Vāmana or dwarf incarnation, and no doubt they were the origin of this fiction.

TRYAMBAKA. 'Three-eyed,' or 'Having three wives or sisters.' 1. A name of Śiva. 2. One of the Rudras. 3. Name of one of the twelve great Lingas. *See* Linga.

TRYARUNA. A king, son of Trivṛishan, of the race of Ikshwāku. He was riding in a chariot which Vriśa, his purohita or family priest, was driving. The vehicle passed over and killed a Brāhman boy, and a question arose as to who was responsible for the death. The question was referred to an assembly of the Ikshwākus, and they decided it against Vriśa. The purohit by his prayers then restored the boy to life, and being very angry with them for what he deemed partiality, "fire henceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased." The Ikshwākus appeased him, and upon his prayers the use of

fire was restored to them. This story is told by Sāyana in elucidation of a Vedic allusion, and he quotes the *Sātyāyana Brāhmaṇa* as the authority.

TUKHĀRAS. A northern tribe from whom Tukhāristān obtained its name. They are probably the tribe of Sakas, by whom Bactria was taken from the Greeks. They are also called Tushāras.

TULĀDHĀRA. A trading Vaisya mentioned in the *Mahābhārata* as very virtuous and learned, to whom Jājali, an arrogant Brāhman, was sent by a voice from the sky to learn wisdom.

TULUNGA. Tuluva, or the country where the Tulu language is spoken, on the western coast below Goa.

TUMBURU. Name of a Gandharva. *See* Virādha.

TUNDA. A demon slain by Nahusha, the son of Āyus. He had a son named Vitunda, who was killed by Bhagavatī (Durgā).

TURANGA-VAKTRA. 'Horse-faced people.' *See* Kinnaras.

TURUSHKAS. Turks; the people of Turkistan. The Indo-Scythians, who, under Kanishka and other kings of the race, held Northern India.

TURVASA, TURVASU. Son of Yayāti by Devayānī. He refused to bear the curse of premature decrepitude passed upon his father, and so his father cursed him that his posterity should "not possess dominion." His father gave him a part of his kingdom, but after some generations, his line merged into that of his brother Puru, who bore for a time the curse passed upon his father.

TUSHĀRA. *See* Tukhāra.

TUSHITAS. A *gana* or class of subordinate deities, thirty-six in number, but sometimes reduced to twelve, and identified with the Ādityas.

TWASHTRI. In the *Rig-veda* this deity is the ideal artist, the divine artisan, the most skilful of workmen, who is versed in all wonderful and admirable contrivances, and corresponds in many respects with Hephaistos and Vulcan. He sharpens and carries the great iron axe, and he forges the thunderbolts of Indra. He is the beautiful, skilful worker, the omniform, the archetype of all forms, the vivifier and the bestower of long life. He imparts generative power and bestows offspring. He forms

husband and wife for each other, even from the womb. He develops the seminal germ in the womb, and is the shaper of all forms, human and animal. He has generated a strong man, a lover of the gods, a swift horse, and has created the whole world. As the *Satapatha Brāhmaṇa* expresses it, "He has produced and nourishes a great variety of creatures; all worlds (or beings) are his, and are known to him, he has given to heaven and earth and to all things their forms." He created Brahmanaspati above all creatures, and generated Agni along with heaven and earth, the waters and the *Dhṛigus*. He is master of the universe, the first-born protector and leader, and knows the region of the gods. He is supplicated to nourish the worshipper and protect his sacrifice. He is the bestower of blessings, and is possessed of abundant wealth, and grants prosperity. He is asked, like other gods, to take pleasure in the hymns of his worshippers and to grant them riches. He is associated with the *Ribhus*, and is represented as sometimes envying and sometimes admiring their skill. He is represented as being occasionally in a state of hostility with Indra, and he had a son named *Viśva-rūpa* (omniform) or *Tri-siras*, who had three heads, six eyes, and three mouths, who was especially obnoxious to Indra, and was slain by him. He had a daughter, *Saranyū*, whom he married to *Vivasvat*, and she was the mother of the *Aswins*. In the *Purāṇas* *Twashtri* is identified with *Viśva-karman*, the artisan of the gods, and sometimes also with *Prajāpati*. One of the *Ādityas* and one of the *Rudras* bear this name, as also did a prince descended from *Bharata*.

UCHCHAIH-SRAVAS. The model horse. The white horse of Indra, produced at the churning of the ocean. It is fed on ambrosia, and is held to be the king of horses.

UCHCHHISHTA. The remains of a sacrifice, to which divine powers are ascribed by the *Rig-veda*.

UDAYA-GIRI PARVATA. The eastern mountain from behind which the sun rises.

UDAYANA. १ A prince of the Lunar race, and son of *Sahasrānika*, who is the hero of a popular story. He was king of *Vatsa*, and is commonly called *Vatsa-rāja*. His capital was *Kausāmbī*. *Vāsava-dattā*, princess of *Ujjayinī*, saw him in a dream and fell in love with him. He was decoyed to that city, and there kept in captivity by the king, *Chandasena*; but when

he was set at liberty by the minister, he carried off Vāsava-dattī from her father and a rival suitor. 2. A name of Agastya.

UDDHAVA. The friend and counsellor of Kṛishna. According to some he was Kṛishna's cousin, being son of Devabhāga, the brother of Vasu-deva. He was also called Pavana-vyādhi.

UDGĀTRI. A priest whose duty it is to chaunt the prayers or hymns from the Sāma-veda.

UDRANKA. Hans-chandra's aerial city. *See* Saubha.

UGRĀ. A name of Rudra, or of one of his manifestations. *See* Rudra.

UGRASENA. A king of Mathurā, husband of Kārnī, and father of Kansa and Devaka. He was deposed by Kansa, but Kṛishna, after killing the latter, restored Ugrasena to the throne. *See* Kansa.

UJJAYANĪ. The Greek Οὔζην and the modern Oujein or Ujjein. It was the capital of Vikramāditya and one of the seven sacred cities. Hindu geographers calculate their longitude from it, making it their first meridian.

ULŪKA 'An owl' Son of Kītava. He was king of a country and people of the same name. He was an ally of the Kauravas, and acted as their envoy to the Pāṇḍavas.

ULŪPĪ A daughter of Kauravya, Rāja of the Nāgas, with whom Arjuna contracted a kind of marriage. She was nurse to her step-son, Babhru-vāhana, and had great influence over him. According to the Vishnu Purāṇa she had a son named Irāvāt.

UMĀ. 'Light.' A name of the consort of Śiva. The earliest known mention of the name is in the Kena Upanishad, where she appears as a mediatrix between Brāhmā and the other gods, and seems to be identified with Vāch. *See* Devī.

UMĀ-PATĪ. 'Husband of Umā,' that is to say, Śiva.

UPANISHADS. 'Esoteric doctrine.' The third division of the Vedas attached to the Brāhmaṇa portion, and forming part of the Śruti or revealed word. The Upanishads are generally written in prose with interspersed verses, but some are wholly in verse. There are about 150 of these works, probably even more. They are of later date than the Brāhmaṇas, but it is thought that the oldest may date as far back as the sixth century B.C. The object of these treatises is to ascertain the mystic sense of the

text of the Veda, and so they enter into such abstruse questions as the origin of the universe, the nature of the deity, the nature of soul, and the connection of mind and matter. Thus they contain the beginnings of that metaphysical inquiry which ended in the full development of Hindu philosophy. The Upanishads have "one remarkable peculiarity, the total absence of any Brahmanical exclusiveness in their doctrine. They are evidently later than the older *Sanhitās* and *Brāhmanas*, but they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the *Rig-veda* hymns themselves. The great teachers of the higher knowledge and *Brāhmanas* are continually represented as going to Kshatriya kings to become their pupils."—*Professor Cowell*. The *Rig-veda* has the Upanishad called *Aitareya* attached to the *Aitareya Brāhmaṇa*. The *Taittirīya Sanhitā* of the *Yajur* has an Upanishad of the same name. The *Vājasaneyī Sanhitā* has the *Īśa*, and attached to the *Satapatha Brāhmaṇa* it has the *Bṛihad Āraṇyaka*, which is the most important of them. The *Sāma-veda* has the *Kena* and *Chhândogya*. All these have been translated into English. The *Atharva-veda* has the *Kaṭha*, *Prasna*, *Mundaka*, *Māndukya*, and others, altogether fifty-two in number. These are the most important of the Upanishads. Many of the Upanishads have been printed, and several of them translated in the *Bibliotheca Indica*, and by Poley. There is a catalogue by Muller in the *Zeitschrift des D. M. G.* vol. xix.

UPAPLAVYA. Matsya, the capital of the king of Virāṭa.

UPA-PURĀNAS. Secondary or subordinate Purānas. See Purāṇa.

UPARICHARA. A Vasu or demigod, who, according to the *Mahā-bhārata*, became king of Chedi by command of Indra. He had five sons by his wife; and by an Apsaras, named Adrikā, condemned to live on earth in the form of a fish, he had a son named Matsya (fish), and a daughter, Satya-vatī, who was the mother of Vyāsa.

UPASRUTI. A supernatural voice which is heard at night revealing the secrets of the future.

UPASUNDA. A Daitya, son of Nisunda, brother of Sunda, and father of Mūka. See Sunda.

UPA-VEDAS. Subordinate or inferior Vedas. These are sciences which have no connection whatever with the *Sruti* or

revealed Veda. They are four in number — (1.) Āyur-veda, medicine, (2.) Gāndharva-veda, music and dancing; (3.) Dhanur-veda, archery, military science; (4.) Sthāpatya-veda, architecture.

UPENDRA. A title given to Kṛishna by Indra.

URAGAS. The Nāgas or serpents inhabiting Pātāla.

ŪRMILĀ. Daughter of Janaka, sister of Sītā, wife of Lakshmana, and mother of Gandharvī Somadā.

ŪRVA. Father of Richika and grandfather of Jamad-agni.

URVASĪ. A celestial nymph, mentioned first in the *Rig-veda*. The sight of her beauty is said to have caused the generation, in a peculiar way, of the sages Agastya and Vasishtha by Mitra and Varuna. A verse says, "And thou, O Vasishtha, art a son of Mitra and Varuna." She roused the anger of these two deities and incurred their curse, through which she came to live upon the earth, and became the wife or mistress of Pururavas. The story of her amour with Pururavas is first told in the *Satapatha Brāhmaṇa*. The loves of Pururavas, the Vikrama or hero, and of Urvasī, the nymph, are the subject of Kālidāsa's drama called *Vikramorvasī*. See Pururavas.

USANAS. 1. The planet Venus or its regent, also called Sukra (q v). 2. Author of a Dharma-sāstra or law-book.

ŪSHĀ. A Daitya princess, daughter of Bāna and granddaughter of Bali. She is called also Prīti-jushā. She fell in love with a prince whom she saw in a dream, and was anxious to know if there were such a person. Her favourite companion, Chitra-lekhā, drew the portraits of many gods and men, but Ūshā's choice fell upon Aniruddha, son of Pradyumna and grandson of Kṛishna. Chitra-lekhā, by her magic power, brought Aniruddha to Ūshā. Her father, on hearing of the youth's being in the palace, endeavoured to kill him, but he defended himself successfully. Bāna, however, kept Aniruddha, "binding him in serpent bonds." Kṛishna, Pradyumna, and Bala-rāma went to the rescue; and although Bāna was supported by Śiva and by Skanda, god of war, his party was defeated, and Aniruddha was carried back to Dwārakā with his wife Ūshā.

USHAS. The dawn, the ῥῶς of the Greeks and Aurora of the Latins. She is the daughter of heaven and sister of the Ādityas. This is one of the most beautiful myths of the Vedas, and is enveloped in poetry. Ushas is the friend of men, she smiles

like a young wife, she is the daughter of the sky, she goes to every house, she thinks of the dwellings of men, she does not despise the small or the great, she brings wealth ; she is always the same, immortal, divine, age cannot touch her, she is the young goddess, but she makes men grow old. "All this," adds Max Muller, "may be simply allegorical language. But the transition from Devī, 'the bright,' to Devī, the goddess, is so easy : the daughter of the sky assumes so readily the same personality which is given to the sky, Dyaus, her father, that we can only guess whether, in every passage, the poet is speaking of a bright apparition or of a bright goddess, of a natural vision or a visible deity." She is called Ahanā and Dyotanā, 'the illumer.'

USHMAPAS. The Pitrīs or a class of Pitrīs (q.v.).

USIJ. Mentioned in the *Rig-veda* as the mother of Kakshivat. A female servant of the queen of the Kalinga Rāja. The king desired his queen to submit to the embraces of the sage Dirgha-tamas, in order that he might beget a son. The queen substituted her bondmaid Usij. The sage, cognisant of the deception, sanctified Usij, and begat upon her a son, Kakshivat, who, through his affiliation by the king, was a Kshatriya, but, as the son of Dirgha-tamas, was a Brāhman. This story is told in the Mahā-bhārata and some of the Purānas.

UTATHYA. A Brāhman of the race of Angiras, who married Bhadrā, daughter of Soma, a woman of great beauty. The god Varuna, who had formerly been enamoured of her, carried her off from Utathya's hermitage, and would not give her up to Nārada, who was sent to bring her back. Utathya, greatly enraged, drank up all the sea, still Varuna would not let her go. At the desire of Utathya, the lake of Varuna was then dried up and the ocean swept away. The saint then addressed himself to the countries and to the river.—"Saraswatī, disappear into the deserts, and let this land, deserted by thee, become impure." "After the country had become dried up, Varuna submitted himself to Utathya and brought back Bhadrā. The sage was pleased to get back his wife, and released both the world and Varuna from their sufferings."

UTKALA. The modern Orissa. It gives its name to one of the five northern nations of Brāhmans. See Brāhman.

UTTAMAUJAS. A warrior of great strength, and an ally of the Pāṇḍavas.

UTTĀNA-PAD. 'Outstretched, supine.' In the Vedas, a peculiar creative source from which the earth sprang. Supposed to refer to the posture of a woman in parturition.

UTTĀNA-PĀDA. A son of Manu and Sata-rūpā. By his wife Su-nūtā he had four sons, Dhruva, Kīrtimān, Ayushmān, and Vasu. Some of the Purāṇas gave him another wife, Su-ruchi, and a son, Uttama. *See* Dhruva.

UTTARĀ (mas.), UTTARĀ (fem.). A son and daughter of the Rāja of Virāṭa. Uttara was killed in battle by Salva. The daughter married Abhimanyu, son of Arjuna.

UTTARA-KURU. A region lying far to the north. (*See* Jambu-dwīpa.) (Plural) The inhabitants of this region.

UTTARA MĪMĀNSĀ. A school of philosophy. *See* Darsana.

UTTARA-NAISHADA-CHARITA. A poem on the life of Nala, king of Nishada, written about the year 1000 A.D. by Śrī Harsha, a celebrated sceptical philosopher. It has been printed in the *Bibliotheca Indica*.

UTTARA-RĀMA-CHARITA. 'The later chronicle of Rāma. A drama by Bhava-bhūti on the latter part of Rāma's life. The second part of King Rāma, as the Mahā-vīra-charita is the first. The drama is based on the Uttara Kāṇḍa of the Rāmāyana, and quotes two or three verses from that poem. It was probably written about the beginning of the eighth century. It has been translated in blank verse by Wilson, and more literally by Professor C. H. Tawney. There are several editions of the text.

VA. A name of Varuṇa; also name of his dwelling.

VĀCH. 'Speech.' In the *R̥ig-veda*, Vāch appears to be the personification of speech by whom knowledge was communicated to man. Thus she is said to have "entered into the *R̥ishis*," and to make whom she loves terrible and intelligent, a priest and a *R̥ishi*. She was "generated by the gods," and is called "the divine Vāch," "queen of the gods," and she is described as "the melodious cow who milked forth sustenance and water," "who yields us nourishment and sustenance." The Brāhmanas associate her with Prajāpati in the work of creation. In the Taittiriya Brāhmana she is called "the mother of the Vedas," and "the wife of Indra, who contains within herself all worlds." In the Satapatha Brāhmana she is represented as entering into a sexual connection with Prajāpati, who, "being desirous of creating, connected himself with various spouses," and among

them, "through his mind, with Vāch," from whom "he created the waters," or, as this last sentence is differently translated, "He created the waters from the world [in the form] of speech (Vāch)." In the Kathaka Upanishad this idea is more distinctly formulated.—"Prajāpati was this universe. Vāch was a second to him. He associated sexually with her, she became pregnant, he departed from him; she produced these creatures, she again entered into Prajāpati."

The Aitareya Brāhmaṇa and the Satapatha Brāhmaṇa have a story of the Gandharvas having stolen the soma juice, or, as one calls it, "King Soma," and that as the Gandharvas were fond of women, Vāch was, at her own suggestion, "turned into a female" by the gods and Rishis, and went to recover it from them.

In the Atharva-veda she is identified with Virāj, and is the daughter of Kāma (desire). "That daughter of thine, O Kāma, is called the cow, she whom sages denominate Vāch-Virāj."

The Mahā-bhārata also calls her "the mother of the Vedas," and says, "A voice derived from Brahmā entered into the ears of them all; the celestial Saraswatī was then produced from the heavens." Here and "in the later mythology, Saraswatī was identified with Vāch, and became under different names the spouse of Brahmā and the goddess of wisdom and eloquence, and is invoked as a muse," generally under the name of Saraswatī, but sometimes as Vāch.

The Bhāgavata Purāṇa recognises her as "the slender and enchanting daughter" of Brahmā, for whom he had a passion, and from whom mankind was produced, that is the female Virāj. (See Virāj and Sata-rūpa.) Saraswatī, as wife of Brahmā and goddess of wisdom, represents perhaps the union of power and intelligence which was supposed to operate in the work of creation. According to the Padma Purāṇa, Vāch was daughter of Dakṣa, wife of Kasyapa, and mother of the Gandharvas and Apsarases.

VĀDAVA, VĀDAVĀNALĀ. The submarine fire which "devours the water of the ocean," causing it to throw off the vapours which are condensed into rain and snow. The word is also written Vadava and Badava. See Aurva.

VĀHANA. 'A vehicle.' Most of the gods are represented as having animals as their vāhanas. Brahmā has the Hansa, swan or goose; Vishnu has Garuḍa, half eagle, half man; Śiva, the

bull Nandi ; Indra, an elephant , Yama, a buffalo , Kārttikeya, a peacock ; Kāma-deva, the marine monster Makara, or a parrot ; Agni, a ram ; Varuṇa, a fish ; Ganesa, a rat ; Vāyu, an antelope ; Śani, or Saturn, a vulture ; Durgā, a tiger.

VAHNI. Fire. *See* Agni.

VĀHUKA. 'Charioteer.' A name and office assumed by Nala in his time of disguise.

VAIBHOJAS. The Mahā-bhārata says, "The descendants of Druhyu are the Vaibhojas." "A people unacquainted with the use of cars or beasts of burthen, and who travel on rafts ; they have no kings."—*Wilson*.

VAIBHRĀJA. A celestial grove ; the grove of the gods on Mount Supārswa, west of Meru.

VAIDARBHA. Belonging to the country of Vīdarbhā or Bīrār. The people of that country.

VAIDEHA. Belonging to the country of Videha or Tirhoot, &c. The king or the people of the country. Janaka was called Vaideha and Sītā was Vaidehī.

VAIDYA-NĀTHA. 'Lord of physicians.' A title of Śiva. Name of one of the twelve great Lingas. *See* Linga.

VAIJAYANTA. The palace or the banner of Indra.

VAIJAYANTĪ. 1. The necklace of Viṣṇu, composed of five precious gems, pearl, ruby, emerald, sapphire, and diamond ; it "is the aggregate of the five elemental rudiments." 2. A law-book current in the south. It is a commentary by Nanda Paṇḍita on the Viṣṇu Smṛti.

VAIKARTTANA. A name of Karna from his putative father, Vīkṛttana, the sun.

VAIKUNṬHA. The paradise of Viṣṇu, sometimes described as on Mount Meru, and at others as in the Northern Ocean. It is also called Vaibhva. Viṣṇu himself is sometimes designated by this term.

VAINATEYA. A name of Viṣṇu's bird Garuḍa.

VAIRĀJ. Manu the son of Virāj.

VAIRĀJAS. Semi-divine beings or Manes unconsumable by fire, who dwell in Tapo-loka, but are capable of translation to Satya-loka. The Kāśi-khaṇḍa explains this term as the Manes of "ascetics, mendicants, anchorites, and penitents, who have completed a course of rigorous austerities." *See* Pitris.

VAIROCHANA. A name of Balī.

VAISĀLĪ. A city founded by Visāla, son of Trinabindu. This is "a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty." It was a celebrated place among the Buddhists, and would seem to have been situated on the left bank of the Ganges. General Cunningham places it about 27 miles north of Patna. It is frequently confounded with Visālā, *i.e.*, Ujjayinī.

VAISAMPĀYANA. A celebrated sage who was the original teacher of the Black Yajur-veda. He was a pupil of the great Vyāsa, from whom he learned the Mahā-bhārata, which he afterwards recited to King Janamejaya at a festival. The Hari-vansa is also represented as having been communicated by him.

VAISESHIKA. The Atomic school of philosophy. *See* Darsana.

VAISRAVANA. Patronymic of Kuvera.

VAISWĀNARA. A name by which Agni is occasionally known in the *Rig-veda*.

VAISYA. The third or trading and agricultural caste. *See* Varna.

VAITĀNA SŪTRA. The ritual of the Atharva-veda. The text has been published by Dr Garbe.

VAITARANĪ '(The river) to be crossed,' that is, the river of hell, which must be crossed before the infernal regions can be entered. This river is described as being filled with blood, ordure, and all sorts of filth, and to run with great impetuosity. A second river stated by the Mahā-bhārata to be in the country of the Kalingas; it must be the river of the same name (vulg. "Byeturnee") somewhat higher up in Cuttack.

VAIVASWATA. Name of the seventh Manu; he was son of Sūrya and father of Ikshwāku, the founder of the Solar race of kings.

VĀJASANEYĪ-SANHITĀ. The body of hymns forming the White Yajur-veda. *See* Veda.

VĀJIN. A priest of the White Yajur-veda.

VAJRA. 1. The thunderbolt of Indra, said to have been made of the bones of the *Rishi* Dadhichi. It is a circular weapon, with a hole in the centre, according to some, but others represent it as consisting of two transverse bars. It has many names:—Asani, Abhrottha, 'sky-born;' Bahu-dāra, 'much cleaving;' Bhidira or Chhidaka, 'the splitter,' Dambholi and Jasuri,

‘destructive;’ Hrādin, ‘roaring;’ Kulśa, ‘axe,’ Pavi, ‘pointed,’ Phena-vāhin, ‘foam-bearing;’ Shaṭ-kona, ‘hexagon;’ Sambha and Swaru. 2. Son of Aniruddha. His mother is sometimes said to be Aniruddha’s wife Su-bhadra, and at others the Daitya princess Ūshā. Krishna just before his death made him king over the Yādavas at Indra-prastha. *See* the next

VAJRA-NĀBHA. The celebrated chakra (discus) of Krishna. According to the Mahā-bhārata it was given to him by Agni for his assistance in defeating Indra and burning the Khāṇḍava forest.

VAKA. ‘A crane’ A great Asura who lived near the city of Eka-chakrā, and forced the Rāja of the place to send him daily a large quantity of provisions, which he devoured, and not only the provisions, but the men who carried them. Under the directions of Kuntī, her son Bhīma took the provisions, and when the demon struck him, a terrific combat followed; each one tore up trees by the roots and belaboured the other, till Bhīma seized the demon by the legs and tore him asunder. Kuvera is sometimes called by this name.

VĀLA-KHILYAS. 1. Eleven hymns of an apocryphal or peculiar character interpolated in the *Rig-veda* 2. “Pigmy sages no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun” So described by the Vishṇu Purāṇa, which says that they were brought forth by Samnati (humility), wife of Kratu, and were 60,000 in number. They are able to fly swifter than birds. The *Rig-veda* says that they sprang from the hairs of Prajāpati (Brahmā). They are the guards of the chariot of the sun. They are also called Kharwas. Wilson says “they are not improbably connected with the character of Daumling, Thaumlin, Tamlane, Tom-a-lyn, or Tom Thumb.”

VĀLMĪKI. The author of the Rāmāyana, which he in Vedic phrase is said to have “seen.” He himself is represented as taking part in some of the scenes he describes. He received the banished Sītā into his hermitage at Chitra-kūṭa, and educated her twin sons Kusa and Lava. “Tradition has marked a hill in the district of Banda in Bundelkand as his abode.” The invention of the sloka is attributed to him, but it cannot be his, because the metre is found in the Vedas.

VĀMĀCHĀRĪS. Followers of the left-hand sect. *See* Tantra.

VĀMA-DEVA. 1. A Vedic Rishi, author of many hymns. In one of his hymns he represents himself as speaking before his

birth, saying, "Let me not come forth by this path, for it is difficult (of issue): let me come forth obliquely from the side." Sāyana, the commentator, says in explanation, "The *Rishi* Vāma-deva, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side. Aware of his purpose, the mother prayed to Aditi, who thereupon came with her son Indra to expostulate with the *Rishi*." [This story accords with that told by the Buddhists of the birth of Buddha] In the same hymn Vāma-deva says, "In extreme destitution I have cooked the entrails of a dog," and Manu cites this to show that a man is not rendered impure even by eating the flesh of dogs for the preservation of his life. In another hymn he says, "As a hawk I came forth with speed," and a commentator explains, "Having assumed the form of a hawk, he came forth from the womb by the power of Yoga, for he is considered to have been endowed with divine knowledge from the period of his conception." 2. A Vedic sage mentioned in the Mahā-bhārata as possessor of two horses of marvellous speed called Vāmyas. 3. A name of Śiva; also of one of the Rudras.

VĀMANA. The dwarf incarnation of Vishnu *See* Avatāra.

VĀMANA PURĀNA. "That in which the four-faced Brahmā taught the three objects of existence, as subservient to the greatness of Tri-vikrama (Vishnu), which treats also of the Śiva kalpa, and which consists of 10,000 stanzas, is called the Vāmana Purāna." It contains an account of the dwarf incarnation of Vishnu, and "extends to about 7000 stanzas, but its contents scarcely establish its claim to the character of a Purāna." "It is of a more tolerant character than the (other) Purānas, and divides its homage impartially between Śiva and Vishnu with tolerable impartiality. It has not the air of any antiquity, and its compilation may have amused the leisure of some Brāhman of Benares three or four centuries ago."—*Wilson*.

VĀNA-PRASTHA. 'A dweller in the woods.' A Brāhman in the third stage of his religious life, passing his time as an anchorite in the woods *See* Brāhman.

VĀNA-CHARAS (mas), VĀNE-CHARĪS (fem.). Wanderers of the woods. Fauns, Dryads, or sylvan guardians.

VĀNSA. A race or family. Lists of the *Rishis* or successive

teachers of the Vedas which are found attached to some of the Brāhmanas are called Vansas.

VANSĀ-BRĀHMANA. The eighth Brāhmana of the Sāma-veda. It has been edited by Burnell.

VAPUSHMAT. A man who killed King Marutta of the Solar race. Dama, son or grandson of Marutta, in retaliation killed Vapushmat. With his blood he made the funeral offerings to the Manes of Marutta, and with the flesh he fed the Brāhmanas who were of Rākshasa descent.

VARĀ-DĀ 'Bestower of boons.' A name of Devī, also of Sarasvatī.

VARĀHA. The boar incarnation of Vishnu. *See* Avatāra.

VĀRĀHA-KALPA. The present kalpa or year of Brahmā. *See* Kalpa.

VARĀHA MIHĪRA. An astronomer who was one of "the nine gems" of the court of Vikramāditya. (*See* Nava-ratna.) He was author of *Br̥hat-sanhitā* and *Br̥haj-jātaka*. His death is placed in Saka 509 (A.D. 587).

VARĀHA PURĀNA. "That in which the glory of the great Varāha is predominant, as it was revealed to Earth by Vishnu, in connexion, wise Munis, with the Mānava kalpa, and which contains 24,000 verses, is called the Varāha Purāna;" but this description differs so from the Purāna which bears the name in the present day, that Wilson doubts its applying to it. The known work "is narrated by Vishnu as Varāha, or in the boar incarnation, to the personified Earth. Its extent, however, is not half that specified, little exceeding 10,000 stanzas. It furnishes also itself evidence of the prior currency of some other work similarly denominated" "It may perhaps be referred to the early part of the twelfth century."

VĀRĀNASĪ. The sacred city of Benares, also called Kāśī.

VĀRANĀVATA. The city in which the Pāṇdavas dwelt in exile.

VARARUCHI. A grammarian who is generally supposed to be one with Kātyāyana (q.v.). There was another Vararuchi who was one of "the nine gems" at the court of Vikramāditya.

VARDDHA-KSHATRĪ. A patronymic of Jayadratha.

VĀRKSHĪ. Daughter of a sage, who is instanced in the Mahā-bhārata as being a virtuous woman, and wife of ten husbands.

VARNA. 'Class or caste.' The Chatur-varna, or four castes, as found established in the code of Manu, are—

1. Brāhman. The sacerdotal and learned class, the members of which may be, but are not necessarily priests.
2. Kṣatriya. The regal and warrior caste.
3. Vaiśya. Trading and agricultural caste.
4. Śūdra. Servile caste, whose duty is to serve the other three.

The first three castes were called *dwi-ja*, "twice born or regenerate," from their being entitled to investiture with the sacred thread which effects a second birth. The Brāhmins maintain that their caste alone remains, that the other three have been lost or degraded, and it is generally believed that there are no pure Kṣatriyas or Vaiśyas now existing. The numerous castes which have sprung up from the intercourse of people of different castes or from other causes are called *Varna-sankara*, 'mixed castes.'

VARSHA. A region. Nine varshas are enumerated as situated between the great mountain ranges of the earth—(1.) Bhārata-varsha, India, (2.) Kim-purusha or Kim-nara; (3.) Hari, (4.) Ramiyaka; (5.) Hiran-maya; (6.) Uttara-kuru; (7.) Hāvīta; (8.) Bhadrāswa; (9.) Ketu-māla.

VĀRSHNEYA. A name of Kṛishna as a descendant of Viṣṇu. Name of King Nala's charioteer.

VĀRTTIKAS. Supplementary rules or notes to the grammar of Pāṇini by later grammarians, as Kātyāyana, Patanjali, &c. Kātyāyana is the chief of these annotators, and is called *Vārttika-kāra*, 'the annotator.'

VARUNA. Similar to *Οὐρανός*. 'The universal encompasser, the all-embracer.' One of the oldest of the Vedic deities, a personification of the all-investing sky, the maker and upholder of heaven and earth. As such he is king of the universe, king of gods and men, possessor of illimitable knowledge, the supreme deity to whom especial honour is due. He is often associated with Mitra, he being the ruler of the night and Mitra of the day; but his name frequently occurs alone, that of Mitra only seldom. In later times he was chief among the lower celestial deities called Ādityas, and later still he became a sort of Neptune, a god of the seas and rivers, who rides upon the Makara. This character he still retains. His sign is a fish.

He is regent of the west quarter and of one of the Nakshatras or lunar mansions. According to the Mahā-bhārata he was son of Kardama and father of Pushkara. The Mahā-bhārata relates that he carried off Bhadrā, the wife of Utathya (q.v.), a Brāhman, but Utathya obliged him to submit and restore her. He was in a way the father of the sage Vasishtha (q.v.). In the Vedas, Varuna is not specially connected with water, but there are passages in which he is associated with the element of water both in the atmosphere and on the earth, in such a way as may account for the character and functions ascribed to him in the later mythology.

Dr. Muir thus sums up in the words of the hymns the functions and attributes of Varuna.—“The grandest cosmical functions are ascribed to Varuna. Possessed of illimitable resources (or knowledge), this divine being has meted out (or fashioned) and upholds heaven and earth, he dwells in all worlds as sovereign ruler; indeed the three worlds are embraced within him. He made the golden and revolving sun to shine in the firmament. The wind which resounds through the atmosphere is his breath. He has opened out boundless paths for the sun, and has hollowed out channels for the rivers, which flow by his command. By his wonderful contrivance the rivers pour out their waters into the one ocean but never fill it. His ordinances are fixed and unassailable. They rest on him unshaken as on a mountain. Through the operation (of his laws) the moon walks in brightness, and the stars which appear in the nightly sky mysteriously vanish in daylight. Neither the birds flying in the air, nor the rivers in their ceaseless flow can attain a knowledge of his power or his wrath. His messengers behold both worlds. He knows the flight of birds in the sky, the paths of ships on the ocean, the course of the far-travelling wind, and beholds all the things that have been or shall be done. No creature can even wink without him. He witnesses men’s truth and falsehood. He instructs the Ṛishi Vasishtha in mysteries; but his secrets and those of Mitra are not to be revealed to the foolish.” “He has unlimited control over the destinies of mankind. He has a hundred thousand remedies, and is supplicated to show his wide and deep benevolence and drive away evil and sin, to untie sin like a rope and remove it. He is entreated not to steal away, but to prolong life, and to spare the suppliant who daily trans-

gresses his laws. In many places mention is made of the bonds or nooses with which he seizes and punishes transgressors. Mitra and Varuna conjointly are spoken of in one passage as being barriers against falsehood, furnished with many nooses, which the hostile mortal cannot surmount; and, in another place, Indra and Varuna are described as binding with bonds not formed of rope. On the other hand, Varuna is said to be gracious even to him who has committed sin. He is the wise guardian of immortality, and a hope is held out that he and Yama, reigning in blessedness, shall be beheld in the next world by the righteous."

"The attributes and functions ascribed to Varuna impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity."

The correspondence of Varuna with Ouranos has been already noted, but "the parallel will not hold in all points. There is not in the Vedic mythology any special relation between Varuna and Pṛithivī (the earth) as husband and wife, as there is between Ouranos and Gaia in the theogony of Hesiod; nor is Varuna represented in the Veda, as Ouranos is by the Greek poet, as the progenitor of Dyaus (Zeus), except in the general way in which he is said to have formed and to preserve heaven and earth" (*Muir's Texts*, v. 58). Manu also refers to Varuna as "binding the guilty in fatal cords"

In the Purāṇas, Varuna is sovereign of the waters, and one of his accompaniments is a noose, which the Vedic deity also carried for binding offenders: this is called Nāga-pāsa, Pula-kāṅga, or Viśva-jit. His favourite resort is Pushpa-giri, 'flower mountain,' and his city Vasudhā-nagara or Sukhā. He also possesses an umbrella impermeable to water, formed of the hood of a cobra, and called Ābhoga. The Viṣṇu Purāṇa mentions an incident which shows a curious coincidence between Varuna and Neptune. At the marriage of the sage Rishiḥika, Varuna supplied him with the thousand fleet white horses which the bride's father had demanded of him. Varuna is also called Prachetas, Ambu-rāja, Jala-pati, Kesa, 'lord of the waters,' Ud-dāma, 'the surrounder,' Pāsa-bhrāt, 'the noose-carrier,' Viloma, Vāri-loma, 'watery hair,' Yādah-pati, 'king of aquatic animals. His son is named Agasti.

VARUNĀNĪ, VARUNĪ. Wife of Varuna and goddess of

wine. She is said to have sprung from the churning of the ocean. The goddess of wine is also called Madā and Surā.

VĀSANTA. Spring and its deified personification.

VĀSANTA-SENĀ. The heroine of the drama called *Mrich-chhakaṭi*, 'the toy cart.'

VĀSAVA-DATTĀ. A princess of Ujjayinī, who is the heroine of a popular story by Subandhu. The work has been printed by Dr. F. Hall in the *Bibliotheca Indica*. He considers it to have been written early in the seventh century. See Udayana.

VASISHTHA. 'Most wealthy.' A celebrated Vedic sage to whom many hymns are ascribed. According to Manu he was one of the seven great *Rishis* and of the ten *Prajāpatīs*. There was a special rivalry between him and the sage *Viśvāmitra*, who raised himself from the *Kshatriya* to the *Brāhman* caste. *Vasishtha* was the possessor of a "cow of plenty," called *Nandinī*, who had the power of granting him all things (*vasu*) he desired, hence his name. A law-book is attributed to him, or to another of the same name. Though *Vasishtha* is classed among the *Prajāpatīs* who sprang from *Brahmā*, a hymn in the *Rig-veda* and the commentaries thereon assign him a different origin, or rather a second birth, and represent him and the sage *Agastya* to have sprung from *Mitra* and *Varuna*. The hymn says, "Thou, O *Vasishtha*, art a son of *Mitra* and *Varuna*, born a *Brāhman* from the soul of *Urvasī*. All the gods placed in the vessel thee the drop which had fallen through divine contemplation." The comment on this hymn says, "When these two *Ādityas* (*Mitra* and *Varuna*) beheld the *Apsaras* *Urvasī* at a sacrifice their seed fell from them. . . . It fell on many places, into a jar, into water, and on the ground. The Muni *Vasishtha* was produced on the ground, while *Agastya* was born in the jar."

There is a peculiar hymn attributed to *Vasishtha* in the *Rig-veda* (Wilson, iv. 121), beginning "Protector of the dwelling," which the commentators explain as having been addressed by him to a house-dog which barked as he entered the house of *Varuna* by night to obtain food after a three days' fast. By it the dog was appeased and put to sleep, "wherefore these verses are to be recited on similar occasions by thieves and burglars."

In the same *Veda* and in the *Āitareya Brāhmaṇa*, *Vasishtha* appears as the family priest of King *Sudās*, a position to which his rival *Viśvāmitra* aspired. This is amplified in the *Mahā-*

bhārata, where he is not the priest of Sudās but of his son Kalmāsha-pāda, who bore the patronymic Saudāsa. It is said that his rival Viśwāmītra was jealous, and wished to have this office for himself, but the king preferred Vasishṭha. Vasishṭha had a hundred sons, the eldest of whom was named Śaktri. He, meeting the king in the road, was ordered to get out of the way; but he civilly replied that the path was his, for by the law a king must cede the way to a Brāhman. The king struck him with a whip, and he retorted by cursing the king to become a man-eater. Viśwāmītra was present, but invisible, and he maliciously commanded a man-devouring Rākshasa to enter the king. So the king became a man-eater, and his first victim was Śaktri. The same fate befell all the hundred sons, and Vasishṭha's grief was boundless. He endeavoured to destroy himself in various ways. He cast himself from the top of Mount Meru, but the rocks he fell upon were like cotton. He passed through a burning forest without harm. He threw himself into the sea with a heavy stone tied to his neck, but the waves cast him on dry land. He plunged into a river swollen by rain, but although he had bound his arms with cords, the stream loosened his bonds and landed him unbound (*vipāśa*) on its banks. From this the river received the name of Vipāśā (Byās). He threw himself into another river full of alligators, but the river rushed away in a hundred directions, and was consequently called *Sata-dru* (Sutlej). Finding that he could not kill himself, he returned to his hermitage, and was met in the wood by King Kalmāsha-pāda, who was about to devour him, but Vasishṭha exorcised him and delivered him from the curse he had borne for twelve years. The sage then directed the king to return to his kingdom and pay due respect to Brāhmans. Kalmāsha-pāda begged Vasishṭha to give him offspring. He promised to do so, and "being solicited by the king to beget an heir to the throne, the queen became pregnant by him and brought forth a son at the end of twelve years."

Another legend in the Mahā-bhārata represents Viśwāmītra as commanding the river Saraswatī to bring Vasishṭha, so that he might kill him. By direction of Vasishṭha the river obeyed the command, but on approaching Viśwāmītra, who stood ready armed, it promptly carried away Vasishṭha in another direction.

The enmity of Vasishṭha and Viśwāmītra comes out very

strongly in the *Rāmāyana* Viśwāmitra ruled the earth for many thousand years as king, but he coveted the wondrous cow of plenty which he had seen at Vasishṭha's hermitage, and attempted to take her away by force. A great battle followed between the hosts of King Viśwāmitra and the warriors produced by the cow to support her master. A hundred of Viśwāmitra's sons were reduced to ashes by the blast of Vasishṭha's mouth, and Viśwāmitra being utterly defeated, he abdicated and retired to the Himālaya. The two met again after an interval and fought in single combat. Viśwāmitra was again worsted by the Brahmānical power, and "resolved to work out his own elevation to the Brahmānical order," so as to be upon an equality with his rival. He accomplished his object and became a priest, and Vasishṭha suffered from his power. The hundred sons of Vasishṭha denounced Viśwāmitra for presuming, though a Kshatriya, to act as a priest. This so incensed Viśwāmitra that he "by a curse doomed the sons of Vasishṭha to be reduced to ashes and reborn as degraded outcasts for seven hundred births." Eventually, "Vasishṭha, being propitiated by the gods, became reconciled to Viśwāmitra, and recognised his claim to all the prerogatives of a Brāhman Rishi, and Viśwāmitra paid all honour to Vasishṭha.

A legend in the *Vishnu Purāna* represents Vasishṭha as being requested by Nimi, a son of Ikshwāku, to officiate at a sacrifice which was to last for a thousand years. The sage pleaded a prior engagement to Indra for five hundred years, but offered to come at the end of that period. The king made no remark, and Vasishṭha, taking silence as assent, returned as he had proposed. He then found that Nimi had engaged the Rishi Gautama to perform the sacrifice, and thus so angered him that he cursed the king to lose his corporeal form. Nimi retorted the curse, and in consequence "the vigour of Vasishṭha entered into the vigour of Mitra and Varuna. Vasishṭha, however, received from them another body when their seed had fallen from them at the sight of Urvasī."

In the *Mārkaṇdeya Purāna* he appears as the family priest of Haris-chandra. He was so incensed at the treatment shown to that monarch by Viśwāmitra, that he cursed that sage to be transformed into a crane. His adversary retorted by dooming him to become another bird, and in the forms of two monstrous

birds they fought so furiously that the course of the universe was disturbed, and many creatures perished. Brahmā at length put an end to the conflict by restoring them to their natural forms and compelling them to be reconciled.

According to the *Vishnu Purāna*, Vasishtha had for wife Ūrjā, one of the daughters of Daksha, and by her he had seven sons. The *Bhāgavata Purāna* gives him Arundhatī for wife. The *Vishnu Purāna* also makes him the family priest "of the house of Ikshvāku," and he was not only contemporary with Ikshvāku himself, but with his descendants down to the sixty-first generation. "Vasishtha, according to all accounts (says Dr Muir), must have been possessed of a vitality altogether superhuman," for it appears that the name Vasishtha is "used not to denote merely a person belonging to a family so called, but to represent the founder of the family himself as taking part in the transactions of many successive ages"

"It is clear that Vasishtha, although he is frequently designated in post-vedic writings as a Brāhman, was, according to some authorities, not really such in any proper sense of the word, as in the accounts which are given of his birth he is declared to have been either a mind-born son of Brahmā, or the son of Mitra and Varuna and the Apsaras Urvasī, or to have had some other supernatural origin" (*Muir*, i. 337). Vasishtha's descendants are called Vāsishthas and Vāshkalas.

VĀSTOSH-PATI. 'House protector' One of the later gods of the Veda, represented as springing from Brahmā's dalliance with his daughter. He was the protector of sacred rites and guardian of houses.

VASU The Vasus are a class of deities, eight in number, chiefly known as attendants upon Indra. They seem to have been in Vedic times personifications of natural phenomena. They are Āpa (water), Dhruva (pole-star), Soma (moon), Dhara (earth), Anila (wind), Anala (fire), Prabhāsa (dawn), and Pratyūsha (light). According to the *Rāmāyana* they were children of Aditi.

VASU-DEVA. Son of Sura, of the Yādava branch of the Lunar race. He was father of *Krishna*, and Kuntī, the mother of the Pāṇḍava princes, was his sister. He married seven daughters of Āhuka, and the youngest of them, Devakī, was the mother of *Krishna*. After the death of *Krishna* and Bala-

rāma he also died, and four of his wives burnt themselves with his corpse. So says the Mahā-bhārata, but according to the Vishnu Purāna he and Devaki and Rohini burnt themselves at Dwārakā. He received the additional name of Ānaka-dundubhi, because the gods, conscious that he was to be the putative father of the divine Krishna, sounded the drums of heaven at his birth. He was also called Bhū-kasyapa and Dundu, 'drum.'

VĀSU-DEVA. A name of Krishna, derived from that of his father, Vasu-deva; but as that is incompatible with his claims to divinity, the Mahā-bhārata explains that he is so called "from his dwelling (*vasanāt*) in all beings, from his issuing as a Vasu from a divine womb." The name was assumed by an impostor named Paundraka, who was killed by Krishna. See Paundraka.

VĀSUKI. King of the Nāgas or serpents who live in Pātāla. He was used by the gods and Asuras for a coil round the mountain Mandara at the churning of the ocean. See Sesha.

VASU-SENA. A name of Karna.

VĀTA. 'Wind.' Generally the same as Vāyu, but the name is sometimes combined in the Veda with that of Parjanya, and Parjanya-vātā and Vāyu are then mentioned distinctively.

VĀTĀPI. Vātāpi and Ilwala, two Rākshasas, sons either of Hrūda or Viprachitti. They are mentioned in the Rāmāyana as dwelling in the Dandaka forest. Vātāpi assumed the form of a ram which was offered in sacrifice and afterwards eaten by Brāhmans. Ilwala then called upon him to come forth, and accordingly he tore his way out of the stomachs of the Brāhmans. He tried the same trick upon Agastya, but that austere sage ate and digested him. Ilwala, as before, called his brother to come forth, and assaulted the sage, who told him that his brother would never return. Then Ilwala was burnt up by fire from the eyes of Agastya. The Mahā-bhārata's story varies slightly.

VATA-VĀSIN. 'Dwelling in fig-trees' (*vata*). Yakshas.

VATSA, VATSA-RĀJA. King of Vatsa, the capital of which was Kausāmbī. A title of the prince Udayana. There are many persons named Vatsa.

VĀTSYĀYANA. A sage who wrote upon erotic subjects, and was author of the Kāma-sūtras and Nyāya-bhāsha. He is also called Malla-nāga.

VĀYU. 'Air, wind.' The god of the wind, Eolus. In the

Vedas he is often associated with Indra, and rides in the same car with him, Indra being the charioteer. The chariot has a framework of gold which touches the sky, and is drawn by a thousand horses. There are not many hymns addressed to him. According to the Nirukta there are three gods specially connected with each other. "Agni, whose place is on earth; Vāyu or Indra, whose place is in the air, and Sūrya, whose place is in the heaven." In the hymn Purusha-sūkta Vāyu is said to have sprung from the breath of Purusha, and in another hymn he is called the son-in-law of Twashtu. He is regent of the north-west quarter, where he dwells.

According to the Vishnu Purāṇa he is king of the Gandharvas. The Bhāgavata Purāṇa relates that the sage Nārada incited the wind to break down the summit of Mount Meru. He raised a terrible storm which lasted for a year, but Vishnu's bird, Garuḍa, shielded the mountain with his wings, and all the blasts of the wind-god were in vain. Nārada then told him to attack the mountain in Garuḍa's absence. He did so, and breaking off the summit of the mountain, he hurled it into the sea where it became the island of Lankā (Ceylon).

Vāyu is the reputed father of Bhīma and of Hanumat, and he is said to have made the hundred daughters of King Kusanābha crooked because they would not comply with his licentious desires, and thus gave the name Kanyā-kubja, 'hump-backed damsel,' to their city.

Other names of Vāyu (wind) are Anila, Marut, Pavana Vāta, Gandha-vaha, 'bearer of perfumes;' Jala-kāntāra, 'whose garden is water;' Sadā-gata, Satata-ga, 'ever moving,' &c.

VĀYU PURĀṆA. "The Purāṇa in which Vāyu has declared the laws of duty, in connection with the Sveta kalpa, and which comprises the Māhātmya of Rudra, is the Vāyu Purāṇa; it contains twenty-four thousand verses." No MS. containing this number of verses has yet been discovered, but there are indications of the work being imperfect. The Purāṇa is divided into four sections, the first beginning with the creation, and the last treating of the ages to come. It is devoted to the praise of Śiva, and is connected with the Śiva Purāṇa, for when one of them is given in a list of Purāṇas the other is omitted.

VEDA. Root, *vid*, 'know.' 'Divine knowledge.' The Vedas are the holy books which are the foundation of the Hindu reli-

gion. They consist of hymns written in an old form of Sanskrit, and according to the most generally received opinion they were composed between 1500 and 1000 B.C. But there is no direct evidence as to their age, and opinions about it vary considerably. Some scholars have thought that the oldest of the hymns may be carried back a thousand years farther. It seems likely that some of the hymns were composed before the arrival of the Aryan immigrants in India, and there is no doubt that the hymns vary greatly in age and spread over a very considerable period.

There are various statements as to the origin of the Vedas. One is that the hymns emanated like breath from Brahma, the soul of the universe. It is agreed that they were revealed orally to the *Rishis* or sages whose names they bear; and hence the whole body of the Veda is known as *Śruti*, 'what was heard.'

The Vedas are now four in number:—(1.) *Rig*, (2.) *Yajur*, (3.) *Sāma*, (4.) *Atharva*; but the *Atharva* is of comparatively modern origin. The other three are spoken of by Manu as the "three Vedas," and are said by him to have been "milked out, as it were," from fire, air, and the sun. In reality the *Rig-veda* is *the* Veda, the original work; for the *Yajur* and the *Sāma* are merely different arrangements of its hymns for special purposes.

Each Veda is divided into two parts, *Mantra* and *Brāhmaṇa*. The *Mantra*, or 'instrument of conveying thought,' consists of prayer and praise embodied in the metrical hymns. The *Brāhmaṇa*, a collective term for the treatises called *Brāhmaṇas*, is of later date than the *Mantra*. It is written in prose, and contains liturgical and ritualistic glosses, explanations, and applications of the hymns illustrated by numerous legends. To the *Brāhmaṇas* are added the *Āraṇyakas* and *Upanishads*, mystical treatises in prose and verse, which speculate upon the nature of spirit and of God, and exhibit a freedom of thought and speculation which was the beginning of Hindu philosophy. All the Vedic writings are classified in two great divisions, exoteric and esoteric the *Karma-kāṇḍa*, 'department of works,' the ceremonial; and the *Jñāna-kāṇḍa*, 'department of knowledge.' The hymns and prayers of the *Mantra* come under the first, the philosophical speculations of the *Brāhmaṇas*, and especially of the *Upanishads*, under the second division. All are alike *Śruti* or revelation. See *Brāhmaṇa*, *Upanishad*, &c.

The *Mantra* or metrical portion is the most ancient, and the

book or books in which the hymns are collected are called Sanhitās. The *Rig-veda* and the *Sāma-veda* have each one Sanhitā; the *Yajur-veda* has two Sanhitās.

As before stated, the *Rig-veda* is the original Veda from which the *Yajur* and *Sāman* are almost exclusively derived. It consists of 1017 Sūktas or hymns, or with eleven additional hymns called Vāṅkhyas of an apocryphal character, 1028. These are arranged in eight Ashtakas, 'octaves,' or Khandas, 'sections,' which are again subdivided into as many Adhyāyas, 'chapters,' 2006 Vargas or 'classes,' 10,417 Rīks or 'verses,' and 153,826 Padas or 'words.' There is another division, which runs on concurrently with this division, in ten Maṇḍalas, 'circles' or 'classes,' and 85 Anuvākas or 'sections.' The total number of hymns is the same in both arrangements. It is a generally received opinion that the hymns of the tenth Maṇḍala are later in date than the others.

A few hymns of the *Rig-veda*, more especially some of the later hymns in the tenth Maṇḍala, appear to contain some vague, hazy conception of one Supreme Being; but as a whole they are addressed directly to certain personifications of the powers of nature, which personifications were worshipped as deities having those physical powers under their control. From these powers the Vedic poets invoked prosperity on themselves and their flocks; they extolled the prowess of these elemental powers in the struggles between light and darkness, warmth and cold, and they offered up joyous praise and thanksgiving for the fruits of the earth and personal protection. Chief among the deities so praised and worshipped were Agni, Indra, and Sūrya. More hymns are addressed to Agni (Ignis), 'fire,' than to any other deity, and chiefly in its sacrificial character, though it receives honour also for its domestic uses. Indra was honoured as the god of the atmosphere, who controlled the rains and the dew, so all-important to an agricultural people. Sūrya, 'the sun,' was 'the source of heat,' but he shared this honour with Agni, the sun being considered a celestial fire. Among the most ancient of the myths was that of Dyaus-pitar, 'heavenly father,' the regent of the sky. Others were Aditi, 'the infinite expanse;' Varuna (Οὐρανός), 'the investing sky,' afterwards god of the waters; Ushas (ἠώς), 'the dawn,' daughter of the sky; the two Aswins, 'twin sons of the sun,' ever young and

handsome, and riding in a golden car as precursors of the dawn. *Prithivī*, 'the broad one,' as the earth was called, received honour as the mother of all beings. There were also the Maruts or storm-gods, personifications of the wind, the especial foes of *Vritra*, the spirit of drought and ungenial weather, who was in constant conflict with Indra; Rudra, the howling, furious god, who ruled the tempest and the storm, Yama, the god of the dead and judge of departed spirits, also received his meed of reverence; last, though apparently not least in the estimation of the Aryan worshippers, was Soma, the personification of the fermented juice of the plant so named. This exhilarating liquid was alike acceptable to the gods and their worshippers, and many hymns are addressed to it as a deity.

To each hymn of the *Rig-veda* there is prefixed the name of the *Rishi* to whom it was revealed, as *Vasishtha*, *Viśvāmitra*, *Bharadvāja*, and many others; and these sages are frequently spoken of as authors of the hymns bearing their names. It is quite unknown when the hymns were first committed to writing. They were transmitted orally from generation to generation, and continued to be so handed down even after they had been collected and arranged by *Kṛishna Dwaipāyana*, 'the arranger' The oral teaching of the Vedas produced what are called the *Sākhās* or 'schools' of the Vedas. Different learned men, or bodies of men, became famous for their particular versions of the text, and taught these versions to their respective pupils. These different versions constitute the *Sākhās*; they present, as might be expected, many verbal variations, but no very material discrepancies.

"The poetry of the *Rig-veda*," says Professor Cowell, "is remarkably deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilisation. The language and style of most of the hymns is singularly artificial. . . . Occasionally we meet with fine outbursts of poetry, especially in the hymns addressed to the dawn, but these are never long sustained; and as a rule we find few grand similes or metaphors." A similar opinion is expressed by Professor Williams, who finds them "to abound more in puerile ideas than in striking thoughts and lofty conceptions"

The *Yajur* or second Veda is composed almost exclusively of

hymns taken from the *Rig*, but it contains some prose passages which are new. Many of the hymns show considerable deviations from the original text of the *Rig*. These differences may perhaps be attributable either to an original difference of the traditional text or to modifications required by the ritualistic uses of the Yajur. The Yajur-veda is the priests' office-book, arranged in a liturgical form for the performance of sacrifices. As the manual of the priesthood, it became the great subject of study, and it has a great number of different *Sākhās* or schools. It has two *Sanhitās*, one called the *Taittiriya Sanhitā*, the other *Vājasaneyī Sanhitā*, commonly known as the Black and White Yajur. Of these, the former is the more ancient, and seems to have been known in the third century B.C. These *Sanhitās* contain upon the whole the same matter, but the arrangement is different. The White Yajur is the more orderly and systematic, and it contains some texts which are not in the Black.

The *Sanhitā* of the *Taittiriya* or Black Yajur is arranged in 7 *Kāndas* or books, 44 *Prasnas* or chapters, 651 *Anuvākas* or sections, and 2198 *Kandikās* or pieces, "fifty words as a rule forming a *Kandikā*." The *Sanhitā* of the *Vājasaneyī* or White Yajur is in 40 *Adhyāyas* or chapters, 303 *Anuvākas*, and 1975 *Kandikās*.

How the separation into two *Sanhitās* arose has not been ascertained. It probably originated in a schism led by the sage Yājñawalkya; but if it did not, it produced one, and the adherents of the two divisions were hostile to each other and quarrelled like men of different creeds. In later days a legend was invented to account for the division, which is thus given by the *Vishnu* and *Vāyu Purāṇas*. The Yajur-veda, in twenty-seven branches (*Sākhās*), was taught by Vaisampāyana to his disciple Yājñawalkya. Vaisampāyana had the misfortune to kill his sister's child by an accidental kick, and he then called upon his disciples to perform the appropriate expiatory penance. Yājñawalkya refused to join the "miserable inefficient Brāhmins," and a quarrel ensued. The teacher called upon the disciple to give up all that he had learnt from him; and the disciple, with the same quick temper, vomited forth the Yajur texts which he had acquired, and they fell upon the ground stained with blood. The other pupils were turned into partridges (*Tittiri*), and they picked up the disgorged texts; hence the part of the Veda

which was thus acquired was called Taittirīya and Black. Yājñawalkya sorrowfully departed, and by the performance of severe penances induced the Sun to impart to him those Yajur texts which his master had not possessed. The Sun then assumed the form of a horse (Vājīn), and communicated to him the desired texts. The priests of this portion of the Veda were called Vājīns, while the *Sanhitā* itself was called Vājasaneyī, and also White (or bright), because it was revealed by the sun. The statement that Yājñawalkya received this Veda from the sun is, however, earlier than the *Purānas*, for it is mentioned by the grammarian Kātyāyana. A more reasonable and intelligible explanation is, that Vājasaneyī is a patronymic of Yājñawalkya, the offspring of Vājasani, and that Taittirīya is derived from Tittiri, the name of a pupil of Yaska's. Weber, the man best acquainted with this Veda, says, "However absurd this legend (of the *Purānas*) may be, a certain amount of sense lurks beneath its surface. The Black Yajur is, in fact, a motley undigested jumble of different pieces; and I am myself more inclined to derive the name Taittirīya from the variegated partridge (Tittiri) than from the *Rishi* Tittiri." Goldstucker's view is, that the "motley character of the Black Yajur-veda arises from the circumstance that the distinction between the Mantra and Brāhmaṇa portions is not so clearly established in it as in the other Vedas, hymns and matter properly belonging to the Brāhmaṇas being there intermixed. This defect is remedied in the White Yajur-veda, and it points, therefore, to a period when the material of the old Yajur was brought into a system consonant with prevalent theories, literary and ritualistic."

The *Sāma-veda Sanhitā* is wholly metrical. It contains 1549 verses, only seventy-eight of which have not been traced to the *Rig-veda*. The readings of the text in this Veda frequently differ, like those of the Yajur, from the text as found in the *Rig*, and Weber considers that the verses "occurring in the *Sāma Sanhitā* generally stamp themselves as older and more original by the greater antiquity of their grammatical forms." But this opinion is disputed. The verses of the *Sāma* have been selected and arranged for the purpose of being chaunted at the sacrifices or offerings of the Soma. Many of the invocations are addressed to Soma, some to Agni, and some to Indra. The Mantra or metrical part of the *Sāma* is poor in literary and

historical interest, but its Brāhmanas and the other literature belonging to it are full and important.

There were different sets of priests for each of the three Vedas. Those whose duty it was to recite the *Rig-veda* were called *Hotṛis* or *Bahvīchas*, and they were required to know the whole Veda. The priests of the *Yajur*, who muttered its formulas in a peculiar manner at sacrifices, were called *Adhwaryus*, and the chaunters of the verses of the *Sāman* were called *Udgātris*.

The *Atharva-veda*, the fourth Veda, is of later origin than the others. This is acknowledged by the Brāhmanas, and is proved by the internal evidence of the book itself. It is supposed to date from about the same period as the tenth *Mandala* of the *Rig-veda*, and as Manu speaks of only "the three Vedas," the *Atharva* could hardly have been acknowledged in his time. Professor Whitney thinks its contents may be later than even the tenth *Mandala* of the *Rig*, although these two "stand nearly connected in import and origin." There are reasons for supposing it to have had its origin among the Saindhavas on the banks of the Indus. One-sixth of the whole work is not metrical, "and about one-sixth (of the hymns) is also found among the hymns of the *Rig-veda*, and mostly in the tenth book of the latter; the rest is peculiar to the *Atharva*." The number of the hymns is about 760, and of the verses about 6000. Professor Whitney, the editor of the *Atharva*, speaks of it thus: "As to the internal character of the *Atharva* hymns, it may be said of them, as of the tenth book of the *Rig*, that they are productions of another and a later period, and the expressions of a different spirit from that of the earlier hymns in the other Vedas. In the latter, the gods are approached with reverential awe indeed, but with love and confidence also, a worship is paid them that exalts the offerer of it; the demons embraced under the general name *Rākshasa* are objects of horror whom the gods ward off and destroy; the divinities of the *Atharva* are regarded rather with a kind of cringing fear, as powers whose wrath is to be deprecated and whose favour curried, for it knows a whole host of imps and hobgoblins, in ranks and classes, and addresses itself to them directly, offering them homage to induce them to abstain from doing harm. The Mantra prayer, which in the older Veda is the instrument of devotion, is here rather the tool of superstition; it wrings from the unwilling hands

of the gods the favours which of old their good-will to men induced them to grant, or by simple magical power obtains the fulfilment of the utterer's wishes. The most prominent characteristic feature of the Atharva is the multitude of incantations which it contains, these are pronounced either by the person who is himself to be benefited, or more often by the sorcerer for him, and are directed to the procuring of the greatest variety of desirable ends; most frequently perhaps long life or recovery from grievous sickness is the object sought; then a talisman, such as a necklace, is sometimes given, or in very numerous cases some plant endowed with marvellous virtues is to be the immediate external means of the cure; farther, the attainment of wealth or power is aimed at, the downfall of enemies, success in love or in play, the removal of petty pests, and so on, even down to the growth of hair on a bald pate. There are hymns, too, in which a single rite or ceremony is taken up and exalted, somewhat in the same strain as the Soma in the Pāvamānya hymns of the *Rig*. Others of a speculative mystical character are not wanting, yet their number is not so great as might naturally be expected, considering the development which the Hindu religion received in the periods following after that of the primitive Veda. It seems in the main that the Atharva is of popular rather than of priestly origin; that in making the transition from the Vedic to modern times, it forms an intermediate step rather to the gross idolatries and superstitions of the ignorant mass than to the sublimated Pantheism of the Brāhmins." Such is the general character of the fourth Veda, but Max Muller has translated a hymn in his *Ancient Sanskrit Literature*, of which Professor Wilson said in the *Edinburgh Review*, "We know of no passage in Vedic literature which approaches its simple sublimity." This hymn is addressed to Varuna, "the great one who rules over these worlds, and beholds all as if he were close by, who sees all that is within and beyond heaven and earth," &c.

This Veda is also called the Brāhman Veda, "because it claims to be the Veda for the chief sacrificial priest, the Brāhman." It has a Brāhmaṇa called Gopatha and many Upanishads. An entirely new recension of this Veda has lately been found in Kashmīr. It is in the hands of Professor Roth, and is believed to show many important variations.

The whole of the *Rig-veda*, with the commentary of Sāyana, has been magnificently printed in six large quarto vols under the editorship of Max Muller, at the expense of the Government of India. Editions of the text separately in the Sanhitā and in the Pada forms have been published by him, also another edition with the Sanhitā and Pada texts on opposite pages. There is also a complete edition of the text in Roman characters by Aufrecht, and a portion of the text was published by Roer in the *Bibliotheca Indica*. Dr Rosen published the first Ashtaka of the text, with a Latin translation, in 1838. Four volumes of Wilson's incomplete translation have appeared. There is a French translation by Langlois, and Max Muller has printed a critical translation of twelve hymns to the Maruts. There are other translations of portions. Translations by Ludwig and by Grassmann have also lately appeared. The text, with an English and Marāṭhī translation, is appearing in monthly parts at Bombay.

The Sanhitā of the Black Yajur-veda has been published by Roer and Cowell in the *Bibliotheca Indica*. The White has been printed by Weber, and another edition has been published in Calcutta.

Of the Sāma Sanhitā, the text and a translation have been published by Dr. Stevenson. Benfey has also published the text with a German translation and a glossary; and an edition with the commentary of Sāyana is now coming out in the *Bibliotheca Indica* (vol. i).

The text of the Atharva-veda Sanhitā has been printed by Roth and Whitney, and a part of it also by Aufrecht.

VEDA-MĀTRI. 'Mother of the Vedas.' The Gāyatrī.

VEDĀNGAS (Veda + angas) 'Members of the Veda.' The Shaul-angas or six subjects necessary to be studied for the reading, understanding, and proper sacrificial employment of the Vedas—

1. *Sikṣā*. Phonetics or pronunciation, embracing accents, quantity, and euphony in general.
2. *Chandas*. Metre.
3. *Viśākṣana*. Grammar. Said to be represented by Pāṇini, but rather by older grammars culminating in his great work.
4. *Nirukta*. Etymology or glossary, represented by the glossary of Yāska.
5. *Jyotiṣha*. Astronomy. Such knowledge of the heavenly bodies as was necessary for compiling a calendar fixing the days

and hours suitable for the performance of Vedic sacrifices and ceremonies.

6 *Kalpa*. Ceremonial. Rules for applying the Vedas to the performance of sacrifices. These rules are generally written in the form of Sūtras or short aphorisms, and so they are known as the Kalpa-sūtras or Śrauta-sūtras.

VEDĀNTA. The orthodox school of philosophy. See Darśana.

VEDĀNTA-PARIBHĀSHĀ. A modern text-book on the Vedānta philosophy.

VEDĀNTA-SĀRA. 'Essence of the Vedānta.' A short popular work on the Vedānta philosophy. It has been translated by Ballantyne, and also by Bohtingk, Roer, and Frank.

VEDĀNTA-SŪTRA. The aphorisms of Bādarāyana on the Vedānta philosophy. They are commonly called Brahma-sūtras, and a translation under that name by the Rev. K. M. Banerjea is progressing in the *Bibliotheca Indica*. There is a French translation by Poley.

VEDĀRTHA-PRAKĀŚA. 'Elucidation of the meaning of the Veda.' This is the name of Sāyana's great commentary on the *Rig-veda*. Also of a commentary on the Taittirīya Saṁhitā by Mādhavāchārya.

VEDAVATĪ. The 'vocal daughter' of the Rishi Kusa-dhwaja, son of Bṛhaspati. When Rāvana was passing through a forest in the Himālaya he met with Vedavatī, a damsel of great beauty dressed in ascetic garb. He fell in love and tried to win her. She told him that gods and Gandharvas had sought to woo her, but her father would give her to no one but Viṣṇu, whom he desired for his son-in-law. Provoked at this resolution, Sambhu, king of the Daityas, slew her father; but she remained firm to her father's wish, and practised austerities to gain Viṣṇu for her spouse. Nothing daunted, Rāvana urgently pressed his suit, and boasted that he was superior to Viṣṇu. He then touched her hair with the tip of his finger. This greatly incensed her, and she forthwith cut off her hair, and said she would enter into the fire before his eyes, adding, "Since I have been insulted in the forest by thee who art wicked-hearted, I shall be born again for thy destruction." So she entered the blazing fire, and celestial flowers fell all around. It was she who was born again as Sītā, and was the moving cause of Rāvana's death, though Rāma was the agent.—*Muir's Texts*, II. 498, IV. 458

VEDA-VYĀSA. 'The arranger of the Vedas.' *See* Vyāsa.

VEDODAYA. 'Source of the Veda' An epithet of the sun as the source of the Sāma-veda.

VEGA VAT. 'Swift.' 1. A son of Kṛishna. 2. A Dānava who fought on the side of the Śālvas against Kṛishna, and was killed by Samba.

VENA. Son of Anga, and a descendant of Manu Swāyam-bhuva. When he became king he issued this proclamation:—"Men must not sacrifice or give gifts or present oblations. Who else but myself is the enjoyer of sacrifices? I am for ever the lord of offerings." The sages remonstrated respectfully with him, but in vain, they admonished him in stronger terms; but when nothing availed, they slew him with blades of consecrated grass. After his death the sages beheld clouds of dust, and on inquiry found that they arose from bands of men who had taken to plundering because the country was left without a king. As Vena was childless, the sages, after consultation, rubbed the thigh (or, according to the Hari-vansa, the right arm) of the dead king to produce a son. From it there came forth "a man like a charred log, with flat face, and extremely short." The sages told him to sit down (Nishāda). He did so, and thus became a Nishāda, from whom "sprang the Nishādas dwelling in the Vindhya mountains, distinguished by their wicked deeds." The Brāhmans then rubbed the right hand of Vena, and from it "sprang the majestic Prithu, Vena's son, resplendent in body, glowing like the manifested Agni." The above is the story as told, with little variation, in the Mahā-bhārata, the Vishnu and Bhāgavata Purānas, and the Hari-vansa. The Padma Purāna says that Vena began his reign well, but fell into the Jainā heresy. For this the sages pummelled him until the first of the Nishādas came forth from his thigh and Prithu from his right arm. Being freed from sin by the birth of the Nishāda, he retired to a hermitage on the Narmadā, where he engaged in penance. Vishnu was thus conciliated, and granted him the boon of becoming one with himself. *See* Prithu.

VENĪ-SANHĀRA. 'The binding of the braid.' A drama by Bhāṭṭa Nārāyaṇa. The plot is taken from the Mahā-bhārata. Draupadī, the wife of the Pāṇḍu princes, was dragged by the hair of her head into the hall of the Kauravas by Duh-sāsana, and she vowed that it should remain dishevelled until the insult

was avenged. After the death of the Kauravas she again braided her hair. Wilson has given an analysis of the drama. There are several editions of the text.

VENKATA, VENKATĀDRI. A hill which was a seat of the worship of Vishnu. It is the modern Tripati.

VETĀLA. A ghost or goblin; a sprite who haunts cemeteries and animates dead bodies.

VETĀLA-PANCHAVINSATĪ. The twenty-five stories of the Vetāla. It is the Baitāl Pachīsī of Hindustani, and has been translated into all the languages of India. The work is ascribed to an author named Jambhala-datta.

VETRAVATĪ. The river Betwa, which rises in the Vindhya and falls into the Jumna below Kalpi.

VIBHĀNDAKA. Son of Kasyapa. An ascetic who retired from the world and lived in the forest with his infant son *Rishya-sringa* (q v). A sage of this name is sometimes classed among the great *Rishis*.

VIBHĪSHANA. 'Terrible.' A younger brother of Rāvana. He, like his brother, propitiated Brahmā, and obtained a boon. His was that he should never commit an unworthy action even in the greatest extremity. He was virtuous, and opposed to the practices of the Rākshasas. This led to a quarrel between him and Rāvana, who kicked him from his seat. He flew off to Kailāsa, and under the advice of Śiva he went and allied himself with Rāma-chandra, who received and embraced him as a friend. After the defeat and death of Rāvana he was raised by Rāma to the throne of Lankā.

VICHITRA-VĪRYA. Name of a king. See Mahā-bhārata.

VIDAGDHA-MĀDHAVA. A drama in seven acts by Rūpa on the loves of Kṛishna and Rādhā, written in 1533 A.D. "It is weak as a drama, and its literary merits are small."

VIDARBHA. Birar, and probably including with it the adjoining district of Beder, which name is apparently a corruption of Vidarbha. The capital was *Kundāna-pura*, the modern "Kundapur," about forty miles east of Amarāvati.

VIDDHA-SĀLABHANJIKĀ. 'The statue.' A comedy of domestic intrigue by Rāja Sekhara. It was probably written earlier than the tenth century.

VIDEHA. An ancient country, of which the capital was Mithilā. It corresponds with the modern Tirhut or North Bihar.

VIDHĀTRI. 'Creator.' A name of Brahmā, of Vishnu, and of Viswa-karmā.

VIDURA. A son of Vyāsa by a Sūdra slave girl, who took the place of his consort. Vidura was called Kshattri, a term ordinarily applied to the child of a Sūdra father and Brāhman mother. He enjoyed the character of the "wisest of the wise," and gave good advice to both Kauravas and Pāṇdavas, but in the war he sided with the latter. See *Mahā-bhārata*.

VIDŪRA. A mountain in Ceylon, probably Adam's Peak.

VIDVAN-MODA-TARANGINĪ. 'Fountain of pleasure to the learned.' A philosophical work by Rāma-deva, translated into English by Rāja Kālī Krishna.

VIDYĀ-DHARA (mas), **VIDYĀ-DHARĪ** (fem.). 'Possessors of knowledge.' A class of inferior deities inhabiting the regions between the earth and sky, and generally of benevolent disposition. They are attendants upon Indra, but they have chiefs and kings of their own, and are represented as intermarrying and having much intercourse with men. They are also called Kāma-rūpin, 'taking shapes at will,' Khechara and Nabhas-chara, 'moving in the air,' Priyam-vada, 'sweet-spoken.'

VIDYĀRĀVYA, VIDYĀRĀVYA-SWĀMĪ. 'Forest of learning.' A title of Mādhavāchārya, as patron of the city of Vidyā-nagara, afterwards altered to Vijaya-nagara, the capital of the last great Hindu dynasty of the Dakhin.

VĪJA-GANITA. A work on algebra, translated by Colebrooke and by Strachey. It is a chapter of the work called *Siddhānta-siromani*, written by Bhāskarāchārya. There are several editions of the text.

VIJAYA-NAGARA. The capital of the last great Hindu dynasty of the south. It was originally called Vidyā-nagara, 'city of learning,' after the great scholar and minister Mādhavāchārya, entitled Vidyāranya, 'forest of learning.' But in the days of its glory the Vidyā was altered to Vijaya, 'victory.'

VIJÑĀNESWARA. Author of the law-book called *Mitāksharā*.

VIKARNA. A son of Dhritā-rāshtra.

VIKRAMĀDITYA. A celebrated Hindu king who reigned at Ujjayinī. He is said to have been the son of a king named Gardabhila. His name has been given to the Samvat era, commencing 57 B.C. He was a great patron of learning, and his

court was made illustrious by the Nava-ratna, or nine gems of literature, who flourished there. He is a great hero of romance, and many improbable stories are told of him. His real position is uncertain. He appears to have driven out the Sakas, and to have established his authority over Northern India. He is said to have fallen in battle with his rival Sālivāhana, king of the Dakṣiṇ, who also has an era called Saka dating from 78 A.D.

VIKRAMORVASĪ. 'The hero and the nymph.' A celebrated drama by Kālidāsa, translated in Wilson's *Hindu Theatre*. There are many editions and translations. See Purū-ravas.

VIKUKSHI. A king of the Solar race, who succeeded his father, Ikshwāku. He received the name of Sasāda, 'hare-eater.' He was sent by his father to hunt and obtain flesh suitable for offerings. Being weary and hungry he ate a hare, and Vasishṭha, the priest, declared that this act had defiled all the food, for what remained was but his leavings.

VIMADA. In the *Rig-veda* it is said the Aswins gave a bride to the youthful Vimada, and the commentator explains that Vimada had won his bride at a swayam-vara, but was stopped on the way home by his unsuccessful competitors. The Aswins came to his succour, repulsed the assailants, placed the bride in their chariot, and carried her to the home of the prince.

VINATĀ. A daughter of Daksha, one of the wives of Kasyapa, and mother of Garuḍa. According to the Bhāgavata Purāṇa she was the wife of Tārṅkshya or Garuḍa.

VINDA. Vinda and Anuvinda were joint kings of Avanti, and fought in the great war.

VINDHYA. The mountains which stretch across India, and divide what Manu calls the Madhya-desa or 'middle land,' the land of the Hindus, from the south, that is, they divide Hindustān from the Dakṣiṇ. The mountain is personified, and according to a legend he was jealous of the Himālaya, and called upon the sun to revolve round him as he did round Meru. When the sun refused the mountain began to raise its head to obstruct that luminary, and to tower above Himālaya and Meru. The gods invoked the aid of Agastya, the spiritual guide of Vindhya. That sage called upon the mountain to bow down before him, and afford him an easy passage to and from the south. It obeyed, and Agastya passed over. But he never returned, and so the mountain remains in its humbled condition, far inferior to the Himālaya.

VINDHYĀVALĪ. Wife of Bali the Asura

VINDHYA-VĀSINĪ. 'The dweller in the Vindhya.' The wife of Śiva. See Devī.

VIPĀS, VIPĀSĀ. The river Byās, the Hyphasis or Bibasis of the classical writers. A legend relates that it obtained its name through the sage Vasishṭha, who, wishing to commit suicide, bound his limbs with cords and threw himself into the water. The river, declining to drown him, cast him unbound (*vipāsa*) on its bank.

VIPRACHITTI. Son of Kasyapa and Danu. He is chief of the Dānavas.

VĪRA-BHADRA. A son or emanation of Śiva, created from his mouth, and having, according to the Vāyu Purāṇa, "a thousand heads, a thousand eyes, a thousand feet, wielding a thousand clubs, a thousand shafts, holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon, clothed in a tiger's skin, dripping with blood, having a capacious stomach and a vast mouth armed with formidable tusks," &c, &c. The object of his creation was to stop Dakṣa's sacrifice, and harry away the gods and others who were attending. He is an especial object of worship in the Mahratta country, and there are sculptures of him in the caves of Elephanta and Ellora, where he is represented with eight hands.

VĪRA-CHARITA. A book of tales by Ananta, which describes the feuds between the descendants of Vikramāditya and Śālivāhana.

VIRĀDHA. A horrible man-eating Rākshasa, son of Kāla and Satahrādā. By penance he had obtained from Brahmā the boon of invulnerability. He is described as "being like a mountain peak, a man-eater, loud-voiced, hollow-eyed, large-mouthed, huge, huge-bellied, horrible, rude, long, deformed, of dreadful aspect, wearing a tiger's skin, dripping with fat, wetted with blood, terrific to all creatures, like death with open mouth, bearing three lions, four tigers, two wolves, ten deer, and the great head of an elephant with the tusks, and smeared with fat, on the point of an iron pike, shouting with a loud voice." Rāma, with Lakshmana and Sītā, encountered him in the Dandaka forest, when he foully abused and taunted the brothers, and seized upon Sītā. The brothers proved with their arrows that

he was not invulnerable, but he caught them, threw them over his shoulders, and ran off with them as if they had been children. They broke both his arms, threw him down, beat him with their fists, and dashed him to the earth, but they could not kill him, so they dug a deep hole and burned him alive. After his burial there arose from the earth a beautiful person, who said that he was a Gandharva who had been condemned by Kuvera to assume the shape of a Rākshasa, from which Rāma had enabled him to escape. He was also called Tumburu.

VIRĀJ. Manu thus describes Virāj. —“Having divided his body into two parts, the lord (Brahmā) became with the half a male, and with the (other) half a female ; and in her he created Virāj. Know that I (Manu), whom that male Virāj himself created, am the creator of all this world” (*See Manu*.) One passage in the *Rig-veda* says, “From him (Purusha) sprang Virāj, and from Virāj (sprang) Purusha” (*Muir's Texts*, v. 50, 369), like as Aditi is said to have sprung from Daksha, and Daksha from Aditi. Virāj, the male half of Brahmā, is supposed to typify all male creatures, and Sata-rūpā, the female half, all female forms.

VĪRA-MITRODAYA. A law-book by Mitra-misra, of authority in the Benares School. It is in the form of a commentary on the *Mitāksharā*. The text is in print.

VIRĀTA. A country in the vicinity of the modern Jaipur. The present town of Bairat is 105 miles south of Delhi. Its king was called Rāja of Virāta or Rāja Virāta. It was at his court that the Pāṇḍava princes and Draupadī lived in disguise. They rendered him great services against his enemies, and he fought on their side in the great war and was killed by Drona. *See Matsya*.

VIROCHANA. A Dānava, son of Prahlāda, and father of Bali. He is also called Drisana. When the earth was milked, Virochana acted as the calf of the Asuras. *See Prithi*.

VIRŪPĀKSHA. ‘Deformed as to the eyes.’ A name of Śiva, who has three eyes. Also one of the Rudras. Also a Dānava, son of Kasyapa.

VISĀKHA-DATTA. Author of the drama “*Mudrā-rākshasa*.” He is said to be of royal descent, but his family has not been identified.

VISĀLĀ. A name of the city Ujjayinī.

VISHNU. Root, *vish*, 'to pervade.' The second god of the Hindu triad. In the *Rig-veda* Vishnu is not in the first rank of gods. He is a manifestation of the solar energy, and is described as striding through the seven regions of the universe in three steps, and enveloping all things with the dust (of his beams). These three steps are explained by commentators as denoting the three manifestations of light—fire, lightning, and the sun ; or the three places of the sun—its rising, culmination, and setting. In the *Veda* he is occasionally associated with Indra. He has very little in common with the Vishnu of later times, but he is called "the unconquerable preserver," and this distinctly indicates the great preserving power which he afterwards became.

In the *Brāhmanas* Vishnu acquires new attributes, and is invested with legends unknown to the *Vedas*, but still very far distant from those of the *Purānas*. In *Manu*, the name is mentioned, but not as that of a great deity. In the *Mahā-bhārata* and in the *Purānas* he is the second member of the triad, the embodiment of the *Satwa-guna*, the quality of mercy and goodness, which displays itself as the preserving power, the self-existent, all-pervading spirit. As such, his votaries associate him with the watery element which spread everywhere before the creation of the world. In this character he is called *Nārāyana*, 'moving in the waters,' and is represented pictorially in human form slumbering on the serpent *Sesha* and floating on the waters. Thus, too, is the position he assumes during the periods of temporary annihilation of the universe.

The worshippers of Vishnu recognise in him the supreme being from whom all things emanate. In the *Mahā-bhārata* and in the *Purānas* he is the *Prajāpati* (creator) and supreme god. As such, he has three *Avasthas* or conditions:—1. That of *Brahmā*, the active creator, who is represented as springing from a lotus which grew from Vishnu's navel while he was sleeping afloat upon the waters. 2. Vishnu himself, the preserver, in an *Avatāra* or incarnate form, as in *Krishna*. 3. *Siva* or *Rudra*, the destructive power, who, according to a statement of the *Mahā-bhārata*, sprang from his forehead. But though the *Mahā-bhārata* generally allows Vishnu the supremacy, it does not do so invariably and exclusively. There are passages which uphold *Siva* as the greatest of the gods, and represent Vishnu as paying him homage. The *Saiva Purānas* of course make *Siva* supreme.

Vishnu's preserving and restoring power has been manifested to the world in a variety of forms called Avatāras, literally 'descents,' but more intelligibly 'incarnations,' in which a portion of his divine essence was embodied in a human or supernatural form possessed of superhuman powers. All these Avatāras became manifest for correcting some great evil or effecting some great good in the world. The Avatāras are ten in number, but the Bhāgavata Purāna increases them to twenty-two, and adds that in reality they are innumerable. All the ten Avatāras are honoured, but the seventh and eighth, Rāma and *Kṛishna*, are honoured as great mortal heroes and receive worship as great gods. *Kṛishna* is more especially looked upon as a full manifestation of Vishnu, and as one with Vishnu himself, and he is the object of a widely extended and very popular worship. See Avatāra.

The holy river Ganges is said to spring from the feet of Vishnu.

As preserver and restorer, Vishnu is a very popular deity, and the worship paid to him is of a joyous character. He has a thousand names (*Sahasra-nāma*), the repetition of which is a meritorious act of devotion. His wife is Lakshmi or *Srī*, the goddess of fortune, his heaven is *Vaikuntha*, and his vehicle is the bird *Garuda*. He is represented as a comely youth of a dark-blue colour, and dressed like an ancient king. He has four hands. One holds the *Panchajanya* (q.v.), a *Sankha* or conch-shell, another the *Su-darsana* or *Vajra-nābha*, a *chakra* or quoit weapon; the third, a *Gadā* or club called *Kaumodaki*; and the fourth, a *Padma* or lotus. He has a bow called *Sūrnga*, and a sword called *Nandaka*. On his breast are the peculiar mark or curl called *Srī-vatsa* and the jewel *Kaustubha*, and on his wrist is the jewel *Syamantaka*. He is sometimes represented seated on a lotus with Lakshmi beside him, or reclining on a leaf of that plant. Sometimes he is portrayed reclining on the serpent *Sesha*, and at others as riding on his gigantic bird *Garudā*.

Of the thousand names of Vishnu the following are some of the most common:—*Achyuta*, 'unfallen, imperishable'; *Ananta*, 'the endless'; *Ananta-sayana*, 'who sleeps on the serpent *Ananta*'; *Chatur-bhuja*, 'four-armed'; *Dāmodara*, 'bound round the belly with a rope,' as *Kṛishna*; *Govinda* or *Gopāla*, 'the cowkeeper' (*Kṛishna*); *Hari*; *Hrishikesa*, 'lord of the organs of sense'; *Jala-sayin*, 'who sleeps on the waters'; *Janārdana*,

‘whom men worship,’ Kesava, ‘the hairy, the radiant;’ Kirtin, ‘wearing a tiara;’ Lakshmīpati, ‘lord of Lakshmi;’ Madhusūdana, ‘destroyer of Madhu;’ Mādhava, ‘descendant of Madhu;’ Mukunda, ‘deliverer,’ Murāri, ‘the foe of Mura;’ Nara, ‘the man,’ Nārāyana, ‘who moves in the waters,’ Panchāyudha, ‘armed with five weapons;’ Padma-nābha, ‘lotus-navel;’ Pītāmbara, ‘clothed in yellow garments;’ Purusha, ‘the man, the spirit;’ Purushottama, ‘the highest of men, the supreme spirit;’ Sārṅgin or Sārṅgi-pāni, ‘carrying the bow Sārṅga;’ Vāsudeva, Kṛṣṇa, son of Vasudeva; Vārshneya, ‘descendant of Vṛṣṇi,’ Vaikunṭha-nātha, ‘lord of Vaikunṭha (paradise),’ Yajnesa, Yajneswara, ‘lord of sacrifice.’

VISHNU. Author of a Dharma-sāstra or law-book.

VISHNU PURĀṆA. This Purāṇa generally stands third in the lists, and is described as “that in which Parāśara, beginning with the events of the Varāha Kalpa, expounds all duties, is called the Vaishṇava, and the learned know its extent to be 23,000 stanzas.” The actual number of stanzas does not amount to 7000, and there is no appearance of any part being wanting. The text is in print.

Wilson, the translator of this Purāṇa, says, “Of the whole series of Purāṇas the Vishnu most closely corresponds to the definition of a Pancha-lakshana Purāṇa, or one which treats of five specified topics (Primary Creation, Secondary Creation, Genealogies of Gods and Patriarchs, Reigns of the Manus, History). It comprehends them all; and although it has infused a portion of extraneous and sectarian matter, it has done so with sobriety and judgment, and has not suffered the fervour of its religious zeal to transport it to very wide deviations from the prescribed path. The legendary tales which it has inserted are few, and are conveniently arranged, so that they do not distract the attention of the compiler from objects of more permanent interest and importance.” The whole work has been translated with numerous elucidatory notes by Wilson, and a second edition has been published with additional valuable notes by Dr. F. Hall.

VISMĀPANA. ‘Astounding.’ The aerial city of the Gandharvas, which appears and disappears at intervals.

VISRAVAS. Son of the Prajāpati Pulastya, or, according to a statement of the Mahā-bhārata, a reproduction of half

Pulastya himself. By a Brahmanī wife, daughter of the sage Bharadvāja, named *Idavidā* or *Ilavidā*, he had a son, Kuvera, the god of wealth. By a Rākshasī named *Nikashā* or *Kaikasī*, daughter of *Sumālī*, he had three sons, *Rāvana*, *Kumbha-karna*, and *Vibhishana* and a daughter named *Sūrpa-nakhā*. The *Vishnu Purāna* substitutes *Kesinī* for *Nikashā*. The account given by the *Mahā-bhārata* is that Pulastya, being offended with Kuvera for his adulation of *Brahmā*, reproduced half of himself as *Visravas*, and Kuvera to recover his favour gave him three Rākshasī handmaids: *Pushpotkāṭā*, the mother of *Rāvana* and *Kumbhakarna*; *Mālinī*, the mother of *Vibhishana*; and *Rākū*, the mother of *Khara* and *Sūrpa-nakhā*.

VISWA-DEVAS, VISWE-DEVAS. 'All the gods.' In the Vedas they form a class nine in number. All the deities of inferior order. They are addressed in the Veda as "preservers of men, bestowers of rewards." In later times, a class of deities particularly interested in exequial offerings. The accounts of them are rather vague. They are generally said to be ten in number, but the lists vary, both as to the number and the names. The following is one list:—(1.) *Vasu*, (2.) *Satya*, (3.) *Kratu*, (4.) *Daksha*, (5.) *Kāla*, (6.) *Kāma*, (7.) *Dhṛiti*, (8.) *Kuru*, (9.) *Purū-ravas*, (10.) *Mādravas*. Two others are sometimes added, *Rochaka* or *Lochana* and *Dhuri* or *Dhwani*. See *Vishnu Purāna*, Hall's edition, vol. iii. pp. 178, 188, 189.

VISWA-KARMĀ, VISWA-KARMAN. 'Omnificent.' This name seems to have been originally an epithet of any powerful god, as of *Indra* and *Sūrya*, but in course of time it came to designate a personification of the creative power. In this character *Viswa-karmā* was the great architect of the universe, and is described in two hymns of the *Rig-veda* as the one "all-seeing god, who has on every side eyes, faces, arms, and feet, who, when producing heaven and earth, blows them forth (or shapes them) with his arms and wings; the father, generator, disposer, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals." In these hymns also he is said to sacrifice himself or to himself, and the *Nirukta* explains this by a legend which represents that "*Viswa-karmā*, son of *Bhuvana*, first of all offered up all worlds in a *Sarva-medha* (general sacrifice), and ended by sacrificing himself."

In the Epic and Purānic periods *Viswa-karmā* is invested

with the powers and offices of the Vedic *Twashti*, and is sometimes so called. He is not only the great architect, but the general artificer of the gods and maker of their weapons. It was he who made the *Agneyastra* or "fiery weapon," and it was he who revealed the *Sthāpatya-veda*, or science of architecture and mechanics. The *Mahā-bhārata* describes him as "the lord of the arts, executor of a thousand handicrafts, the carpenter of the gods, the fashioner of all ornaments, the most eminent of artisans, who formed the celestial chariots of the deities, on whose craft men subsist, and whom, a great and immortal god, they continually worship."

In the *Rāmāyana*, *Viswa-karmā* is represented as having built the city of *Lankā* for the *Rākshasas*, and as having generated the ape *Nala*, who constructed *Rāma*'s bridge from the continent to *Ceylon*.

The *Purānas* make *Viswa-karmā* the son of *Prabhāsa*, the eighth *Vasu*, by his wife "the lovely and virtuous *Yoga-siddhā*." His daughter *Sanjñā* was married to *Sūrya*, the sun; but as she was unable to endure his effulgence, *Viswa-karmā* placed the sun upon his lathe and cut away an eighth part of his brightness. The fragments fell to the earth, and from these *Viswa-karmā* formed "the discus of *Vishnu*, the trident of *Śiva*, the weapon of *Kuvera* the god of wealth, the lance of *Kārttikeya* god of war, and the weapons of the other gods." *Viswa-karmā* is also represented as having made the great image of *Jagan-nātha*.

In his creative capacity he is sometimes designated *Prajāpati*. He also has the appellations *Kāru*, 'workman;' *Takshaka*, 'woodcutter;' *Deva-vardhaka*, 'the builder of the gods;' *Sudhanwan*, 'having a good bow.'

VISHVĀMITRA. A celebrated sage, who was born a *Kshatriya*, but by intense austerities raised himself to the *Brahman* caste, and became one of the seven great *Rishis*. According to the *Rig-veda* he was son of a king named *Kusika*, a descendant of *Kusa*, but later authorities make him the son of *Gāthmā* or *Gādhi*, king of *Kanyā-kubja*, and a descendant of *Puru*; so *Viswāmitra* is declared in the *Hari-vansa* to be "at once a *Paurava* and a *Kausika*" by lineage. According to some, *Gādhi* was of the *Kusika* race, descended from *Kusika*. *Viswāmitra* is called *Gādhi-ja* and *Gādhi-nandana*, 'son of *Gādhi*.' The story

of Viswāmītra's birth, as told in the *Vishnu Purāna*, is that Gādhi had a daughter named Satyavatī, whom he gave in marriage to an old Brāhman of the race of Bhrigu named Rishi. The wife being a Kshatriya, her husband was desirous that she might bear a son having the qualities of a Brāhman, and he gave her a dish of food which he had prepared to effect this object. He also gave her mother a dish intended to make her conceive a son with the character of a warrior. At the instigation of the mother the dishes were exchanged, so the mother gave birth to Viswāmītra, the son of a Kshatriya with the qualities of a Brāhman; and Satyavatī bore Jamadagni, the father of Parasurāma, the warrior Brāhman and destroyer of the Kshatriyas.

The most noteworthy and important feature in the legends of Viswāmītra is the active and enduring struggle between him and the Brāhman Rishi Vasishtha, a fact which is frequently alluded to in the *Rig-veda*, and is supposed to typify the contentions between the Brāhmans and the Kshatriyas for the superiority. Both these Rishis occupy a prominent position in the *Rig-veda*, Viswāmītra being the Rishi of the hymns in the third *Mandala*, which contains the celebrated verse *Gāyatrī*, and Vasishtha of those of the seventh. Each of them was at different times the Purohita or family priest of King Su-dās, a position of considerable importance and power, the possession of which stimulated if it did not cause their rivalry. The two sages cursed each other, and carried their enmity into deeds of violence. Viswāmītra's hundred sons are represented as having been eaten or burnt up by the breath of Vasishtha. On the other hand, the hundred sons of Vasishtha were, according to one legend, eaten up by King Kalmāsha-pāda, into whom a man-eating Rākshasa had entered under the influence of Viswāmītra, or, according to another legend, they were reduced to ashes by Viswāmītra's curse "and reborn as degraded outcasts for seven hundred births." The *Āitareya Brāhmaṇa* states that Viswāmītra had a hundred sons, but that when he adopted his nephew Sunah-sephas he proposed to make him the eldest of his sons. Fifty of them assented, and then Viswāmītra blessed that they should "abound in cattle and sons;" the other and elder fifty dissented, and then he cursed "that their progeny should possess the furthest ends (of the country)," and from them have descended many of the border tribes and most of the

Dasyus. The Māha-bhārata has a legend of Viswāmitra having commanded the river Saraswati to bring his rival Vasishṭha that he might kill him, and of having turned it into blood when it flowed in another direction and carried Vasishṭha out of his reach.

Viswāmitra's relationship to Jamad-agni naturally places him in a prominent position in the Rāmāyana. Here the old animosity between him and Vasishṭha again appears. He as a king paid a visit to Vasishṭha's hermitage, and was most hospitably entertained, but he wished to obtain Vasishṭha's wondrous cow, the Kāma-dhenu, which had furnished all the dainties of the feast. His offers were immense, but were all declined. The cow resisted and broke away when he attempted to take her by force, and when he battled for her, his armies were defeated by the hosts summoned up by the cow, and his "hundred sons were reduced to ashes in a moment by the blast of Vasishṭha's mouth." A long and fierce combat followed between Vasishṭha and Viswāmitra, in which the latter was defeated; the Kshatriya had to submit to the humiliation of acknowledging his inferiority to the Brāhman, and he therefore resolved to work out his own elevation to the Brāhmanical order.

While he was engaged in austerities for accomplishing his object of becoming a Brāhman he became connected with King Tri-sanku. This monarch was a descendant of King Ikshwāku, and desired to perform a sacrifice in virtue of which he might ascend bodily to heaven. His priest, Vasishṭha, declared it to be impossible, and that priest's hundred sons, on being applied to, refused to undertake what their father had declined. When the king told them that he would seek some other means of accomplishing his object, they condemned him to become a Chamūḍa. In this condition he had resort to Viswāmitra, and he, taking pity on him, raised him to heaven in his bodily form, notwithstanding the opposition of the sons of Vasishṭha. The Hari-vansa version of this story is different. Tri-sanku, also called Satya-vrata, had attempted the abduction of the young wife of a citizen. For this his father banished him, and condemned him to "the performance of a silent penance for twelve years." During his exile there was a famine, and Tri-sanku succoured and supported the wife and family of Viswāmitra, who were reduced to the direst extremity in that sage's absence.

Vasishtha, the family priest, had done nothing to assuage the wrath of the aggrieved father, and this offended Tri-sanku. At the end of his penance, being in want of meat, he killed Vasishtha's wonder-working cow and partook of her flesh; for this act Vasishtha gave him the name of Tri-sanku, 'guilty of three sins.' Viswāmitra was grateful for the assistance rendered by Tri-sanku, and gave him the choice of a boon. He begged that he might ascend bodily to heaven. Viswāmitra then installed Tri-sanku in his father's kingdom, "and in spite of the resistance of the gods and of Vasishtha he exalted the king alive to heaven."

The Māha-bhārata and the Rāmāyana tell the story of Viswāmitra's amour with Menakā. His austerities had so alarmed the gods that Indra sent this Apsaras to seduce Viswāmitra "by the display of her charms and the exercise of all her allurements." She succeeded, and the result was the birth of Sakuntalā. Viswāmitra at length became ashamed of his passion, and "dismissing the nymph with gentle accents, he retired to the northern mountains, where he practised severe austerities for a thousand years." He is said also to have had an amour with the nymph Rambhā.

The result of the struggle between Vasishtha and Viswāmitra is thus told in the Rāmāyana — "Vasishtha, being propitiated by the gods, became reconciled to Viswāmitra, and recognised his claim to all the prerogatives of a Brāhman Rishi. . . Viswāmitra, too, having attained the Brahmānical rank, paid all honour to Vasishtha."

The Rāmāyana gives many particulars of Viswāmitra's connection with Rāma. It was Viswāmitra who prevailed upon King Dasa-ratha to send his son Rāma for the protection of the Brāhmans against the attacks of Rāvana and his Rākshasas. He acted as his guru, and returned with Rāma to Ayodhyā, where the prince obtained the hand of Sītā.

In the Mārkaṇḍeya and other Purāṇas the story is told of Viswāmitra's implacable persecution of King Haris-chandra (*ser* Haris-chandra), one result of which was that Vasishtha and Viswāmitra cursed each other so that they were turned into birds, and fought together most furiously till Brahmā put an end to the conflict, restored them to their natural forms, and compelled them to be reconciled.

VISWA-RŪPA. 'Wearing all forms, omnipresent, universal;' a title of Vishnu.

VISWĀVASU. A chief of the Gandharvas in Indra's heaven.

VISWESWARA. 'Lord of all' A name of Śiva. The celebrated Linga or emblem of Śiva at Benarés. *See* Linga.

VĪTA-HAVYA. A king of the Haihayas. His sons attacked and slew all the family of Divodāsa, king of Kāśī. A son, named Pratardana (q.v.), was subsequently born to Divodāsa, and he attacked the Haihayas and compelled Vita-havya to fly to the sage Bhrigu for protection. Pratardana pursued him, and demanded that he should be given up. Then "Vita-havya, by the mere word of Bhrigu, became a Brāhman *Rishi* and an utterer of the Veda" (Mahā-bhārata). His son, Grītsa-mada, was a highly honoured *Rishi*, and author of several hymns in the *Rig-veda*. He was the founder of the tribe of Haihayas called Vita-havyas.

VITASTĀ. The classic Hydaspes, the Behat of later days, and the modern Jhelam.

VIVĀDA-BHANGĀRĀVA. A code of Hindu law according to the Bengal school, composed by Jagan-nātha Tarkā-lankāra at the end of the last century. It has been translated by Colebrooke, and is commonly known as *Colebrooke's Digest*.

VIVĀDA-CHANDRA. A law-book of the Benares school by Lakhimā Devī, a learned lady.

VIVĀDA-CHINTĀMANI. A law-book of the Mithilā school by Vāchaspati Miśra. The text is in print.

VIVĀDA-RATNĀKARA. A law-book of the Benares school by Chandeswara, who lived about 1314 A.D.

VIVĀDA-TĀNDAVA. A law-book of the Benares school by Ratnākara.

VIVASWAT. 'The bright one.' The sun. (*See* Sūrya.) Used sometimes perhaps for the firmament.

VIVINDHAYĀ. A Dānava killed in battle by Chāru-dāśya, son of Krishna. *See* Mahā-bhārata.

VOPA-DEVA. A grammarian of great repute, who lived about the thirteenth century A.D. at Deva-giri, and wrote the *Mudhā-bodha*.

VRAJA. A pastoral district about Āgra and Mathurā, where Krishna passed his boyhood with the cowherds.

VRĀTYA. "Persons whom the twice-born beget on women of their own classes, but who omit the prescribed rites and have abandoned the Gāyatrī, are to be designated as Vrātyas."

—*Manu*

VRIDDHA. 'Old.' An epithet frequently found prefixed to the books of ancient writers, and evidently implying that there are one or more versions or recensions—as *Vriddha Manu*, *Vriddha Harita*. See *Dharma-sāstra*.

VRĪHAT-KATHĀ. 'Great story.' A large collection of tales from which the *Kathā-sarit-sāgara* was drawn. There is a critical examination of this work by Dr. Buhler in the *Indian Antiquary*, vol. i.

VRĪHAT-SANHITĀ. The astronomical work of Varāha Mihira.

VRĪHAN NĀRADĪYA PURĀNA. An Upa-purāna. See *Purāna*.

VRĪHASPATI. See *Bṛhaspati*.

VRĪKODARA. 'Wolf belly' An epithet of Bhīma.

VRINDĀ-VANA. A wood in the district of Mathurā where Krishna passed his youth, under the name of Gopāla, among the cowherds.

VRISHNI. A descendant of Yadu, and the ancestor from whom Krishna got the name Vārshneya.

VRISHNIS, VRISHNAYAS. The descendants of Vrishni, son of Madhu, whose ancestor was the eldest son of Yadu. Krishna belonged to this branch of the Lunar race.

VRITRA. In the Vedas he is the demon of drought and ungenial weather, with whom Indra, the god of the firmament, is constantly at war, and whom he is constantly overpowering, and releasing the rain. Sometimes called *Vrtrāsura*.

VRITRA-HAN. The slayer of Vritra. A title of Indra.

VYĀDI. An old grammarian and lexicographer, somewhat later in time than Pāṇini. A story in the *Vṛihat-kathā* represents him as contemporary with Vararuchi.

VYĀHRITIS. Three mystical words said by Manu to have been milked from the Vedas by Prajāpati—the word *bhūr*, from the *Rig-veda*; the word *bhuvaḥ*, from the *Yajur-veda*; and the word *svar*, from the *Sāma-veda* (*Manu*, ii. 76). The *Satapatha Brāhmaṇa* defines them as "three luminous essences" which Prajāpati produced from the Vedas by heating them.

“He uttered the word *bhūr*, which became this earth; *bhuvāh*, which became this firmament; and *svar*, which became that sky.” A fourth word, *maḥar*, is sometimes added, and is probably intended to represent the Atharva-veda. See Loka.

VYĀKARANA. ‘Grammar.’ One of the Vedāṅgas. The science of grammar has been carefully studied among the Hindus from very ancient times, and studied for its own sake as a science rather than as a means of acquiring or regulating language. The grammar of Pāṇini is the oldest of those known to survive, but Pāṇini refers to several grammarians who preceded himself. One of them was named *Sākatāyana*, a portion of whose work is said to have been discovered lately.

VYĀSA. ‘An arranger.’ This title is common to many old authors and compilers, but it is especially applied to Veda-vyāsa the arranger of the Vedas, who, from the imperishable nature of his work, is also called *Sāswatas*, ‘the immortal.’ The name is given also to the compiler of the *Mahā-bhārata*, the founder of the Vedānta philosophy, and the arranger of the *Purāṇas*; all these persons being held to be identical with Veda-vyāsa. But this is impossible, and the attribution of all these works to one person has arisen either from a desire to heighten their antiquity and authority, or from the assumed identity of several different “arrangers.” Veda-vyāsa was the illegitimate son of the *Rishi* Parāśara and Satyawatī, and the child, who was of a dark colour, was brought forth on an island (*dwīpa*) in the *Yamunā*. Being illegitimate he was called *Kāṇina*, the ‘bastard;’ from his complexion he received the name *Kṛishṇa*, and from his birthplace he was called *Dwaipāyana*. His mother afterwards married King *Sāntanu*, by whom she had two sons. The elder was killed in battle, and the younger, named *Vichitra-vīrya*, died childless. *Kṛishṇa Dwaipāyana* preferred a life of religious retirement, but in accordance with law and at his mother’s request, he took the two childless widows of her son, *Vichitra-vīrya*. By them he had two sons, *Dhṛita-rāshṭra* and *Pāṇḍu*, between whose descendants the great war of the *Mahā-bhārata* was fought.

The *Purāṇas* mention no less than twenty-eight *Vyāsas*, incarnations of *Vishṇu* or *Brahmā*, who descended to the earth in different ages to arrange and promulgate the Vedas.

VYAVAHĀRA-CHINTĀMANI. A law-book of the Benares school by *Vāchaspati Mīsa*.

VYAVAHĀRA-MAYŪKHA. A law-book of the Mahratta school by Nilakantha Bhatta. Translated by Borrodaile.

VYAVAHĀRA-TATVA. A modern work on law according to the Bengal school by Raghunandana, who is also called Smārta-Bhattachārya.

YĀDAVA. A descendant of Yadu. The Yādavas were the celebrated race in which *Kṛishna* was born. At the time of his birth they led a pastoral life, but under him they established a kingdom at Dwārakā in Gujarat. All the Yādavas who were present in that city after the death of *Kṛishna* perished in it when it was submerged by the ocean. Some few were absent, and perpetuated the race, from which many princes and chiefs still claim their descent. The great Rājas of Vijaya-nagara asserted themselves as its representatives. The Vishnu Purāna says of this race, "Who shall enumerate the whole of the mighty men of the Yādava race, who were tens of ten thousands and hundreds of hundred thousands in number?"

YADU. Son of King Yayāti of the Lunar race, and founder of the line of the Yādavas in which *Kṛishna* was born. He refused to bear the curse of decrepitude passed upon his father by the sage Sukra, and in consequence he incurred the paternal curse, "Your posterity shall not possess dominion." Still he received from his father the southern districts of his kingdom, and his posterity prospered.

YĀJA. A Brāhman of great sanctity, who, at the earnest solicitation of King Drupada, and for the offer of ten millions of kine, performed the sacrifice through which his "altar-born" children, Dhrishṭa-dyumna and Draupadī, came forth from the sacrificial fire.

YAJNA. 'Sacrifice.' Sacrifice personified in the Purānas as son of Ruchi and husband of Dakṣiṇā. He had the head of a deer, and was killed by Vira-bhadra at Dakṣha's sacrifice. According to the Hari-vansa he was raised to the planetary sphere by Brahmā, and made into the constellation Mriga-siras (deer-head).

YAJNA-DATTA-BADHA. 'The death of Yajna-datta.' An episode of the Rāmāyana. It has been translated into French by Chézy.

YAJNA-PARIBHĀSHĀ. A Sūtra work by Āpastambha.

YAJNA-SENA. A name of Drupada.

YĀJNAWALKYA. A celebrated sage, to whom is attributed the White Yajur-veda, the Satapatha Brāhmana, the Brīhad Āraṇyaka, and the code of law called Yājñawalkya-smṛiti. He lived before the grammarian Kātyāyana, and was probably later than Manu, at any rate, the code bearing his name is posterior to that of Manu. He was a disciple of Bāshkali, and more particularly of Vaisampāyana. The Mahā-bhārata makes him present at the Rāja-sūya sacrifice performed by Yudhi-shthira, and according to the Satapatha Brāhmana he flourished at the court of Janaka, king of Videha and father of Sītā. Janaka had long contentions with the Brāhmans, in which he was supported, and probably prompted, by Yājñawalkya. This sage was a dissenter from the religious teaching and practices of his time, and is represented as contending with and silencing Brāhmans at the court of his patron. A Brāhman named Vidagḥa Sākalya was his especial adversary, but he vanquished him and cursed him, so that "his head dropped off, and his bones were stolen by robbers." Yājñawalkya also is represented as inculcating the duty and necessity of religious retirement and meditation, so he is considered as having been the originator of the Yoga doctrine, and to have helped in preparing the world for the preaching of Buddha. He had two wives, Mantreyī and Kātyāyanī, and he instructed the former in his philosophical doctrine. Max Muller quotes a dialogue between them from the Satapatha Brāhmana (*Ancient Sanskrit Literature*, p. 22), in which the sage sets forth his views.

The White Yajur-veda originated in a schism, of which Yājñawalkya was a leader, if not the author. He was the originator and compiler of this Veda, and according to some it was called Vājasaneyī Sanhitā, from his surname Vājasaneya. See Veda.

What share Yājñawalkya had in the production of the Satapatha Brāhmana and Brīhad Āraṇyaka is very doubtful. Some part of them may, perhaps, have sprung directly from him, and they were probably compiled under his superintendence; but it may be, as some think, that they are so called because they treat of him and embody his teaching. One portion of the Brīhad Āraṇyaka, called the Yājñawalkya Kāṇḍa, cannot have been his composition, for it is devoted to his glorification and honour, and was probably written after his death.

The *Smṛiti*, or code of law which bears the name of Yājñawalkya, is posterior to that of Manu, and is more precise and stringent in its provisions. Its authority is inferior only to that of Manu, and as explained and developed by the celebrated commentary *Mitāksharā*, it is in force all over India except in Bengal proper, but even there the original text-book is received. The second century A.D. has been named as the earliest date of this work. Like Manu, it has two recensions, the *Bṛihad* and *Vṛiddha*, perhaps more. The text has been printed in Calcutta, and has been translated into German by Stenzler and into English by Roer and Montrieu.

YAJUR or YAJUSH. The second Veda. *See* Veda.

YAKSHAS. A class of supernatural beings attendant on Kuvera, the god of wealth. Authorities differ as to their origin. They have no very special attributes, but they are generally considered as inoffensive, and so are called *Punya-janas*, 'good people,' but they occasionally appear as imps of evil. It is a Yaksha in whose mouth Kāli-dāsā placed his poem *Megha-dūta* (cloud messenger).

YAKSHA-LOKA. *See* Loka.

YAKSHĪ, YAKSHINĪ. 1. A female Yaksha. 2. Wife of Kuvera. 3. A female demon or imp attendant on Durgā.

YAMA. 'Restrainer.' Pluto, Minos. In the Vedas Yama is god of the dead, with whom the spirits of the departed dwell. He was the son of Vivasvat (the Sun), and had a twin-sister named Yamī or Yamunā. These are by some looked upon as the first human pair, the originators of the race; and there is a remarkable hymn, in the form of a dialogue, in which the female urges their cohabitation for the purpose of perpetuating the species. Another hymn says that Yama "was the first of men that died, and the first that departed to the (celestial) world." He it was who found out the way to the home which cannot be taken away: "Those who are now born (follow) by their own paths to the place whither our ancient fathers have departed." "But," says Dr. Muir, "Yama is nowhere represented in the *Iṅg-veda* as having anything to do with the punishment of the wicked." So far as is yet known, "the hymns of that Veda contain no prominent mention of any such penal retribution. . . . Yama is still to some extent an object of terror. He is represented as having two insatiable dogs with four eyes and wide nostrils,

which guard the road to his abode, and which the departed are advised to hurry past with all possible speed. These dogs are said to wander about among men as his messengers, no doubt for the purpose of summoning them to their master, who is in another place identified with death, and is described as sending a bird as the herald of doom."

In the epic poems Yama is the son of the Sun by Sanjñā (conscience), and brother of Varvaswata (Manu). Mythologically he was the father of Yudhi-shthira. He is the god of departed spirits and judge of the dead. A soul when it quits its mortal form repairs to his abode in the lower regions; there the recorder, Chitra-gupta, reads out his account from the great register called *Agra-sandhānī*, and a just sentence follows, when the soul either ascends to the abodes of the *Pitris* (Manes), or is sent to one of the twenty-one hells according to its guilt, or it is born again on earth in another form. Yama is regent of the south quarter, and as such is called *Dakshināsā-pati*. He is represented as of a green colour and clothed with red. He rides upon a buffalo, and is armed with a ponderous mace and a noose to secure his victims.

In the *Purāṇas* a legend is told of Yama having lifted his foot to kick *Chhāyā*, the handmaid of his father. She cursed him to have his leg affected with sores and worms, but his father gave him a cock which picked off the worms and cured the discharge. Through this incident he is called *Śirna-pāda*, 'shrivelled foot.'

Yama had several wives, as *Hemamālā*, *Su-silā*, and *Vijayā*. He dwells in the lower world, in his city *Yama-pura*. There, in his palace called *Kālīchī*, he sits upon his throne of judgment, *Vichāra-bhū*. He is assisted by his recorder and councillor, *Chitra-gupta*, and waited upon by his two chief attendants and custodians, *Chanda* or *Mahā-chanda*, and *Kāla-pursusha*. His messengers, *Yama-dūtas*, bring in the souls of the dead, and the door of his judgment-hall is kept by his porter, *Vaidhyata*.

Yama has many names descriptive of his office. He is *Mrityu*, *Kāla*, and *Antaka*, 'death'; *Kṛitānta*, 'the finisher'; *Samana*, 'the settler'; *Dandī* or *Danda-dhara*, 'the rod-bearer'; *Bhīma-sāsana*, 'of terrible decrees'; *Pāśi*, 'the noose-carrner'; *Pitri-pati*, 'lord of the manes'; *Preta-rāja*, 'king of the ghosts'; *Śrāddha-deva*, 'god of the exequial offerings'; and especially

Dharma-rāja, 'king of justice.' He is Audumbara, from Udumbara, 'the fig-tree,' and from his parentage he is Vaivaswata. There is a Dharma-sāstra which bears the name of Yama.

YAMA-VAIVASWATA. Yama as son of Vivaswat.

YAMĪ. The goddess of the Yamunā river. Sister of Yama (q v).

YAMUNĀ. The river Jumna, which rises in a mountain called Kalinda (Sun). The river Yamunā is personified as the daughter of the Sun by his wife Sanjnā. So she was sister of Yama. Bala-rāma, in a state of inebriety, called upon her to come to him that he might bathe, and as she did not heed, he, in a great rage, seized his ploughshare-weapon, dragged her to him and compelled her to follow him whithersoever he wandered through the wood. The river then assumed a human form and besought his forgiveness, but it was some time before she could appease him. Wilson thinks that "the legend probably alludes to the construction of canals from the Jumna for the purposes of irrigation." The river is also called Kālindī, from the place of its source, Sūrya-jā, from her father, and Tri-yāmā.

YĀSKA. The author of the Nirukta, the oldest known gloss upon the text of the Vedic hymns. Yaska lived before the time of Pāṇini, who refers to his work, but he was not the first author who wrote a Nirukta, as he himself refers to several predecessors. See Nirukta.

YASODĀ. Wife of the cowherd Nanda, and foster-mother of Kṛṣṇa.

YĀTUS, YĀTU-DHĀNAS. Demons or evil spirits of various forms, as dogs, vultures, hoofed-animals, &c. In ancient times the Yātus or Yātu-dhānas were distinct from the Rākshasas though associated with them, but in the epic poems and Purāṇas they are identified. Twelve Yātu-dhānas are named in the Vāyu Purāṇa, and they are said to have sprung from Kasyapa and Su-rasā. They are associated with the Dasyus, and are thought to be one of the native races which opposed the progress of the immigrant Āryans.

YAVA-KRĪ, YAVA-KRĪTA. 'Bought with barley.' Son of the sage Bharadvāja. He performed great penances in order to obtain a knowledge of the Vedas without study, and having obtained this and other boons from Indra, he became arrogant and treated other sages with disrespect. He made love to the

wife of Parāvasu, son of his father's friend, Raibhya. That sage in his anger performed a sacrifice which brought into being a fearful Rākshasa who killed Yava-kṛita at his father's chapel. Bharadvāja, in grief for his son, burnt himself upon the funeral pile. Before his death he cursed Parāvasu to be the death of his father, Raibhya, and the son killed his father in mistake for an antelope. All three were restored to life by the gods in recompense of the great devotions of Arvāvasu, the other son of Raibhya (q.v.) — *Mahā-bhārata*.

YAVANAS. Greeks, Ἰάωνες, the Yavans of the Hebrew. The term is found in Pāṇini, who speaks of the writing of the Yavanas. The Purāṇas represent them to be descendants of Turvasu, but they are always associated with the tribes of the north-west frontier, and there can be no doubt that the Macedonian or Dactrian Greeks are the people most usually intended by the term. In the Bactrian Pāli inscriptions of King Priyadarsī the word is contracted to Yona, and the term Yona-rāja "is associated with the name of Antiochus, probably Antiochus the Great, the ally of the Indian prince Sophagasenas, about B.C. 210." The Purāṇas characterise them as "wise and eminently brave." They were among the races conquered by King Sagara, and "he made them shave their heads entirely." In a later age they were encountered on the Indus by Pushpamitra, a Mauryan general, who dethroned his master and took the throne. In modern times the term has been applied to the Muhammadans.

YAYĀTI. The fifth king of the Lunar race, and son of Nahusha. He had two wives, Devayānī and Sarmishthā, from the former of whom was born Yadu, and from the latter Puru, the respective founders of the two great lines of Yādavas and Pauravas. In all he had five sons, the other three being Druhyu, Turvasu, and Anu. He was a man of amorous disposition, and his infidelity to Devayānī brought upon him the curse of old age and infirmity from her father, Sukra. This curse Sukra consented to transfer to any one of his sons who would consent to bear it. All refused except Puru, who undertook to resign his youth in his father's favour. Yayāti, after a thousand years spent in sensual pleasures, renounced sensuality, restored his vigour to Puru, and made him his successor. This story of Puru's assuming Yayāti's decrepitude is first told in the

Mahā-bhārata. The above is the version of the Vishnu Purāna. In the Padma it is told in a different manner. Yayāti was invited to heaven by Indra, who sent Mātali, his charioteer, to fetch his guest. On their way they held a philosophical discussion, which made such an impression on Yayāti that, when he returned to earth, he, by his virtuous administration, rendered all his subjects exempt from passion and decay. Yama complained that men no longer died, and so Indra sent Kāma-deva, god of love, and his daughter, Asruvindumatī, to excite a passion in the breast of Yayāti. He became enamoured, and in order to become a fit husband for his youthful charmer he made application to his sons for an exchange of their youth and his decrepitude. All refused but Puru, whose manly vigour his father assumed. After awhile the youthful bride, at the instigation of Indra, persuaded her husband to return to heaven, and he then restored to Puru his youth. The Bhāgavata Purāna and the Hari-vansa tell the story, but with variations. According to the latter, Yayāti received from Indra a celestial car, by means of which he in six nights conquered the earth and subdued the gods themselves. This car descended to his successors, but was lost by Jamamejaya through the curse of the sage Gārgya. Yayāti, after restoring his youth to Puru, retired to the forest with his wife and gave himself up to mortification. Abstaining from food, he died and ascended to heaven. He and his five sons are all called Rājarsis.

YAYĀTI-CHARITRA. A drama in seven acts on the life of Yayāti. It is attributed to Rudra-deva. The subject is Yayāti's intrigue with Sarmishthā.

YOGA. A school of philosophy. See Darsana and Yājñavalkya.

YOGA-NIDRĀ. 'The sleep of meditation.' Personified delusion. The great illusory energy of Vishnu and the illusory power manifested in Devī as Mahā-māyā, the great illusion.

YOGINĪ. A sorceress. The Yoginīs are eight female demons attendant on Durgā. Their names are Mārjanī, Karpūra-tīlakā, Malaya-gandhinī, Kaumudikā, Bherundā, Mātālī, Nūyakī, and Jayā or Subhāchārā, Su-lakshanā, Su-nandā.

YONI. The female organ. Alone, or in combination with the Linga, it is an object of worship by the followers of the Saktis.

YUDHI-SHTHIRA. The eldest of the five Pāṇḍu princes, mythologically the son of Dharma, the god of justice. With the Hindus he is the favourite one of the five brothers, and is represented as a man of calm, passionless judgment, strict veracity, unswerving rectitude, and rigid justice. He was renowned as a ruler and director, but not as a warrior. Educated at the court of his uncle, Dhṛita-rāshṭra, he received from the family preceptor, Droṇa, a military training, and was taught the use of the spear. When the time came for naming the Yuva-rāja or heir-apparent to the realm of Hastinā-pura, the Mahā-rāja Dhṛita-rāshṭra selected Yudhi-shthira in preference to his own eldest son, Dur-yodhana. A long-standing jealousy between the Pāṇḍava and Kaurava princes then broke forth openly. Dur-yodhana expostulated with his father, and the end was that the Pāṇḍavas went in honourable banishment to the city of Vārāṇavata. The jealousy of Dur-yodhana pursued them, and his emissaries laid a plot for burning the brothers in their dwelling-house. Yudhi-shthira's sagacity discovered the plot and Bhīma frustrated it. The bodies of a Bhil woman and her five sons were found in the ruins of the burnt house, and it was believed for a time that the Pāṇḍavas and their mother had perished. When Draupadī had been won at the swayam-vara, Yudhi-shthira, the eldest of the five brothers, was requested by his juniors to make her his wife, but he desired that she should become the wife of Arjuna, by whose prowess she had been won. Through the words of their mother, Kuntī, and the decision of the sage Vyāsa, the princess became the common wife of the five brothers. An arrangement was made that Draupadī should dwell in turn with the five brothers, passing two days in the separate house of each, and that under pain of exile for twelve years no one of the brothers but the master of the house should enter while Draupadī was staying in it. The arms of the family were kept in the house of Yudhi-shthira, and an alarm of robbery being raised, Arjuna rushed there to procure his weapons while Draupadī was present. He thus incurred the pain of exile, and departed, though Yudhi-shthira endeavoured to dissuade him by arguing that the elder brother of a fatherless family stood towards his juniors in the position of a father. After the return of the Pāṇḍavas from exile and their establishment at Indra-prastha, the rule of Yudhi-shthira is described as

having been most excellent and prosperous. The Rāja “ruled his country with great justice, protecting his subjects as his own sons, and subduing all his enemies round about, so that every man was without fear of war or disturbance, and gave his whole mind to the performance of every religious duty. And the Rāja had plenty of rain at the proper season, and all his subjects became rich; and the virtues of the Rāja were to be seen in the great increase of trade and merchandise, in the abundant harvests and the prolific cattle. Every subject of the Rāja was pious; there were no liars, no thieves, and no swindlers, and there were no droughts, no floods, no locusts, no conflagrations, no foreign invasions, and no parrots to eat the grain. The neighbouring Rājas, despairing of conquering Rāja Yudhi-shīhira, were very desirous of securing his friendship. Meanwhile Yudhi-shīhira, though he would never acquire wealth by unfair means, yet prospered so exceedingly that had he lavished his riches for a thousand years no diminution would ever have been perceived.” After the return of his brother Arjuna from exile, Yudhi-shīhira determined to assert his supremacy by performing the Rāja-sūya sacrifice, and this led to a war with Jarāsandha, Rāja of Magadha, who declined to take part in it, and was in consequence defeated and killed. The dignity which Yudhi-shīhira had gained by the performance of the sacrifice rekindled the jealousy of Dur-yodhana and the other Kauravas. They resolved to invite their cousins to a gambling match, and to cheat Yudhi-shīhira of his kingdom. Yudhi-shīhira was very unwilling to go, but could not refuse his uncle’s invitation. Sakuni, maternal uncle of Dur-yodhana, was not only a skilful player but also a dexterous cheat. He challenged Yudhi-shīhira to throw dice with him, and Yudhi-shīhira, after stipulating for fair-play, began the game. He lost his all, his kingdom, his brothers, himself, and his wife, all of whom became slaves. When Draupadī was sent for as a slave and refused to come, Duh-sāsana dragged her into the hall by the hair, and both he and Dur-yodhana grossly insulted her. Bhīma was half mad with rage, but Yudhi-shīhira’s sense of right acknowledged that Draupadī was a slave, and he forbade Bhīma and his brothers to interfere. When the old Mahā-rāja Dhṛīta-rāshṭra was informed of what had passed, he came into the assembly, and declaring that his sons had acted wrongfully, he sent Draupadī and her hus-

bands away, imploring them to forget what had passed. Dur-yodhana was very wroth, and induced the Mahā-rāja to allow another game to avoid war, the condition being that the losers should go into exile for thirteen years, and should remain concealed and undiscovered during the whole of the thirteenth year. The game was played, and loaded dice gave Sakuni the victory, so the Pāṇḍavas went again into exile. During that time they rendered a service to Dur-yodhana by rescuing him and his companions from a band of marauders who had made them prisoners. When Jayad-ratha, king of Sindhu, was foiled in his attempt to carry off Draupadī, the clemency of Yudhi-shīhira led him to implore his brothers to spare their captive's life. As the thirteenth year of exile approached, in order to keep themselves concealed, the five brothers and Draupadī went to the country of Virāṭa and entered into the service of the Rāja. Yudhi-shīhira's office was that of private companion and teacher of dice-playing to the king. Here Yudhi-shīhira suffered his wife Draupadī to be insulted, and dissuaded his brothers from interfering, lest by so doing they should discover themselves. When the term of exile was concluded, Yudhi-shīhira sent an envoy to Hastinā-pura asking for a peaceful restoration to the Pāṇḍavas of their former position. The negotiations failed, and Yudhi-shīhira invited *Kṛishna* to go as his representative to Hastinā-pura. Notwithstanding Yudhi-shīhira's longing for peace the war began, but even then Yudhi-shīhira desired to withdraw, but was overruled by *Kṛishna*.

Yudhi-shīhira fought in the great battle, but did not distinguish himself as a soldier. The version of the Mahā-bhārata given in Mr. Wheeler's work makes him guilty of downright cowardice. At the instigation of *Kṛishna* he compassed the death of Drona by conveying to that warrior false intelligence of the death of his son Aswatthāman, and his character for veracity was used to warrant the truth of the representation. His conscience would not allow him to tell a downright lie, but it was reconciled to telling a lying truth in killing an elephant named Aswatthāman, and informing the fond father that Aswatthāman was dead. He retreated from a fight with Karna, and afterwards reproached Arjuna for not having supported him and Bhīma. This so irritated Arjuna that he would have killed him on the spot had not *Kṛishna* interposed. After the great battle

was over *Kṛishna* saluted him king, but he showed great disinclination to accept the dignity. His sorrow for those who had fallen was deep, especially for *Karna*, and he did what he could to console the bereaved *Dhṛita-rāshṭra* and *Gāndhārī*, as well as the many other sufferers. He was made king, and was raised to the throne with great pomp, he acting as ruler under the nominal supremacy of the old King *Dhṛita-rāshṭra*. There, after an interval, he asserted his universal supremacy by performing the great *Aswa-medha* sacrifice. The death of *Kṛishna* at *Dwārakā* and regrets for the past embittered the lives of the *Pāṇḍavas*, and they resolved to withdraw from the world. *Yudhi-shthira* appointed *Parikshit*, grandson of *Arjuna*, to be his successor, and the five brothers departed with *Draupadī* to the *Himālayas* on their way to *Swarga*. The story of this journey is told with great feeling in the closing verses of the *Mahā-bhārata*. See *Mahā-bhārata*.

Yudhi-shthira had a son named *Yaudheya* by his wife *Devikā*, but the *Vishṇu Purāṇa* makes the son's name *Devaka* and the mother's *Yaudheyī*.

YUGA. An age of the world. Each of these ages is preceded by a period called its *Sandhyā* or twilight, and is followed by another period of equal length called *Sandhyāṇsa*, 'portion of twilight,' each being equal to one-tenth of the *Yuga*. The *Yugas* are four in number, and their duration is first computed by years of the gods :—

1. <i>Kṛta Yuga</i>,	.	.	.	.	.	4000
<i>Sandhyā</i>,	.	.	.	.	.	400
<i>Sandhyāṇsa</i>,	.	.	.	.	.	400
					—	4,800
2. <i>Tretā Yuga</i>,	.	.	.	.	.	3000
<i>Sandhyā</i>,	.	.	.	.	.	300
<i>Sandhyāṇsa</i>,	.	.	.	.	.	300
					—	3,600
3. <i>Dwāpara Yuga</i>,	.	.	.	.	.	2000
<i>Sandhyā</i>,	.	.	.	.	.	200
<i>Sandhyāṇsa</i>,	.	.	.	.	.	200
					—	2,400
4. <i>Kālī Yuga</i>,	.	.	.	.	.	1000
<i>Sandhyā</i>,	.	.	.	.	.	100
<i>Sandhyāṇsa</i>,	.	.	.	.	.	100
					—	1,200
						12,000

But a year of the gods is equal to 360 years of men, so

4800 × 360 =	1,728,000
3600 × 360 =	1,296,000
2400 × 360 =	864,000
1200 × 360 =	432,000
Total, .	4,320,000

years, forming the period called a Mahā-yuga or Manwantara. Two thousand Mahā-yugas or 8,640,000,000 years make a Kalpa or night and a day of Brahmā.

This elaborate and practically boundless system of chronology was invented between the age of the *Rig-veda* and that of the Mahā-bhārata. No traces of it are to be found in the hymns of the *Rig*, but it was fully established in the days of the great epic. In this work the four ages are described at length by Hanūmat, the learned monkey chief, and from that description the following account has been abridged.—

The Kṛta is the age in which righteousness is eternal, when duties did not languish nor people decline. No efforts were made by men, the fruit of the earth was obtained by their mere wish. There was no malice, weeping, pride, or deceit, no contention, no hatred, cruelty, fear, affliction, jealousy, or envy. The castes alike in their functions fulfilled their duties, were unceasingly devoted to one deity, and used one formula, one rule, and one rite. Though they had separate duties, they had but one Veda and practised one duty.

In the Tretā Yuga sacrifice commenced, righteousness decreased by one-fourth; men adhered to truth, and were devoted to a righteousness dependent on ceremonies. Sacrifices prevailed with holy acts and a variety of rites. Men acted with an object in view, seeking after reward for their rites and their gifts, and were no longer disposed to austerities and to liberality from a simple feeling of duty.

In the Dwāpara Yuga righteousness was diminished by a half. The Veda became fourfold. Some men studied four Vedās, others three, others two, others one, and some none at all. Ceremonies were celebrated in a great variety of ways. From the decline of goodness only few men adhered to truth. When men had fallen away from goodness, many diseases, desires, and calamities, caused by destiny, assailed them, by which they were

severely afflicted and driven to practise austerities. Others desiring heavenly bliss offered sacrifices. Thus men declined through unrighteousness.

In the Kali Yuga righteousness remained to the extent of one-fourth only. Practices enjoined by the Vedas, works of righteousness, and rites of sacrifice ceased. Calamities, diseases, fatigue, faults, such as anger, &c., distresses, hunger, and fear prevailed. As the ages revolve righteousness declines, and the people also decline. When they decay their motives grow weak, and the general decline frustrates their aims.—*Muir*, i 144.

In the *Kṛita* Yuga the duration of life was four thousand years, in the *Tretā* three thousand, in the *Dwāpara* two thousand. In the Kali Yuga there is no fixed measure. Other passages of the *Mahā-bhārata* indicate "that the *Kṛita* Yuga was regarded as an age in which Brāhmans alone existed, and that Kshatriyas only began to be born in the *Tretā*."

YUGAN-DHARA. A city in the Panjāb. A people dwelling there and in the vicinity

YUVANĀSWA. A king of the Solar race, father of Māndhātā. A legend represents this son as being conceived by and born of his father

YUVA-RĀJA. 'Young king.' The heir-apparent to a throne.

YUYUDHĀNA. A name of Sātyaki.

YUYUTSU. A son of Dhṛita-rāshṭra by a Vāṣya handmaid. On the eve of the great battle he left the side of the Kauravas and joined the Pāṇḍavas. When Yudhi-shṭhira retired from the world he established Yuyutsu in the kingdom of Indra-prastha.

SANSKRIT INDEX.

- Abdhi-jau = Aswins.
 Abdhi-nagari = Dwārakā.
 Abhayada, 69.
 Abhimāni—Swāhā.
 Abhi-rūpa = Kāma.
 Ābhoga—Varuna.
 Abhra-mātanga—Loka-pāla.
 Abhramu—Loka-pāla.
 Abhra-pisācha = Rāhu.
 Abhrottha = Vajra.
 Abja = Brahmā, 58.
 Abja-hasta = Agni.
 Abja-yoni = Brahmā, 58.
 A-dharma—Nirriti.
 Adhiatha—Karna.
 Ādhirathi = Karna.
 Adhisima—Krishna, 70.
 Adhwaryu—Veda 350.
 Adhyāya—Veda 346.
 Ādi-Kavi = Brahmā.
 Ādi-parva, 190.
 Ādityas—Daksha.
 Adii-jā = Devī.
 Adrikā—Satyavati, Uparichaita.
 Adrisyanti—Parāsara.
 Adwaita—Mādhava.
 Adwaita, 82.
 Agasti—Varuna.
 Agastya—Bhrigu.
 Aghora = Śiva.
 Āghrui = Pūshan.
 Agneyastra—Viswa-karmā.
 Āgneyī—Angīas.
 Agni—Angīas, Twashtri.
 Agni-bhū = Kārttikeya.
 Agnivarṇa, 313.
 Agnivesa—Āgneyāstra.
 Agra-sandhāni—Yama.
 Ahamyati, 69.
 Ahanā = Ushas.
 Ahi—Indra.
 Ahinagu, 313.
 Ahinara, 70.
 Ahinsa = Nara-Nārāyana.
 Aīdaviḍa }
 Aīlavila } = Kuvera.
 Aīla—Purū-ravas.
 Aindri = Indrāni, Mātṛis.
 A-ja = Kāma.
 Ajamiḍha, 69.
 Ājyapas—Pitṛis.
 A-kacha = Ketu.
 Ākhu-ratha = Ganesa.
 Akrodhana, 70.
 Aksha = Rāvana.
 Alambushā—Idāvidā.
 Alarka, 69.
 Amarādri = Meru.
 Amarsha, 313.
 Amaru—Amaru Sataka.
 Ambikā—Chāmundā.
 Ambu-rāja = Varuna 338.
 Amṛita = Dhanwantari.
 Amṛitāharana = Garuḍa.
 Amūrta-rajās—Dhamāiānya.
 Anala = Agni, Vasu.
 An-anga = Kāma.
 Anantā = Devī.
 Ananta-sayana = Vishnu.
 Ananta = śirshā—Sesha.

- An-anya-ja = Kāma.
 Anaranyā, 313.
 Ānarta—Kusa-sthali.
 Anavataha, 69.
 Andhaka-ripu—Andhaka.
 Andhaka-vrīshni—Andhaka.
 Andha-tāmisra—Naraka.
 Anenas—Ayus.
 Anenas (two), 313.
 Anga—Anu, Champa, Dīrgha-
 tamas, Kaina, Prithi.
 Āngadi—Angada
 Āṅga-āṅga = Kāma
 Angāraka = Mangala.
 Āṅgīrasa = Brīhaspati.
 Anila, 69.
 Anila—Vasu, Vāyu.
 Ānili = Hanumat
 Anumishāchūrya = Brīhaspati.
 Anjana, 313
 Anjana—Loka-pāla.
 Ānjaneya = Hanumat.
 Ansa—Āditya.
 Ansu, 70.
 Anupamā—Loka-pāla.
 Anuratha, 69.
 An-uru = Aruna.
 Anusaras = Rākshasas.
 Anusāsana-parva, 190
 Anuvāka—Veda 346, 348.
 Āpa—Vasu.
 Āpaita—Aparānta.
 Āptyas—Trita.
 Āpava-kānda—Rāmāyana.
 Āra = Sami.
 Āravin, 69
 Archanānas—Syāvāswa.
 Ardā—Sandhyā, 313.
 Arha = Indra
 Arha-pati = Sūrya.
 Arishkā—Gandharva 106.
 Arishtha-nemi = Saha-deva, 187,
 313.
 Ārjikiyā—Sapta-sindhava.
 Arka-sodara—Loka-pāla.
 Aruna—Jatāyu, Sampāti, Sūrya.
 Aruni—Nachiketas.
 Arunoda—Mānasa.
 Ārushī—Aurva, Chyavana, 75.
 Arvarivat—Pulaha.
 Āryā = Devī
 Aryaman—Āditya.
 Asani—Siva, 296, Vajra.
 Asaras = Rākshasas
 Ashādhyāyī = Pāṇini.
 Ashāka—Gālava, Veda 346.
 Asha-karna = Brahmā 57
 Asikni—Sapta-sindhava
 Asi-patra-vana—Naraka.
 Asita = Sani
 Āsita-danshtra = Makara.
 Asitānga—Bhairava.
 Asleshā-bhava = Ketu.
 Asmaka, 313.
 Asmana = Aruna.
 Āsphujit = Sukia.
 Āsrama-paiva, 190.
 Asra-pas = Dakṣiṇis.
 Asra-pas = Rākshakas.
 Asrik-pas = Rākshakas.
 Āsrita—Til-mūrti.
 Asruvindumati—Yayāti.
 Asuras—Dadhyanch.
 Aswa, 77.
 Āswalāyana Brāhmaṇa — Brāh-
 mana
 Aswamedhadatta, 70.
 Aswa-medhika-parva, 190.
 Aswa-pati—Sāvitrī.
 Aswinī—Aswins.
 Aswins—73, 75, Saranyu.
 Atala—Pātāla.
 Atikāya = Ravana.
 Atithi, 313.
 Atithi-gwa = Divo-dāsa.
 Ātma-bhū = Kāma
 Auchathya = Dīrgha-tamas.
 Audumbara = Yama.
 Aurnavābha—Avatāra 34
 Aurvasiya—Agastya.
 Auttānapādi = Dhruva.
 Avantis—Haihaya.
 Avatā = Devī.
 Avastha—Vishnu 360.
 Ayana-ghosha—Rādhā.
 Ayana—Nārāyana.

Ayodhyā-kānda—Rāmāyana.
Ayom-jā = Sitā
Ayushmān—Uttāna-pāda.
Ayutāyus—70, 313.

Babhravī = Devī.
Babhrū = Siva.
Badavā-mukha—Aurva.
Badavānala—Aurva.
Bāhikas—Sākala
Bāhu—Aurva.
Bahu-dāra = Vajra.
Bahugava, 69.
Bāhuka, 313
Bahulāswa, 313.
Bāhu-sālī = Bhīma.
Bahvrīchas—Veda 350.
Balajā river, 62
Bala-kānda—Rāmāyana.
Bālaka—Gārgya
Balandharā—Bhīma.
Ballāla—Bhoja-prabandha.
Ballava = Bhīma, 187.
Bāna-bhatta—Kādambārī.
Bāna—Tripura.
Banga—Dirgha-tamas
Bāshkali—Yājñawalkya.
Bhadra—Utathya
Bhadra-somā = Gangā.
Bhadraśwa—Dwīpa, Jambu-d.
Bhaga — Āditya, Daksha, 77,
Pūshan.
Bhagavad-gītā, 82.
Bhagavat = Siva.
Bhagavatī = Devī
Bhagnātmā = Soma.
Bhāmī = Damayantī.
Bhājamāna, 70
Bhājeratha—Ikshvāku.
Bhakti—Nārada Pūāna
Bhānu—Satya-bhāmā
Bhānumat—Satya-bhāmā, 313.
Bharadvāja, 69.
Bharanī—Rāhu.
Bharanī-bhū = Rāhu.
Bharata, 69.
Bhārata vaisha — Dwīpa, Jam-
bu-d.

Bhāratī = Saraswatī.
Bhārga, 70.
Bhārga-bhūmi, 70.
Bhārgava = Sukra.
Bhāskara = Sūrya.
Bhāswatī—Sūrya.
Bhatta Nārāyana—Venī Sanhāra
Bhattojī Dīkshita — Siddhānta-
kaumudī.
Bhauma = Mangala.
Bhava-ja = Kāma.
Bhavānī = Devī
Bhavanmanyū, 69.
Bhela—Dhanwantari.
Bherundā—Yoginī.
Bhūdira = Vajra
Bhīmaratha (two), 69.
Bhīma-sāsana = Yama.
Bhīshana—Bhairava.
Bhīshma-parva, 191
Bhoja—Kṛita-varman.
Bhoja-kata—Rukmī.
Bhramarī = Devī.
Bhrīgu—Aurva, Twashtri, Khv-
ātī, Prithivī, Piātardana, Su-
kra.
Bhrīgu—Kṛita-vīrya.
Bhūmi, 34.
Bhūmī-jā = Sitā.
Bhūmī-putra = Mangala.
Bhūta-nāyaki = Devī.
Bhuvana—Viśva-karmā.
Bindu-sāra—Maurya.
Brahmā—Bhrīgu
Brahma = Nārada.
Brahma-datta — Ghrītāchī, Ni-
kumbha.
Brahmādīkas—Su-parṇas.
Brahmanaspati—Twashtri.
Brahmānī—Mātrīs
Brāhmaṇ-veda—Veda 351.
Brahmāstīa—Aswatthāman.
Brahma-varāha — Brahma-vai-
varta.
Brahma-vidyā—Atharvan.
Brahma-vrinda, 57.
Brāhmī—57, Saraswatī.
Brīhadāsua, 313.

- Brīhadbala, 313.
 Brīhad-bhānu—Satya-bhāmā.
 Brīhadratha — 70, Jarā-sandha,
 Maurya.
 Brīhaduktha, 313.
 Brīhaj-jātaka—Varāha Mihīra.
 Brīhan-Manu—Manu.
 Brīhan-nala = Arjuna, 187.
 Brīhan Nādiya Purāna—Nā-
 rada Purāna.
 Brīhaspati—Prithī.
 Brīhat—Dharma-sāstra.
 Brīhatkshatra, 69.
 Buddha, 26, 38, 68.

 Chakora—Chandra-keṭu.
 Chakra—Chakra-vartī.
 Chakra-vāda, } Lokāloka.
 Chakra-vāla, }
 Chakshas = Brīhaspati.
 Chakshu—Sapta-sindhava.
 Champādhipa = Karna.
 Chanchalā = Lakshmi.
 Chandikā = Devī.
 Chanda—Chāmunda, Devī.
 Chanda—Yama.
 Chandeswara — Vivāda Ratnā-
 kara.
 Chandra-bhāga — Sāmba, Sapta-
 sindhava.
 Chandrabhānu—Satya-bhāmā.
 Chandra-ekūḍā = Bhairava.
 Chandramas—Chandra-gupta.
 Chandra-sekhara = Siva.
 Chara = Mangala.
 Charak-pujā—Devī.
 Chārvī, 174.
 Chatur-ānana = Brahmā, 57.
 Chatur-bhūja = Vishnu.
 Chatur-mukha = Brahmā, 57.
 Chatur-varna—Varṇa.
 Chaturvedas—Pitris.
 Chhāga-ratha—Agni.
 Chhala, 313.
 Chhūḍaka = Vajra.
 Chhūṇa-mastakā = Devī.
 Chirād = Garuda.
 Chitra-ratha, 65, 69, 70, 138.

 Chitra-sikhandīnas—Rishis.
 Chitra-vāhana—Chitāṅgadā.
 Chola—Pāṇḍya.
 Chunchu, 313.
 Chyavana—Mada.

 Dadhi—Dwīpā.
 Dahanopala = Sūrya-kānta.
 Daitya—Asura.
 Daitya-guru = Śukla.
 Daivata—Nirukta.
 Daksha—Āditya, Viswa-devas.
 Daksha-jā = Devī.
 Dakshāya = Garuda.
 Dākshya = Pāṇini.
 Dākshī—Pāṇini.
 Dakshinā—Ākūti, Arjuna 23.
 Dakshinā = Devī—Yajna.
 Dakshināsā-pati = Yama.
 Dala, 313.
 Dama, 77.
 Damaru—Siva.
 Dambholi = Vajra.
 Dāmodara Mīsa — Hanumān-
 Nātaka.
 Dānava—Asura.
 Danda-dhara = Yama.
 Dandasukas = Rākshakas.
 Dandī = Yama.
 Dantakūra, 162.
 Darpaka = Kāma.
 Dārūka = Sātyaki.
 Dasa—Ārya.
 Dasa-bhujā = Devī.
 Dasa-kānta = Rāvana.
 Dāsa-nandini = Satya-vatī.
 Dasa-ratha — Jātāyu, Maurya,
 Rishya-sringa.
 Dasārha, 69.
 Dāseyī = Satya-vatī.
 Dasma }
 Dasma-varchas } = Pūshan.
 Dasra = Pūshan.
 Dasyu—Ārya.
 Dattaka—Māgha.
 Datteya = Indra.
 Deva-bhūti = Gangā.
 Deva-brahmā = Nārada.

- Deva-giri—Bhāgavata 45, Maya,
Vopa-deva.
Devaka—Yudhi-shthira.
Deva-kshattra, 69.
Devamīdhusha, 70.
Deva mitia = Sākalya
Devana Bhatta—Dattaka Chan-
drikā, Smṛiti Chandrikā.
Deva-nāgari—Sarasvatī.
Devanām-piya = Asoka.
Devānika, 313
Devāntaka—Ravana.
Deva-parvata = Meru.
Deva-pati = Indra.
Deva-rāta—69, 313.
Deva-senā = Jayanti.
Deva-sivas = Ekalavya.
Devātūthi—70
Deva-vardhaka—Viswa-karmā.
Devikā—Nidāgha, Yudhi-shthira.
Dhanaka—Kṛita-vīrya.
Dhanus—36
Dhanwantari—69.
Dhana—Vasu.
Dharani—Lakshmi.
Dharani-sutā = Sītā.
Dhaima—Nara Nārāyana, Haris-
chandra.
Dharma-jnā = Tri-jatā.
Dhaumya—Dhaima-sāstra.
Dhushana—Bṛhaspati
Dhrishṭa-ketu—69, 313.
Dhrishṭa—Manu
Dhṛti—313, Viswa-devas
Dhruva—Vasu
Dhruvasandhi, 313.
Dhūma-ketu = Agni.
Dhuri—Viswa-devas.
Dhwani—Viswa-devas.
Dhyushitāswa—313.
Dīdivis = Bṛhaspati.
Dilīpa, 70.
Dimbhaka—Hansa.
Dina-kāra = Sūrya.
Dīpaka = Kāma.
Dirgha-bāhu, 313.
Dirgha-tamas—Bharadwāja, Uśij.
69.
Dirghāyus = Markandeya.
Divodāsa, 69, 104.
Divya-ratna—Chintā-mani.
Draunāyana = Aswatthāman
Dridhāswa, 313
Drisana = Virochana
Drishadvatī 11ve1 — Bāhmā-
varta
Drona—Janitā.
Drona-parva, 191.
Dru-ghana = Bāhmā, 59.
Druhna = Brahmā, 59.
Druhyu—Vaiibhojas.
Dugdha—Dwīpa.
Duh-saha—Narmadā.
Dundu = Vasu-deva.
Dugā-pūjā—Devī
Dur-vāsas—Mudgala.
Dushyanta, 69
Dwādasa-kāra } = Kārttikeya.
Dwādasāksha }
Dwai-mātura = Ganesa.
Dwaita—Mādhava
Dwānakā = Kusa-sthali.
Dwi-deha = Ganesa.
Dwi-ja—Vara.
Dwita—Trita.
Dwivida—Bala-rāma 41.
Dyā Dwiveda—Niti-manjarī.
Dyaus = Ushas
Dyāvā-prithivī—Dyaus.
Dyotanā = Ushas.
Dyumat, 69
Dyumayī = Sanjñā.
Ekasringas—Pitṛs.
Ekata—Trita.
Gabhastimān = Sūrya.
Gabhastimat—Bhārata-varsha,
Dwīpa, Pātāla.
Gada—Angada
Gadā—Vishnu 361.
Gadāgadāu = Aswims.
Gada-yitnu = Kāma.
Gādhu—Kusāmbha.
Gādhu-ja } = Viswāmītra.
Gādhu-nandana }

- Gaganeswara = Garuḍa.
 Gaganolmuka = Mangala.
 Gaṇānana } = Gaṇesa.
 Gaja-vadana }
 Gaṇa-nāyaki = Devī.
 Gaṇa-parvata = Kailāsa.
 Ganda-vaha = Vayu.
 Gandha-kālī } = Satya-vatī.
 Gandha-vatī }
 Gandha - mādana — Kula - parva-
 tas.
 Gāndharva—Bhārata - varsha,
 Dwīpa.
 Gandharvas, 99
 Gandharvī Somadā—Ūrmilā.
 Gaṅgā-ja = Kārttikeya.
 Gaṅgā-putra = Kārttikeya.
 Gaṅgā—Sapta-sindhava.
 Gardhabila—Vikramāditya.
 Garga—Kāla-yavana.
 Gārgya-bālāki—Ajāta-satru.
 Gārgya—Dharma-sāstra, Śyāla,
 Yayāti.
 Gārhapatyas—Pitris.
 Garutmān = Garuḍa.
 Gātu = Gandharva.
 Gaurī—Mādhātṛi.
 Gautama—Kṛpā.
 Gavalgana } = Sanjaya.
 Gāvalgaṇi }
 Gaṇa—Siva 299
 Ghatodbhava = Agastya.
 Ghatotkacha—Alambusha.
 Ghrīta—Dwīpa.
 Gīṛsa = Siva
 Gīṣh-patī = Brīhaspati.
 Go-karna—Aparānta.
 Gomatī—Sapta-sindhava.
 Go-meda—Nava-ratna.
 Go-medaka Dwīpa—Dwīpa.
 Gonadīya = Patanjali.
 Gonikāputra = Patanjali.
 Gopa—Gaupāyanas.
 Gopī-nātha—Kautuka-sarvaswa.
 Gotama—Kṛpā.
 Grahādharma = Dhruva.
 Graha-rāja = Sūrya.
 Granthika = Nakula, 187.
 Gridhu = Kāma.
 Gṛitsu = Kāma.
 Guhya—Tri-mūrti.
 Gupta-chara = Bala-rāma.
 Haihayas—Bāhu
 Haimavatī = Devī.
 Hala, 41.
 Hala = Bala-rāma.
 Halāyudha Bhatta—Abhidhāna.
 Hansa-vāhana = Brahmā 57.
 Hanūshas = Rākshasas.
 Hara-sekharā = Ganga.
 Hari-chandana—Pancha-vṛksha.
 Harita, 313.
 Hārta—Chyavana, 75.
 Hari-varsha—Dwīpa, Jambu-d.
 Haryaswa—Gālava, (three) 313.
 Harsha Vikramāditya — Kālī-
 dāsa, Nava-ratna.
 Hastinā-pura—Bala-rāma, Sām-
 ba.
 Hātaśwara—Pātāla.
 Havishmats—Anguras.
 Haya-grīva, 36.
 Hayas, 162.
 Haya-siras—Aurva.
 Haya-vāhana—Revanta.
 Hema Chandra—Abhidhāna.
 Hemādri—Bhāgavata Purāṇa,
 Meru.
 Hema-mālā—Yama.
 Heramba = Gaṇesa.
 Hima-pāṇḍāra—Loka-pālas.
 Hirā = Lakshmi.
 Hiran-maya—Dwīpa, Jambu-d.
 Hiranya-kasipu, 37, Sisu-pāla.
 Hiranyāksha, 37.
 Hiranyanābha, 313.
 Hlādini—Sapta-sindhava.
 Hrādin = Vajra.
 Hraswaroma, 313.
 Hṛidika, 70, Sata-dhanvan.
 Huta-bhuj = Agni.
 Hutāsa = Agni.
 Ichchhā-vasu = Kuvera.
 Iddumatī—Aja.

- Ijya = Brihaspati.
 Ikshu—Dwīpa.
 Ikshwākus—Tryaruna.
 Ilā—Su-dyumna
 Ilavila, 313
 Ilā-vṛta — Dwīpa, Gandha-mā-
 dana, Jambu-dwīpa.
 Ilūsha—Kavasha.
 Indrā = Lakshmī.
 Indra — 64, 74, 75, Dur-vāsas,
 Twashtri, Krauncha.
 Indra-dwīpa — Bhārata-varsha.
 Indra-pramati—Māndukeya.
 Indra-prastha, 186
 Indrāni—Mātr̥s.
 Indrasena (—senā) Nala.
 Indrejya = Brihaspati.
 Indu-jā = Narmadā.
 Irā-ja = Kāma.
 Irāvat—Airāvata, Arjuna, Ulūpi.
 Irāvati—Prithi, Sapta-sindhava
 Īsāni = Devī
 Īsa-sakhi = Kuvera.
 Ishma = Kāma.
 Ishṭipachas = Rākshasas.
 Īswara Krishna—Sankhya-kāri-
 ka
 Īswari = Devī.
 Jagad-dhātṛi = Devī.
 Jagad-gaui = Devī.
 Jagad-gaui = Manasā.
 Jagad-isa—Hāsyaṛnava.
 Jagan-mātā = Devī.
 Jagan-nātha, 62.
 Jagan-nātha Tarkālankāra—Vi-
 vāda Bhangāṛnava.
 Jahānaka = Mahā-pralaya.
 Jahnu, 69.
 Jala—Dwīpa.
 Jaladhi-jā = Lakshmī.
 Jala-kāntāra = Vāyu.
 Jala-mūrti = Siva.
 Jala-pati = Varuna, 338.
 Jala-rūpa = Makara.
 Jambha-bhedin—Jambha.
 Jambhala-datta—Vetāla Pancha-
 vinsati.
 Jambū-nadī—Sapta-sindhava.
 Janaka—Yājñawalkya
 Janaka-pura = Mithilā.
 Jarā—Jarā-sandha.
 Jaras—Sāmba.
 Jarasandha-jit = Bhīma.
 Jarat-kāru—Āstika.
 Jaritāri—Jaritā
 Jasuri = Vajra.
 Jāta—Haihaya.
 Jātā-dhara = Siva.
 Jāta-vedas = Agni.
 Jaya, 313.
 Jaya-deva — Prasanna-Rāghava.
 Jaya-dhwaja—Tālajangha.
 Jayā—Yoginī.
 Jaya = Yudhi-shṭhna, 187.
 Jayad-bala = Saha-deva, 187.
 Jayani = Jayanti.
 Jayanta = Bhīma, 187.
 Jayanti—Sukra.
 Jayasena, 69
 Jaya-sena = Nakula, 187.
 Jhājhodari = Satya-vatī.
 Jhashānka = Anuuddha.
 Jihma-yodhin = Bhīma.
 Jīmūta, 69.
 Jishnu = Indra.
 Jīva = Brihaspati.
 Jnāna-kānda—Veda 345
 Jwāla-mukhi—Pitha-sthāna.
 Jyāmagha, 69
 Jyotir-lingam—Lingam.
 Jyotir Īswara—Dhūrta-samāga-
 ma.
 Kabandha—Rāhu.
 Kachchhapa—Nidhi.
 Kādraveya—Kadru.
 Kadvat—Ka.
 Kāka-dhwaja = Aurva.
 Kakudmatī—Pradyumna.
 Kāla = Siva, Bhairava, Vṛnādha,
 Viśwa-devas, Yama.
 Kalākelī = Kāma.
 Kālāngāni = Satya-vatī.
 Kālānjara = Siva
 Kālānjari = Devī.

- Kalānkura = Kansa
 Kāla-purusha = Yama
 Kālas = Pitrīs.
 Kalasi-suta = Agastya.
 Kāla-sūtra = Naraka.
 Kāla-yavana = 167, Syāla.
 Kālī = Nala.
 Kālīchī = Yama.
 Kālī-ghāt = Pītha-sthāna.
 Kālī-kāraka = Nārada.
 Kālinda = Kālindī, Yamunā
 Kālindī-karshana = Bala-rāma
 Kalinga = Anu, Dīrgha tamas
 Kalpa-vṛksha = Pancha-vṛksha
 Kalyāna = Kalānas.
 Kāma = Vāch, Viśva-devas.
 Kāma-chārin = Garuḍa.
 Kāma-duh = Kāma-dhenu.
 Kāma-kalā }
 Kāma-patni } = Rati.
 Kāma-priyā }
 Kāmākhyā = Devī, Kālīkā Pu-
 rāna.
 Kamalā = Lakṣmī.
 Kamalākara = Nirṇaya-sindhu
 Kamala-yoni = Brahmā.
 Kamana = Kāma.
 Kāmarūpa Tirtha = Kālīkā Pu-
 rāna.
 Kāma-rāpin = Vidyā-dhara.
 Kāma-sūtras = Vātsyāyana.
 Kāmāyus = Garuḍa.
 Kāmu = Rati
 Kām-pāla = Bala-rāma.
 Kāmyā = Prīva-vrata.
 Kāṇḍa = Veda 348.
 Kandasira = Indra.
 Kāndikā = Veda 348.
 Kānina = Karna, also = Vyāsa.
 Kānja }
 Kānja-ja } = Brahmā 58.
 Kānjana = Kāma.
 Kanka = Yudhi-shthira, 187.
 Kāntaka = Makara.
 Kantu = Kāma.
 Kānwa-sākhā = Satapatha-brāh-
 mana.
 Kanyā = Devī
 Kapāla = Bhairava.
 Kapāla-mālin = Śiva.
 Kapālīnī = Devī.
 Kapilā = Loka-pālas.
 Kapi-piabhū }
 Kapi-ratha } = Rāma.
 Kāpiseya = Kāpisā.
 Kapi-vaktra = Nārada.
 Karambhād = Pūshan.
 Karambhi, 69.
 Karburī = Devī.
 Karbūras = Rākshasas.
 Kardama = Angiras, Dakṣha 77.
 Karenu-mati = Nakula.
 Kari mukha = Ganesa.
 Karma-kāṇḍa = Veda 345.
 Karma-sākṣhī = Sūrya.
 Karna-moti = Devī.
 Karna-parva, 191.
 Karmī = Ugrasena.
 Karṇikāchala = Meru.
 Karpūra-manjarī = Rāja Sekhara.
 Karpūra-tilakā = Yoginī.
 Kāishnī = Kāma.
 Kārttikeya = Krauncha.
 Kāru = Viśva-karmā.
 Kārūr = Śālvāhana.
 Karūsha = Danta-vakra, Manu.
 Kāsa, 69.
 Kāserumat = Bhārata-varsha,
 Dwīpa
 Kāsī = Ambā.
 Kāsirāja, 69.
 Kasyapa = Gandharva.
 Kātyāyanī = Devī, Yājñawalkya.
 Kaumārī = Kārttikeya.
 Kaumudikā = Yoginī.
 Kaunapas = Rākshakas.
 Kausalyā = Dasaratha
 Kaushitaki } Agastya, Lopāmud-
 Kausitaki } rā.
 Kausikī = Devī, Satya-vatī.
 Kauṭilya = Chāṇakya.
 Kauverī, 174.
 Kavi-karna-pura = Chaitanya,
 Chandrodaya.
 Kavi = Sukra, Swadhā.
 Kāvya = Sukra.

- Kavyas, } Pitris.
 Kāvya, }
 Kāya—Ka,
 Kelikūlā=Rati.
 Kesa=Varuna 338.
 Kesari—Hanumat.
 Kesinī—Sagara, Asamanjas.
 Ketu-māla—Dwipa, Jambu-dwī-
 pa.
 Ketu-mati—Kaukasi.
 Ketumat, 69.
 Khageswara=Garuda.
 Khanda—Veda 346.
 Khandapāni, 70.
 Khanda-parasu=Parasu-rāma.
 Khāndava—Agni.
 Kha-pura=Saubha.
 Kharba—Nidhi.
 Kharwas=Vālakhilyas.
 Khasātmajas—Khasas.
 Khechara—Vidyā-dhara.
 Khetaka—Bala-rāma 41.
 Khinkra—Khatwānga.
 Khyāti—Lakshmi.
 Kilāla-pas=Rākshasas.
 Kim-purusha-dwipa — Dwipa,
 Jambu-d
 Kinkra=Kāma.
 Kin-nara-dwipa—Dwipa.
 Kirāti=Devī=Gangā.
 Kiritin=Vishnu.
 Kirtimān—Uttāna-pāda.
 Kishkindhyā-kānda—Rāmāyana.
 Kitava—Ulūka.
 Kona=Sani.
 Konkanā—Renukā.
 Kratha, 69.
 Kratu—Viswa-devas.
 Kratu-dwishes=Dartyas,
 Kiauncha-dwipa—Dwipa.
 Kravyād—Agni, Rākshasas.
 Kṛsaswa, 313.
 Kṛshnā=Draupadi.
 Kṛshna-kavi—Kansa-badha.
 Kṛshna-misra—Prabodha Chan-
 drodaya.
 Kṛta, 313.
 Kṛta-dhwaja—Kesi-dhwaja.
 Kṛtānta=Yama.
 Kṛtaratha, 313.
 Kṛti, 313.
 Kṛtirāta, 313.
 Kṛtti-vasas=Siva.
 Kroda=Sani.
 Krodha—Bhairava, Daksha 77.
 Kroshtri—Angada.
 Kroshṭu, 69.
 Krumu—Sapta-sindhava.
 Krura-dris }
 Krura-lochana } =Sani.
 Kshamā—Pulaha.
 Kshapātas=Rakshasas.
 Kshattra-vṛddhi—Ayus, 69.
 Kshema-dhanwan, 313.
 Kshemaka, 70.
 Kshemāni, 313.
 Kshira—Dwipa.
 Kshirābdhi-tanayā=Lakshmi.
 Kshiti—Mahā-palaya.
 Kubhā—Sapta-sindhava.
 Kubjā, 166.
 Kudmala—Naraka.
 Ku-jā=Devī.
 Kulisa=Vajra.
 Kumāra=Kārttikeya.
 Kumāraka—Dwipa.
 Kumāra-sū=Gangā.
 Kumbha-sambhava=Agastya.
 Kumbhīnasi—Lavana.
 Kumuda—Dig-gaja, Loka-pāla.
 Kumuda-pati=Soma.
 Kunda—Nidhi.
 Kum, 313.
 Kunjara=Agastya.
 Kunjarārāti—Sarabha.
 Kunti, 69.
 Ku-pati—Bhairava.
 Kuru—Viswa-devas.
 Kuru-vatsa, 69.
 Kusa—Dharmāranya.
 Kusa-dhwaja—Vedavati.
 Kusa-dwipa—Dwipa.
 Kusāmba—Gādhi.
 Kusa-nābha—Ghṛtachi, Kanyā-
 kubja, Vāyu.
 Kusa-rava—Maitreya.

- Kusika, 74.
 Kufa-ja = Drona.
 Ku-tanu = Kuvera.
 Kuthumi—Dharma-sāstras
 Kuvalayāsua, 69.

 Laghu—Dharma-sāstra.
 Lakhimā-devī—Vivāda Chandra.
 Lakshmana (author) — Śāradā-tilaka.
 Lakshmi-pati = Vishnu.
 Lalita-vistara—Gāthās.
 Lamba-karna = Ganesa.
 Lambodara = Ganesa.
 Lankā-dāhi = Hanumat.
 Lavana—Dwīpa.
 Likhita — Dharma-sāstra, San-
 kha
 Linga—Bhṛigu.
 Lochana—Viśva-devas.
 Lohita = Mangala
 Loha-dāraka, } Naraka.
 Loha-sanku, }
 Loka-chakshuh = Sūrya.
 Lokākshu—Dharma-sāstra.
 Loka-mātā = Lakshmi.
 Lolā = Lakshmi.
 Lopā-mudrā—Agastya.

 Madā = Varuṇānī.
 Madāmbara—Loka-pālas.
 Mādava—Jaiminīya.
 Mādhavāchārya—Sarva-darsana-
 sangraha.
 Mādhavī—Gālava.
 Madhu—Lavana.
 Madhu—Mathurā, 69.
 Madhu-dīpa = Kāma.
 Madhu-priya = Bala-rāma.
 Madhu-sūdana—Kaiābha.
 Mādhyandina-sākhā—Satapatha-
 brāhmaṇa.
 Madirā—Kādambari.
 Mādravas—Viśva-devas.
 Maghā-bhava = Sukra.
 Mahā-bhadra—Mānasa.
 Mahā—Bhairava.

 Mahā-chanda—Yama.
 Mahādhruti, 313.
 Mahā-kālī = Devī.
 Mahāmārī = Devī.
 Mahā-māyā = Devī.
 Mahā māya—Pātāla.
 Mahā-naraka—Naraka.
 Mahāndeva—Śiva 296.
 Mahā-padma—Loka-pālas, Nid-
 hi.
 Mahā-padma Nanda — Chandra-
 gupta.
 Mahā-prasthānika Parva, 192.
 Mahārājika—Gana.
 Mahā-raurava—Naraka.
 Mahāroman, 313.
 Mahāsuri = Devī.
 Mahaswat, 313.
 Mahātala—Pātāla.
 Mahā-vīchu—Naraka.
 Mahā-vīryā = Sanjñā.
 Mahā-vīrya = Sūrya 313.
 Mahesa = Śiva.
 Maheswari = Devī.
 Maheswari—Mātrīs.
 Mahisha-mardini = Devī.
 Mahishmati—Rāvana.
 Mahi-suta = Mangala
 Maitrā-varuṇī = Agastya.
 Makara—Nidhi.
 Makara-ketu = Kāma.
 Malaya-gandhinī—Yoginī.
 Mālinī—Viśravaś.
 Malla-nāga = Vātsyāyana.
 Mamatā—Bṛhaspati.
 Mamatā—Dirgha-tamas.
 Māmateya = Dirgha-tamas.
 Mammata Bhatta—Kāvya Pra-
 kāśa.
 Māna = Agastya
 Mānasas—Pitris.
 Manasyu, 69.
 Mānavas—Manu-sanhitā.
 Manda = Sani.
 Mandākinī = Gangā.
 Manda-pāla—Jaritā.
 Mandara, 36.
 Mandāra—Pancha-vṛksha.

- Mandavi, 47.
 Mani-bhitti—Sesha.
 Mani-chaka—Chandra-kānta.
 Mani-dwipa—Sesha.
 Mani-griha = Kuvera.
 Mani-mandapa—Sesha.
 Mani-pura—Arjuna 23, Babhru-
 vāhana
 Mano-ja = Kāma.
 Manu Sāvarṇi—Chhāyā.
 Mārā = Kāma.
 Marichi—Agnishwāttas.
 Mārjanī—Yoginī.
 Mārkaṇḍeya—Angiras.
 Mārtaṇḍa—Aditi.
 Maru (two), 313.
 Marud-vṛdhā—Sapta-sindhava
 Māruta—Maruts.
 Māruti = Hanumat.
 Marut-putra = Hanumat.
 Maruts—Diti.
 Marutwān = Indra.
 Mātali—Yayāti.
 Mātali—Yoginī.
 Matsya—Uparichara
 Matsyodari = Satya-vatī
 Mātangi = Devī.
 Maudgalya—Mudgala.
 Mauryas—Asoka, Chandra-gup-
 ta
 Mausala-parva, 191.
 Māya—Pātāla.
 Māyā, 189.
 Māyā-suta = Kāma.
 Māyī = Kāma
 Mayu-rajā = Kuvera.
 Mayus = Kin-naras.
 Medas—Kaitābha
 Medhātithi—Asanga.
 Medhāvin, 70.
 Megha-vāhana = Indra.
 Mehatnu—Sapta-sindhava.
 Mekalā, }
 Mekala-kanyā, } Mekala.
 Menā—Aparna.
 Meru—Rishabha.
 Minākshī—Kuvera.
 Minaratha, 313.
 Misrakā-vana = Swarga.
 Mitāksharā—Su-bodhinī.
 Mitra — Āditya, Daksha 78, Va-
 runa.
 Mitra-misra—Vīra Mitrodaya
 Mithilā—Nimi.
 Mitrasaha—Kalmāsha-pāda.
 Mṛdā, }
 Mṛdanī, } = Devī.
 Mṛdu, 70.
 Mṛgāṅka = Soma.
 Mṛga-siras—Sandhyā, Yajna.
 Mṛkāṇḍa—Mārkaṇḍeya.
 Mṛttikavati—Bhoja.
 Mṛtyunjaya = Siva.
 Muhira = Kāma.
 Mukta-kesī = Devī.
 Mukunda = Viṣṇu—Nidhu.
 Mūlaka, 313.
 Munda = Ketu—Chāmunda.
 Munda-mālā, 299
 Muni, 106.
 Murā—Chandra-gupta.
 Murāi Misra, } Anargha Rāg-
 Murāri Nāṭaka, } hava.
 Murmura = Kāma.
 Muru, 163, 167, 174.
 Musala, 41
 Musali = Bala-rāma.
 Nābhāga, 313.
 Nabhaga—Manu.
 Nabhas, 313.
 Nabhas-chara = Vidyā-dhara.
 Nābhi—Rishabha.
 Nābhi-ja = Brahmā, 58.
 Nādi-deha—Nandi.
 Nādi-ja = Bhīṣma.
 Nāga-dwīpa — Bhārata-varsha,
 Dwīpa.
 Nāga-kundala, 299.
 Nāga-malla—Loka-pāla.
 Nāga-nātha, }
 Nāga-nāthesa, } Linga.
 Nāgāntaka = Garuḍa
 Nāga-pāsa—Varuna.
 Nāgas — Gandharvas, Janame-
 jaya.

- Nagnajit, 162.
 Naigama—Nirukta.
 Naighantuka—Nirukta.
 Nakshatra-nātha = Soma.
 Nakshatras—Daksha 77.
 Naktancharas = Rākshasas.
 Nala, 313.
 Nalinī—Sapta-sindhava.
 Nanda—Nidhi.
 Nanda Pandita — Dattaka Mi-
 māṃsā, Vaijayanṭi.
 Nandaka—Vishnu, 361.
 Nandana—Indra 127, Karna.
 Nandini—Dilipa, Vasishṭha.
 Nandivardhana, 313.
 Nārada—Utathya.
 Nāradya Dharma-sāstra — Nā-
 rada.
 Nara-Nārāyana — Badarī, Dam-
 bhodbhava.
 Narantaka—Ravana.
 Nara-rāja = Kuvera.
 Nava-ratha, 69.
 Nārāyana, 78.
 Nām-kavacha, 313.
 Narishyanta—Manu.
 Nāsatyas = Āsmins.
 Navārchī = Mangala.
 Nāyaki—Yogini.
 Netra-yoni = Indra.
 Nichakru, 70.
 Nidhāna—Nidhi.
 Nidhi, 174.
 Nighna—Prasena.
 Nikara—Nidhi.
 Nikashā—Pistāsana.
 Nikashātmajas.
 Nikumbha—Bhānumatī, 313.
 Nilakantha Bhāṭṭa — Vyavahāra
 Mayūkha.
 Nila—Nidhi.
 Nila-vastra = Bala-rāma.
 Nimi—Janaka, Kshemaka.
 Nimisha—Nimi.
 Niramitra, 70, Kshemaka, Na-
 kula.
 Nir-jara—Amṛta.
 Nir-riti—Loka-palas.
 Nir-vṛiti, 69.
 Nisākara = Soma.
 Nisatha—Bala-rāma, 41.
 Nishāda—Prithī.
 Nishadha (King) 313.
 Nisumbha—Devī.
 Nitala—Pātala.
 Niti-ghosha—Bṛihaspati.
 Niti-sataka—Bhartri-hari.
 Nityā = Devī.
 Nityā = Manasā.
 Nitya-yauvanī = Draupadī.
 Nri-chakshas = Rākshakas.
 Nrichakshush, 70.
 Nṛiga—Dhṛishta-ketu, Manu.
 Nri-jagdhas = Rākshakas.
 Nripanjaya, 70.
 Nyaksha = Parasu-rāma.
 Nyāya-bhāṣha—Vātsyāyana.
 Ogha, 163.
 Oshadhi-pati = Soma.
 Padma—Nidhi.
 Padma-lānchanā = Devī.
 Padma-nābha = Vishnu.
 Padmāvatī = Manasā.
 Pahnava = Pahlava.
 Paila—Indra-pramatī.
 Paithinasi—Dharma-sāstra.
 Pajra—Kakshivat.
 Pajriya—Kakshivat.
 Palādas = Rākshakas.
 Palalas = Rākshakas.
 Palankashas = Rākshakas.
 Pāñchālī = Draupadī.
 Panchamī = Draupadī.
 Pancha-vinsa — Praudha Brāh-
 mana.
 Panchāyudha = Vishnu.
 Pāṇḍya, 162.
 Pangu = Sanu.
 Pankti-grīva = Ravana.
 Pannaga-nāsana = Garuda.
 Pānsula—Khatwānga.
 Panthāna—Naiaka.
 Parama—Tri-mūrti.
 Parameshtha = Brahmā.

- Parāṅgada = Ardha-nārī.
 Parāṅja—Indra 127.
 Paravāṇi—Kārttikeya.
 Paravṛt, 69.
 Pārījātaka—Pancha-vṛksha.
 Pāripātra—Kula-parvatas, 313.
 Pariplava, 70.
 Parivita, 57.
 Pāriyātra—Kula-parvatas.
 Parnāsa—Bhoja.
 Pārshātī = Draupadī.
 Pārshnī = Kuntī.
 Parushnī—Sapta-sindhava.
 Pārushya—Indra 127.
 Parvan—Rāhu.
 Pāsa—Śiva 299.
 Pāsa-bhṛit = Varuna.
 Pāsī = Yama.
 Pāsupati—Arjuna 22.
 Pasu-pati = Śiva.
 Pātāla, 37.
 Paulastya = Kuvera.
 Pauloma—Kālakā.
 Paulomī = Indrāṇī.
 Paundraka, 168.
 Pāvaka—Agni.
 Pavamāna—Agni.
 Pavamānya—Veda 351.
 Pavana-vyādhi—Uddhava.
 Pāvanī—Sapta-sindhava.
 Pavi = Vajra.
 Phāla = Bala-rāma.
 Phenapas—Pitris.
 Phena-vāhin = Vajra.
 Pijavana—Paijavana.
 Pīnaka—Śiva.
 Pingā = Devī.
 Pingalū—Loka-pāla.
 Pisuna = Nārada.
 Pitābdhi = Agastya.
 Pitha—162.
 Pitha-sthāna—Kālikā Purāṇa.
 Pitr-pati = Yama.
 Piyūsha = Amṛta.
 Piyadasi = Asoka.
 Plaksha-dwīpa—Dwīpa.
 Plakshagā—Sapta-sindhava.
 Playoga—Āsanga.
 Prabhā = Alakā.
 Prabhākara—Soma 302.
 Prabhānu—Satya-bhāmā.
 Prabhāsā—Vasu.
 Prachetas—Varuna.
 Prāchinabarhis—Prachetas, Sa-
 vānā.
 Prachinvat—69.
 Prāchyas—Chandra-gupta.
 Praghasas = Rākshakas.
 Prāg-jyotiṣha—Aditi.
 Prāhaishana = Budha.
 Prahlāda—Nivāta-kavacha.
 Prānsu—Manu.
 Prasena—Jāmbavat.
 Prasenaṇit—Jamad-agni, 313.
 Prasna—Veda 348.
 Prasusruta, 313.
 Prasūti—Swadhā, Swāhā.
 Pratibandhaka, 313.
 Pratibhānu—Satya-bhāmā.
 Pratikshattra, 70.
 Prati-mārgaka = Saubha.
 Pratīpa—Sāntanu.
 Prati-shthāna—Purū-ravas.
 Prati-vindhya, 96, 188.
 Pratyūshā—Vasu, Viśva-karmā.
 Pravira, 69.
 Prieta-rāja = Yama.
 Prshadaswa, 313.
 Prithu-lāksha—Champa.
 Prithu-sravas, 69.
 Prīti = Ratī.
 Prīti-jushā = Ūshā.
 Priya-madhu = Bala-rāma.
 Priyam-vada = Vidyā-dhara.
 Priya-vrata—Dakṣha 76, Dhru-
 va.
 Pulaha—Kardama.
 Pulaka = Gandharva.
 Pulakāṅga—Varuna 338.
 Pulastya—Dharma-sūtra.
 Pulomā—74, Kālakā.
 Puloman—74, Indra 126.
 Pundarika—Dig-gaja, Loka-pā-
 las, 313.
 Pundra—Dirgha-tamas.
 Pūnya-janas—Kusa-sthālī.

Punya-janas = Yakshas.
 Pura-jyotis = Agni.
 Purandara = Indra.
 Puruhotra, 69.
 Purukutsa, 106, 313.
 Purumilha = Syāvāswa.
 Puru-ravas = Viswa-devas.
 Pūrva-gangā = Narmadā.
 Pushan = Aswins.
 Pūshan, 77.
 Pushkara, 57.
 Pushkara-dwīpa = Dwīpa.
 Pushkara-srajan = Aswins.
 Pushkara = Varuna, 337.
 Pushpa-danta = Dig-gaja, Kāty-
 āyana, Loka-pāla.
 Pushpa-dhanus = Kāma.
 Pushpa-giri = Varuna, 338.
 Pushpa-ketana = Kāma.
 Pushpa-mitra = Yavanas.
 Pushpa-sara = Kāma.
 Pushpotkafā = Kutsa, Visiavas.
 Pushya, 313.
 Put = Manda-pāla, Prithi.
 Pūti-mṛttika = Naraka.
 Pūt-kāri = Bhogavati.
 Pūt-kāri = Saraswati.
 Rāga-latā = Rati.
 Rāga-vṛnta = Kāma.
 Raghunandana = Bhattachārya.
 Dāya Tatva, Vyavahāra Tat-
 wa.
 Raghu-pati = Raghu.
 Raivata = Kusa-sthali.
 Raja = Indra 126.
 Rāja-rāja = Kuvera.
 Rājārshis = Yayāti.
 Rajas = Purāna 246.
 Rāja-sekhara = Bala Rāmāyana—
 Prachanda Pāndava.
 Rajasī = Devī.
 Rāja-sūya, 186.
 Rajatāndri = Kailāsa.
 Rajata-dyuti = Hanumat.
 Rapi = Ayus.
 Rajo-guna = Tri-mūrti.
 Rāka = Visravas.

Rākshaka = Asura.
 Rākshasendra = Kuvera.
 Rakta-danti = Devī.
 Rakta-paksha = Garuda.
 Rakta-pas = Rākshasas.
 Rakta-vīja = Devī 87.
 Rama, } = Kāma
 Ramana, }
 Rāma-deva = Vidvan-Moda.
 Rambha = Ayus.
 Ramyaka = Dwīpa, Jambu-dwi-
 pa.
 Rantināra, 69.
 Rasā = Sapta-sindhava.
 Rasātala = Pātāla.
 Rasāyana = Gauḍa.
 Rasmipas = Pitrīs.
 Rata-nāṭika = Kāma.
 Rathantara-kalpa = Brahma Vai-
 varta.
 Rathasthā = Sapta-sindhava.
 Rathavīti = Syāvāswa.
 Ratha-yātra = Jagan-nātha.
 Rathī-tara = Angiras.
 Ratna-garbha = Kuvera.
 Ratnākara = Vivāda Tāndava.
 Ratna-sānu = Meru.
 Ratna-varshuka = Pushpaka.
 Rātri-charas = Rākshasas.
 Raudraswa = 69, Ghṛtāchī.
 Rauhineya = Budha.
 Raurava = Naraka.
 Rāvana = Vedavati.
 Rāvana-hṛda = Mānasa.
 Rāvani = Rāvana.
 Ravi-nandana = Su-grīva.
 Renu, }
 Renukā, } Jamad-agni.
 Reva, }
 Revata, } Raivata.
 Revā = Kāma, Rati, Narmadā.
 Ribhu = Kumāras.
 Ribhuksha = Indra.
 Ribhus = Aswins, Twashtri.
 Rīcha, 70.
 Rīchas = Angiras, Viddha-Sā-
 labhanjikā.
 Rīchika = Gālava.

- Riddhī* = Devī.
Riju-kaya = Kārttikeya.
Rijisha = Naraka.
Riks = Veda 346.
Rināntaka = Mangala.
Riksha = 69, 70, Kula-parvatas,
 Samvarana, *Rishi*.
Rita, 313.
Ritadhwaaja, 69.
Riteyu = 69.
Ritujit, 313.
Rochana = Viswa-devas.
Rodhana = Budha.
Rohini = Budha.
Rohit, 57.
Rohitāswa = Agni, Haris-cha-
 dra, 313.
Ruchaka, 69.
Ruchi = Ākūti, Yajna.
Rudra = Bhairava, Daksha.
Rudra Bhatta = Srīngāra Tilaka.
Rudra-deva = Yayāti-charitra.
Rudrāni = Devī.
Rula-parvatas, Samvarana, *Rishi*.
Rukmakavacha, 69.
Rukmini = Lakshmi.
Rumanvat = Jamad-agni, Renukā.
Rūpāstra = Kāma.
Rumra = Aruna.
Rūpa = Vidagdha Mādhava.
Ruru = Bhairava.
Ruruka, 313.
Rushadgu, 69.

Sabhā-parva, 191.
Sachi = Kutsa.
Sadā-dāna = Loka-pāla.
Sadā-gata = Vāyu.
Sadāswa = Siva.
Sādhyā = Sādhyas.
Sahasra-kirana = Sūrya.
Sahasrāksha = Indra.
Sahasra-nāma = Vishnu 361.
Sahasrāntika = Udayana.
Sahishnu = Pulaha.
Sahya = Kula-parvatas.
Sandhavas = Jayad-ratha.
Saameya = Sātyaki.

Sainhikeya = Rāhu.
Sainyas = Garga.
Sairibha = Swarga.
Sairindhri = Diaupadi.
Sāka-dwipa = Dwipa.
Sakākola = Naraka.
Sakala = Madra.
Sākam-bhari = Devī.
Sakari = Sālivāhana.
Sākhala-sākhā = Pratisākhya.
Sākinī = Lankā.
Sakra-dhanus = Indra 127.
Sakra-dhwajotthāna = Indra 127.
Sākta = Kālikā Pūjāna.
Sakti-dhara = Kārttikeya.
Sakti = Parāsara.
Sakuni = Dur-yodhana, 69, 186.
Sākyas = Chandra-gupta.
Sālakāyana = Nandi.
Salātura = Pāṇini.
Sālī-sūka = Maurya.
Sālmala-dwipa = Dwipa.
Sālmali = Naraka.
Sālmalin = Garuda.
Sālotariya = Pāṇini.
Sālya-parva, 191.
Samana = Yama.
Samani-shadas = Rākshasas.
Samangā = Ashṭāvakra.
Samāntaka = Kāma.
Samanta-panchaka = Parasu-
 rāma.
Sāma Rāja Dikshita = Dhūrta-
 naitaka, *Sri Dāma Charita*.
Sambha = Vajra.
Sambhūta, 313.
Sambhu = Vedavati.
Sami-garbha = Sami.
Sāmin, 70.
Samnati = Kratu.
Sampratāpana = Naraka.
Samudra-chuluka = Agastya.
Samudrāru = Setu-bandha.
Samudrāru = Timin.
Samvarana, 69.
Samvarana = Kuru.
Samvarta = Dhaima-sāstra, Ma-
 rutta, Avatāra, 36.

- Samvarttaka — Aurva, Bala-rā-
 ma.
 Samyāti, 69.
 Sanaka—Loka.
 Sinanda—Loka.
 Sanat=Brahmā.
 Sanat-kumāra—Loka.
 Sandhyā-balas=Rākshasas.
 Sandhyā—Kālikā Purāna.
 Sandhyā, } Yuga.
 Sandhyānsa, }
 Sāndipani, 166—Panchajana.
 Sangata—Maurya.
 Sanhāra—Bhairava.
 Sanhāra=Mahā-pralaya.
 Sanhāta—Naraka.
 Sanhatāswa, 313.
 Sani—Ganesa, Jātāyu.
 Sani-prasū=Chhāyā.
 Sanjaya, 313.
 Sanjivana—Naraka.
 Sankara Dikshita—Pradyumna-
 vijaya
 Sānkāśya—Kusa-dhwaja.
 Sankha, { Dharma-sāstra.
 { Vishnu, 361, Nidhi.
 Sankhanābha, 313.
 Sānkhyāna Brāhmana—Brah-
 mana
 Sankshepa Sankara-vijaya—
 Sankara V
 Sanku—Nava-ratna.
 Sannati, 69.
 Sansāra-guru=Kāma.
 Sāntā—Rishya-sringa.
 Sāntāna—Pancha-vṛksha
 Sāntānava=Bhishma.
 Santati, 69.
 Sānti-parva, 191.
 Sapta-jihva=Agni.
 Saptārci=Sani.
 Sara-bhū=Kārttikeya.
 Sārada=Saraswatī.
 Sāradwata=Kṛpa
 Saraswatī—Kavasha
 Saraswatī (river)—Brahmāvartta.
 Sara-vana—Nandisa.
 Sarayu, Saryu—Sapta-sindhava.
- Sarisṛikta—Jaritā.
 Sarkarā-bhūmi—Pātāla.
 Sārngi-deva—Sangita-ratnākara
 Sārngikā—Jaritā.
 Sārngin, } = Vishnu.
 Sārngi-pāni, }
 Sarojin=Brahmā.
 Sarpārati=Garuda.
 Sarpa-sattrin=Janamejaya.
 Sarpis—Dwīpa
 Sārvabhauma, 69.
 Sarva-bhauma—Dig-gaja, Loka-
 pala
 Sarvaga—Bhīma
 Sarvakāma, 313
 Sarva-kāma—Ritu-parva.
 Sarva-mangalā=Devī
 Sarva-medha—Viśwa-karmā.
 Sarvānī=Devī.
 Sarvātmā—Tri-mūrti.
 Sarvatraga—Bhīma
 Sarva-varman—Kā-tantra.
 Saryāta—Chyavana.
 Saryāti—Haihaya.
 Saryāti=Manu.
 Sasabindu, 69.
 Sasa-dharman—Maurya.
 Sasartu—Sapta-sindhava.
 Sasiyasī—Syāvāsava.
 Sāsawata, 313
 Sāsawatas=Vyāsa.
 Satadyumna, 313.
 Satahrāda—Vṛadha.
 Sata-kratu=Indra
 Satānanda=Gotama.
 Satānika, 96.
 Satānika (two), 70, 188.
 Sata-parwā—Sukra.
 Satarudriya—Siva.
 Satata-ga=Vāyu.
 Satātapa—Dharma-sāstra.
 Sati—Angiras, Daksha.
 Sati=Devī.
 Satrā-jit, } Jāmbavat, Pra-
 Satrājita, } sena, 167.
 Satru-ghna—Madhu.
 Satrujit, 69.
 Sattwa—Purāna.

- Satwa-guṇa—Tri-mūrti
 Satwa-Purāṇa—Tri-mūrti.
 Satwata, 70.
 Satya-dhṛiti—Kṛpā, 313
 Satyadhṛiti—Dhṛiṣṭa-ketu.
 Satyadhwaṇi, 313.
 Satyaketu, 69.
 Satya—Viśva-devas.
 Satyaratha, 313.
 Satyarathī, 313.
 Saubala=Śakunī.
 Saubali=Gāndhārī.
 Saubaleyi=Gāndhārī.
 Saubha, 162.
 Saubhadra=Abhimanyu.
 Saudāsa=Kalmāsha-pāda.
 Saunaka—Āśwalāyana, Brīhad-
 devatā, Gṛitsa-mada, Prāti-
 sākhya.
 Saumanasa—Loka-pāla.
 Saumya—Bhārata-varsha, Bud-
 ha, Dwīpa.
 Saumyas—Pitṛis.
 Saunakiya Chaturādhyaika—
 Prātisākhya.
 Saunanda—Bala-rāma, 41, Mu-
 sala.
 Saptika-parva, 191.
 Saua-Purāṇa=Brahma Purāṇa.
 Sauti—Naimisha.
 Sauvās—Jayad-ratha.
 Savalā=Kāma-dhenu.
 Sāvāna—Meru.
 Savarnā—Saranyū.
 Sayanī Chandra Sekhara, Ma-
 dhurāniruddha.
 Sa-yoni=Indra.
 Sekhara—Dhūrta-samāgama.
 Sena=Kārttikeya.
 Senāpati=Kārttikeya.
 Setu-kāvya—Setu-bandha.
 Sevadhi—Nidhi.
 Shad-angas=Vedāngas.
 Shaṭ-kona=Vajra.
 Shaṭ-pura=Nikumbha.
 Shodasānu=Śukra.
 Siddhas—Amṛita.
 Siddha-sena=Kārttikeya.
 Sighra, 313.
 Sikkhandini—Sthūna.
 Sina—Garga.
 Sindhu-dwīpa, 313.
 Sindhu—Sapta-sindhava.
 Sindhu-sauvās—Jayad-ratha.
 Sinha-rathī=Devī.
 Sinha-vāhni=Devī.
 Sinhikā—Ketu, Rāhu.
 Sīrṇa-pāda=Yama.
 Sitā=Lakshmi, Vedavati.
 Sitā-mārichi=Soma.
 Sitā (river)—Sapta-sindhava.
 Sitānana=Garuda.
 Sitānsu=Soma.
 Sityus, 69.
 Sitoda—Mānasa.
 Siva—Aidha-nāri, Arjuna, Dhu-
 gu.
 Siva-dūti=Devī.
 Siva-gharma-ja=Mangala.
 Siva-sarman—Prahāda.
 Siva-sekhara=Soma.
 Smara=Kāma.
 Smārta Bhaṭṭāchārya—Vyava-
 hāra Tatva.
 Smārtava—Sankarāchārya.
 Smṛiti—Angiras, Dharma-sūtra.
 Snāna-yātra—Jagan-nātha.
 Soma—Bṛhaspati, Vāch, Vasu,
 Veda 347.
 Soma-deva Bhaṭṭa—Kathā-sarit-
 sāgara.
 Somapas—Pitṛis, Narmadā.
 Soma-sarman—Maurya, Prah-
 lāda.
 Somodbhavā=Narmadā.
 Sonita-pura—Aniruddha.
 Straddhā—Angiras.
 Strāddha-deva=Yama.
 Strashṭri=Brahmā, 59.
 Strāvastī—Lava.
 Siāvasta, 313.
 Siibhānu—Satya-bhāmā.
 Sri Dandī, { Dasa Kumāra Cha-
 rita, Kāvya-darsa
 Si Harsha Deva—Nāga-nandana,
 Ratnāvalī.

- Sri Harsha—Naishadha Charita.
 Sri-kantha = Bhava-bhūti.
 Sri Kishna—Tarkālakāra—Daya
 Krama Sangraha.
 Sri-nandana = Kāma.
 Srīngāra-sataka—Bhartṛi-hari.
 Srīngāra-yoni = Kāma.
 Sri Parvata = Sri Sula.
 Sri Sihlana—Sānti-sataka.
 Sruta (two), 313.
 Sruta-devā—Sisupāla.
 Sruta-karman, 96, 188.
 Sruta-kintu, 96, 188—Kusa-dhwa-
 ja.
 Sruta-soma, 96, 188.
 Sūtāyus, 313.
 Stamba-mitra—Janitā.
 Sthānu = Śiva.
 Sthāpatya-veda—Viśva-karmā.
 Strī Parva, 191.
 Su-bala—Gāndhārī, Sakuni.
 Su-bandhu—Gaupāyana.
 Subhāchāra—Yoginī.
 Subha-dantī—Loka-pālas.
 Su-bhadra—Anuruddha.
 Subhāngī = Rati.
 Subhānu—Satya-bhāmā.
 Subhāsa, 313.
 Subhāswaras—Pitṛis.
 Su-bhata—Dūtāngada.
 Suchi, 313.
 Suchi = Agni.
 Su-dakṣiṇā—Dilīpa.
 Su-darsana, 162, 313.
 Sudāsa, 313.
 Suddhodana—Kapila.
 Su-deshā—Dirgha-tamas.
 Sudhā-hara = Garuḍa.
 Su-dhanwan—Ribhus, 313.
 Su-dhanwan = Viśva-karmā.
 Sudha-pāni = Dhanwantari.
 Sudhāvats—Pitṛis.
 Sūdras—Abhira.
 Sudyumna, 69.
 Suhma—Dirgha-tamas.
 Suhotra (two), 69.
 Su-hotra—Saha-deva.
 Su-jāta—Haihaya.
 Sū-kālas—Pitṛis.
 Su-kanyā—Chyavana.
 Su-kālins—Pitṛis.
 Sukhā—Varuna 338.
 Suketu, 69, 313.
 Sukra = Agni.
 Sukra—Kacha.
 Sūkta—Veda 346.
 Sukti-mati, 71.
 Suktimat—Kula-parvatas.
 Sukumāra, 69.
 Su-lakṣaṇā—Yoginī.
 Sumad-ātmajā = Apsaras.
 Sunaka—Gṛitsa-mada.
 Su-mālī—Kaikaśī.
 Su-manā—Dama.
 Sumanas, 313.
 Su-mantu—Dharma-sāstra.
 Su-mantu—Kabandha.
 Su-mati—Indra-dyumna.
 Su-mati—Sagara.
 Sumbha—Devī, 87.
 Su-mitrā—Dasa-ītha.
 Suna-hotra—Gṛitsa-mada.
 Su-nāman, 162.
 Su-nandā—Yoginī.
 Sunaya, 313.
 Sundara-kāṇḍa—Rāmāyana.
 Sundara Misra—Abhirāma-mani.
 Sunītha, 69.
 Su-nītha = Sisu-pāla.
 Sunīti—Dhruva.
 Sunga—Pushpa-mitra.
 Sunritā—Dhruva.
 Su-parva = Garuḍa.
 Supārswa, 313.
 Supārswa—Vaibhrāja.
 Su-pratika—Dig-gaja, Loka-
 pālas.
 Sura, 70.
 Sūra—Kuntī.
 Surā—Dvīpa.
 Surā—Varuṇinī.
 Surabhi—Kāma-dhenu.
 Sūrābhīras—Abhira.
 Sūrādhipa = Indra.
 Surānganā = Apsaras.
 Sūras—Abhira.

- Su-rasā—Nāga, Yātus.
 Sūrasenas—162, Kuntī.
 Suratha, 69.
 Surendra-jit = Garuḍa.
 Suruchi—Dhruva.
 Sūrya—Pūshan.
 Sūrya-jā = Yamuṇā.
 Susandhi, 313.
 Susarman—Arjuna 23.
 Sushena — Jamad-agni, Renu-
 kā
 Sushna—Kutsa.
 Su-silā—Yama.
 Sushoma—Sapta-sindhava.
 Susruta, 313.
 Susumā—Sukra.
 Su-swadhas—Pitṛas.
 Sūta = Karna.
 Sutala—Pātāla.
 Su-tapas—Devakī.
 Sutudri—Sapta-sindhava.
 Suvaiṇaioma, 313.
 Suvaiṇa-kāya = Garuḍa.
 Suvibhu, 69.
 Su-yasas—Maurya.
 Su-yodhana—Dur-yodhana.
 Swadhā—Angiras, Pitṛas.
 Swāhī—Agni.
 Swāhi, 69.
 Swanaya—Kakshivat.
 Swa-phalka — Akrūra, Gān-
 dinī
 Swar-bhānu—Satya-bhāmā.
 Swarga—Indra.
 Swarga-pati = Indra.
 Swaigārohana-parva, 192.
 Swaru = Vajra.
 Swar-vaidyau = Aswins.
 Swāswa—Bhairava.
 Swātī—Sūrya.
 Swayambhoja, 70.
 Sweta = Sukra.
 Sweta-rohita = Garuḍa.
 Sweta-vāhana = Arjuna.
 Sweta-vāji = Soma.
 Sweti—Sapta-sindhava.
 Syāmā = Devī.
 Syāmānga = Budha.
 Syamantaka—Viṣṇu 361.
 Syenī—Sampātī.
 Taittirīya—Prātsākhya.
 Takshaka—Astika.
 Takshaka = Viśwa-karmā.
 Taksha-silā—Janamejaya.
 Tala—Pātāla.
 Tāla—Pātāla.
 Tāla-dhwaja = Bala-lāma.
 Talajanghas—Bāhu.
 Talātala—Pātāla.
 Tamas, 69, 77, 246.
 Tamas-Purāṇa—Tri-mūrti.
 Tāmisra—Naraka.
 Tamo-guṇa—Tri-mūrti.
 Tāmra-chūḍa—Bhairava.
 Tāmra-karnī—Loka-pālas.
 Tāmra-varna—Bhārata-vaisha,
 Dwipa.
 Tāṇḍava—Śiva, Nandi.
 Tāṇḍava-tāluka = Nandi.
 Tansu, 69.
 Tapana—Naraka.
 Tapatī—Chhāyā, Kuru.
 Tāra—Bālī.
 Tārā—Bālī, Brīhaspati, Budha,
 Devī.
 Tārakā—Rāma.
 Tāraka-jit = Kāṭṭikeya.
 Tārakā-maya—Brīhaspati.
 Taranta—Syāvāsava.
 Taraswin = Garuḍa.
 Tārksya = Garuḍa.
 Tarpanechchhu = Bhīṣma.
 Tāvisha = Swaiga.
 Tāvishī = Jayantī.
 Tigma, 70.
 Tītha = Kāma.
 Tomara-dhara = Agni.
 Tranga = Saubha.
 Triasadasyu—Purukutsa, Nar-
 madā, 313.
 Trayāruṇa, 313.
 Tri-dhanwan, 313.
 Tri-divam = Swarga.
 Trigartta, 187.
 Trina-bindu—Idāvidā.

Tri-patha-gā = Gangā.
 Tri-pishṭapam = Swaiga.
 Tri-sanku—Haris-chandra, Satya-
 viata
 Trīśhā—Aniruddha.
 Trishṭamā—Sapta-sindhava.
 Tri-sikha = Rāvana.
 Tri-siras = Rāvana.
 Tri-sotāh = Ganga.
 Tri-sūla, 299
 Tri-yāmā = Yamunā.
 Tryambakī = Devī.
 Tulādhāra—Jājali
 Tundikeias—Haihaya.
 Tunga = Budha.
 Tungisa, 166
 Twashṭri—Sarasvayū.
 Uchāthya—Dirgha-tamas.
 Udāvasu, 313
 Udayana, 70
 Uddālaka—Ashṭāvakra.
 Uddāma = Varuṇa
 Udgātṛ—Veda 350.
 Udgītha = Om
 Udyoga-parva, 191.
 Ugra = Siva
 Ugra-dhanwan = India
 Uktha, 313
 Ulmūka—Bala-lāma
 Ulūka = India
 Umā—Aparā, Daksha, 78.
 Un-matta—Bhairava.
 Unnati—Garuḍa
 Upagu, 313
 Upahutas—Pitris
 Uparichaita—Satyavati.
 Upasunda—Mūka
 Upendia, 166
 Ullūka-loka = Swarga
 Ūrjā—Vasishṭha, 342.
 Ūrvāḥa, 313.
 Ūrmilā—Lakshmana.
 Uru—Angiras
 Uva—Anura
 Uvasi—Nua Nārāyana.
 Urvī—Pitruvī.
 Usanas—B. haspati, 69.

Ushā-pati—Aniruddha.
 Ushmapas—Pitris.
 Ushna, 70.
 Usinara—Gālava, Sivi
 Utathya—Angiras, Bhairadwāja,
 Dirgha-tamas
 Utpādaka = Sarabha.
 Uttama—Dhruva.
 Uttanka—Dhundhu.
 Uttarā—Abhimanyu
 Uttara-kāṇḍa—Rāmāyana
 Uttara Kuru—Dwipa, Jambu-d
 Vāchaspati Misra—Bhāmatī, Vi-
 vāda Mitrodaya, Vyavahāra-
 Chintāmanī
 Vāch-viāj—Vāch
 Vādaveyau = Aswins.
 Vāgīswarī = Sarasvatī.
 Vaibhra = Vaikuntha
 Vaibhrāja-loka—Barhishads
 Vaidehī—Vaideha.
 Vaidhātṛ = Sanat-kumāra
 Vaidhyata—Yama
 Vaidya-nātha Vāchaspati—Chit-
 ra-yajna.
 Vajrayanta—Indra, 127
 Vaikuntha-nātha = Vishnu.
 Vaikāntana = Karṇa.
 Vainahotra, 70
 Vainateya = Gauḍa.
 Vairāgi—Loka
 Vairāgya-sataka—Bhartṛhari
 Vanājas—Pitris
 Vanochi = Bāna
 Vaisampāyana—Yājñavalkya.
 Vaishnavī—Matris
 Vaisravana = Kuberā.
 Vaiswānara—Agni, Kālākā.
 Vaivaswata = Yama.
 Vāja—Ribhus.
 Vājasaneyi-prātisākhya—Pitru-
 sākhya
 Vājasani—Veda 349
 Vāja-sravasa—Nachiketas
 Vājin—Veda 349
 Vāja—Aniruddha
 Vāja-datta—Arjuna 33

- Vajra-jit = Garuḍa.
 Vajra-kāma = Māya.
 Vajra-nābha, { Pradyumna-
 vijaya, 313.
 Vajra-pāṇi = Indra.
 Vākya-paṭīya = Bhartr̥-hari.
 Vala = Indra, Tīsta
 Vala-bhū = Indira
 Vālmiki = Hanumān-nāṭaka.
 Vāma = Kāma.
 Vāmana = Dig-gaja, Loka-pāla
 Vāmeswara = Linga
 Vana-parva, 191
 Varada Rāja = Laghu Kaumudī
 Varanāvata, 185.
 Vara-piṇḍa — Agastya, Lopā-
 mudrā
 Vararuchi = Kātyāyana.
 Varga = Veda, 346.
 Vāri-loma = Varuna.
 Varna-kavi = Kuvera.
 Vārtika = Kātyāyana.
 Varuna = Āditya.
 Varuna = Bhāṭata-varsha.
 Varuna = Utathya.
 Varuna-dwīpa = Dwīpa
 Vāsava-datta = Ratnāvalī.
 Vāsava = Indra.
 Vāshkalas = Vasishṭha.
 Vāsishṭhas = Vasishṭha
 Vasu = Jamad-agni, Renukā, Ut-
 tāna-pāda, Viśwa-devas.
 Vasudāna, 70
 Vasudhā-nagara = Varuna.
 Vasu-dharā = Alakā.
 Vāsuki = Kadru, Sesha.
 Vāsu-sena = Kaina.
 Vasu-sthali = Alakā
 Vatsa, 69.
 Vaswokaśārā = Sapta-sindhava.
 Vatsa = Ratnāvalī.
 Veda, 36
 Veda-mitra = Sākalya.
 Vedas = Jāta-vedas.
 Vedhās = Brahmā 59, Satya-vrata.
 Vena = Prithī.
 Vetāla-bhatta = Nava-iatna
 Vibhu, 69.
 Vibhu = Rībhū.
 Vibudha, 313.
 Vichāra-bhū = Yama.
 Vidagdha Sākalya = Yājñawal-
 kya.
 Vidarbha = 69, Jyāmagha
 Vidhi = Brahmā, 59
 Vidhi-pātāla = Pātāla.
 Vidūratha, 69, 70.
 Vidyā-nagara = Vidyāraṇya
 Vighna-hārī, } = Ganesa
 Vighnesa, }
 Vijaya = Arjuna 187.
 Vijayā = Devī, Saha-deva, Yama
 Vijaya (kings), 313.
 Vijaya (pātāla) = Pātāla.
 Vijnāna Bhukshu = Sankhya-sāra.
 Vikartana = Karna.
 Vikartana = Sūrya.
 Vikrīta, 77
 Vikrīti, 69.
 Vikukshi, 313.
 Viloma = Varuna 338.
 Vimāna = India 127.
 Vinā = Nārada.
 Vināsana = Madhya-desa.
 Vinatā = Garuḍa, Garuḍa Pu-
 rāna.
 Vināyaka, } Garuḍa.
 Vināyakā, }
 Vindhya = Kula-parvatas.
 Vindhya-kūṭa = Agastya
 Vindhya-vāsinī = Devī, Pītha-
 sthāna.
 Vipāsā = Sapta-sindhava.
 Viprachitti = Ketu, Rāhu.
 Vira-bhadra, 78.
 Virāj = Prithī, Vāch.
 Vira-nagara = Nidāgha.
 Virāṭa-parva, 191
 Virūpāksha = Loka-pālas
 Viśākha-datta = Mudrā-Rāk-
 shasa.
 Visala = Vaisāla.
 Viśha, 36.
 Viśha-harā = Manasā.
 Vishnu = Bhṛīgu, Daksha, 79.
 Vishnu-dūta = Piakāsas.

- Vishnu-gupta = Chāṇakya
 Vishnu-gupta—Kaundinya.
 Vishnu-ratha = Garuda.
 Vishnu-sarman—Pancha-tantra
 Visrutavat, 313.
 Viswagaswa, 313.
 Viswa-jit—Varuṇa 338.
 Viswaka—Kṛishna
 Viswa-karman—34, Sūrya.
 Viswāmītra—Haris-chandra.
 Viswa-nātha—Rāghava-vilāsa,
 Sāhitya-darpana
 Viswa-nātha (dramatist)—Mri-
 gāṅka-lekhā.
 Viswa-rūpa.
 Viswasaha, 313.
 Viswāvasu—Jamad-agni.
 Visve-devas—Daksha.
 Visweswara Bhaṭṭa—Subod-
 hini.
 Vitahavya, 313.
 Vitāla—Pātāla.
 Vita-stā—Sapta-sindhava.
 Vitatha—69, Garga, Kapila.
 Viti-hotra—Haihaya.
 Vitunda—Tunda.
 Vivasvat = Sūrya.
 Vivasvati—Sūrya.
 Viyad-gangā—Gangā.
 Vṛddha—Dharma-sāstra.
 Vṛddha-Manu—Manu
 Vṛddha-sarma—Danta-vaktā.
 Vṛhad-garbha—Sivi.
 Vṛhad-ratha—Jarā-sandha.
 Vṛhan-manas—Jayad-ratha.
 Vṛhati—Angada.
 Vṛhan-Manu—Manu.
 Vṛjiniyat, 69.
 Vṛka, 313.
 Vṛshan-aswa—Menā.
 Vṛsha-parvan—Druhyu.
 Vṛsha-parvan—Sarmishthā.
 Vṛshmat, 70.
 Vṛshni—Andhaka, 69.
 Vṛtra—Dadhyanch, Indra.
 Vyādha—Dharma-vyādha.
 Vyāmas—Pitris
 Vyoman, 69.
 Yādah-pati = Varuṇa.
 Yādavas, 161.
 Yajna—Ākūti
 Yajna-senī = Draupadī
 Yājñawalkya—Veda 348.
 Yajnesa, }
 Yajneswara, } = Vishnu.
 Yaksha-rāja = Kuvera.
 Yama—Nachiketas.
 Yama-dūta—Yama.
 Yāmas—Ākūti.
 Yamunā—Sapta-sindhava.
 Yaudheya, }
 Yaudheyī, } Yudhi-shthira, 381.
 Yoga-chara = Hanumat.
 Yoga-siddhā—Viśwa-karmā.
 Yudhājī—Andhaka
 Yudha-kānda—Rāmāyana.
 Yudha-ranga—Kārttikeya.
 Yudhi-shthira—Jayad-ratha.
 Yuvanāśwa—Harita, Māndhātṛi,
 313.
 Yuva-rāja, 185.

GENERAL INDEX.

- | | |
|--|--|
| <p> Aborigines—Dasyus.
 Adam's Bridge — Rāma-setu,
 Setu-bandha.
 Adisadra—Ahi-chhatra.
 Adoption—Dattaka
 Aerial car—Pushpaka, Kārta-
 vīrya
 Aerial city—Saubha, Vismāpana
 Ages of the world—Yuga.
 Ahirs—Abhīras.
 Ahura—Asura.
 Alexander the Great—Chandra-
 gupta
 Algebra — Ārya-bhaṭa — Vija-ga-
 nita, Bhāskarāchārya.
 Akesines — Asiknī, Sapta-sind-
 hava.
 Andaræ—Andhra
 Andubarius—Ārya-bhaṭa.
 Anhalwāra—Pattana.
 Anna Perenna—Anna Pūrva
 Antiochus—Yavanas
 Anwār-i Suhailī—Pancha-tantra
 Aphrodite—Apsaras, Lakshmi,
 Sukra.
 Archery—Dhanu-veda.
 Architect—Viśwa-karmā.
 Architecture—Sthāpatya-veda
 Arithmetic—Bhāskarāchārya.
 Aṇjabahī—Ārya-bhaṭa.
 Arrah—Eka-chakra.
 Ars Erotica—Sāṅkhāyana.
 Assam—Kālikā Purāṇa.
 Astronomy—Ārya-bhaṭa, Jyoti-
 sha, Bhāskarāchārya </p> | <p> Atmosphere—Antarīksha.
 Atomic School—Darsana
 Aurora—Aruna, Ushas.

 Bacchus—Soma 302.
 Bactrian Greeks—Yavanas.
 Bactrians—Bālhikas
 Bairāt—Matsya, Virāṭa
 Baitāl Pachisi—Vetāla Pancha-
 vinsati.
 Bālkh—Bālhi, Bālhika.
 Banās river, 62.
 Banda—Chitra-kūṭa.
 Barbarians—Mlechchhas
 Bears—Jāmbavat, Rāma, Rā-
 vana.
 Beder—Vidarbha.
 Behat—Vitastā
 Benares, 153, 162, 168.
 Bengal—Anga, Banga
 Betwa river—Vetravati
 Bhils—Nishada.
 Bibasis—Vipāsā.
 Bihār—Magadha, Videha.
 Birar—Kosala, Vidarbha.
 Boan—Avatāra, Brahmā.
 Boglekand—Chedi.
 Bow, wonderful—Gāndīva, Rā-
 ma.
 Buddhism, 26, 27.
 Byās—Sapta-sindhava, Vipāsā.
 Byeturnee—Vaitarani.

 Calingæ—Kalinga
 Cannibal imps—Pisitāsanas. </p> |
|--|--|

- Canogyza—Kanyā-kubja.
 Canopus—Agastya.
 Cape Comorin—Kanyā-kumārī.
 Capricornus—Makara.
 Carnatic—Karnāṭa.
 Castes—Varna.
 Ceylon—Lankā, Rāvana.
 Chandan—Chedi.
 Chariot, aerial—Kārta-vīrya,
 Pushpaka.
 Charites—Harita.
 Chināb—Sapta-sindhava.
 Churning of ocean—Amṛita.
 Cirrhadæ—Kīrātās.
 Cities, the sacred—Nagara.
 Comorin, Cape—Kumārī.
 Conch—Pāñchajanya.
 Conjeveram—Kāñchi.
 Conscience—Sanjñā.
 Continents—Dwīpa.
 Coromandel—Chola-Maṇḍala.
 Cow, the wonderful—Kāma-
 dhenu.
 Creation—Āpava, Dakṣa, Brah-
 mā, Brīhaspati, Manu.
 Creator—Brahmā, Hiraṇya-gar-
 bha, Prajāpati, Viśva-karmā.
 Cupid—Kāma.

 Dawn—Aruṇa, Ushas.
 Dead, the—Yama.
 Death—Nirṛiti.
 Deities—Devatās, Gaṇas.
 Deluge—Avatāra, Manu.
 Demons—Asuras, Daityas, Dā-
 navas, Darbas, Dadhyanch.
 Dictionary—Abhidhāna, Amara-
 koṣha.
 Differential calculus—Bhāskarā-
 chārya.
 Dionysus—Soma 302.
 Dioskouroi—Aśvins.
 Doab—Antarvedī.
 Dogs of Indra and Yama—Sa-
 ramā and Sārameyas.
 Drama, 47, 49.
 Dramatists—Bhava-bhūti.
 Drought, demon of—Vṛtra.

 Durds—Darada.
 Dryads—Vana-charīs.
 Dwarf—Avatāra.

 Earrings—Aditi.
 Earth—Avatāra, Prathivī.
 Earth, milking of—Prithī.
 Eclectic School—Dāśana 82.
 Eclipses—Grāha, Rāhu.
 Egg of the world—Brahmā.
 Elephant, aerial—Airāvata—Dig-
 gaja.
 Eolus—Vāyu.
 Eos—Ushas.
 Eras—Saka, Samvat.
 Erinnys—Sārameyas.
 Erranaboas } Chandra-gupta,
 } river } Pāṭah-putra.
 Esoteric writings—Upanishads,
 Veda 345.
 Ethics—Nīti-sāstras.
 Etymology—Nirukta.
 Exoteric writings—Veda 345.

 Faith—Śraddhā.
 Fauns—Vana-charīs.
 Female principle, worship of—
 Tantra.
 Fiends—Pisāchas.
 Fiery weapon—Āgneyāstra.
 Fire—Agni.
 Fish—Avatāra, Brahmā.
 Fortune, goddess of—Lakṣmī.

 Gambling—Mahā-bhārata, Nala.
 Gandarii—Gandhāra.
 Gandaritis—Gandhāra.
 Ganges—Gangā.
 Ganymede—Medhātithi.
 Gems—Nava-ratna.
 Ghosts—Bhūtas—Vetāla.
 Giants—Daityas, Dānavas, Dad-
 hyanch.
 Glossary—Nighantu, Nirukta.
 Goblins—Bhūtas, Vetāla.
 Gogra—Nidāgha.
 Grammar—Mahā-bhāṣya, Pā-
 nini, Vyākaraṇa.

- Great Bear—*Rishi*.
 Greeks—*Kāla-yavana*, *Yavanas*.
 Gunduck—*Gandakī*.
 Hapta-heando—*Sapta-sindhava*.
 Hardwār — *Gangā-dwāra*, *Hai-dwāra*.
 Heaven—*Dyaus*, *Swarga*, *Vaikuntha*.
 Hell—*Naraka*.
 Hephaistos—*Twashtri*.
 Hermes—*Sārameyas*.
 Hesudrus—*Sata-dru*.
 Himālaya—*Himavat*.
 Hind—*Sindhu*.
 Hindoi—*Sindhu*.
 Horse sacrifice — *Aswa-medha*, *Arjuna*.
 Horses—*Gālava*.
 Human sacrifice—*Sunah-sephas*.
 Huns—*Hūnas*.
 Hydaspes—*Sapta-sindhava*, *Vitastā*.
 Hydiaotes—*Itavati*, *Sapta-sindhava*.
 Hyphasis—*Sapta-sindhava*, *Vitastā*.
 Imps—*Dākinī*.
 Incarnations—*Avatāna*.
 Index of the Veda—*Anukramani*.
 India—*Bhārata-varsha*.
 India—*Sindhu*.
 Indoi—*Sindhu*.
 Indo-Scythians—*Sakas*, *Turushkas*, *Kanishka*.
 Indus—*Sindhu*.
 Infernal regions—*Pātāla*.
 Infinite space—*Aditi*.
 Inheritance—*Daya*.
 Innocents, Slaughter of—*Kansa*.
 Inspiration—*Smṛiti*.
 Islands—*Dwīpa*.
 Iyā-i Dānish—*Pancha-tantra*.
 Jewels—*Nava-ratna*.
 Jhārejas—*Sūrya-vansa*.
 Jhilam — *Sapta-sindhava*, *Vitastā*.
 Jumna—*Yamunā*.
 Jupiter Pluvius, } *Indra*.
 Jupiter Tonans, }
 Justice—*Dharma*.
 Kanerki—*Kanishka*.
 Khasiyas—*Khasas*.
 Khirad-afroz—*Pancha-tantra*.
 Kurāntis—*Kirātas*.
 Kosambi-nagar—*Kausāmbī*.
 Kundapur—*Vidarbha*.
 Lār, }
 Larike, } *Lāta*.
 Law — *Dharma-sāstra*, *Manu-saṁhitā*.
 Light—*Angirasas*.
 Local deities—*Sthalī-devatas*.
 Logic—*Darsana*.
 Love, god of—*Kāma*.
 Luminous deities—*Angirasas*—*Aswins*.
 Lunar mansions—*Nakshatra*, 77.
 Lunar race—*Chandīa-vansa*.
 Lute—*Nārada*.
 Macedonian Greeks—*Yavanas*.
 Malabar—*Malay*—*Parasu-rāma*.
 Manes—*Pitṛas*.
 Mare—*Badavā*.
 Mars—*Kārttikeya*—*Mangala*.
 Maths—*Sankarāchārya*.
 Matter—*Prakṛiti*.
 Mechanics—*Aṣṭa-sāstra*, *Silpa-sāstra*.
 Medicine — *Ayur-veda*, *Charaka*, *Dhanwantari*, *Susruta*.
 Megasthenes—*Chandīa-gupta*.
 Mendicant—*Bhikṣu*.
 Mercury—*Budha*.
 Metre—*Chhandas*.
 Milking of the earth—*Prithi*.
 Military art—*Dhanu-veda*.
 Mind-born sons—*Ati*, *Kumāras*, *Mānasa-putras*, *Rishi*.
 Minos—*Yama*.

- Mithra—Mitra.
 Monkeys—Hanumat, Rāvana, Sugriva.
 Months—Āditya.
 Moon—Ahaṃyā, Soma.
 Moon, descendants of—Chandra-vansa.
 Moon-stone—Chandra-kānta.
 Morals—Niti-sāstras.
 Mother of the gods—Aditi.
 Mountains—Kula-parvatas.
 Mundane egg—Brahmā.
 Music—Rāga.
 Musicians—Gandharvas.
 Mystic words—Vyāhṛti.
 Nāśik—Panchāvati.
 Necklace—Śiva, Vaijayantī.
 Nerbudda—Narmadā.
 Nihilists, 82.
 Node, the ascending—Rāhu.
 — the descending—Ketu.
 Nymphs of heaven—Apsarases.
 Ocean, churning—Amṛta.
 — drunk up—Agastya.
 Oerki—Hushka, Kanishka.
 Ophir—Abhira.
 Orissa—Oḍra, Utkala.
 Orpheus—Naiada.
 Ouranos—Varuna.
 Ozene—Ujjayinī.
 Palibothra—Chandra-gupta, Pātali-putra.
 Pandion—Pāṇḍya.
 Paradise—Swarga, Vāṇkuntā.
 Parrot, tales of—Suka-saptati.
 Partridge—Tittiri.
 Pasargada—Kālānas.
 Patna—Ārya-bhāṭa, Pātali-putra.
 Persians—Pahlavas, Pīrasikas.
 Peukelastis—Pushkarāvati.
 Phallus—Linga.
 Philosopher's stone—Chintā-mānī.
 Philosophy—Dārsana.
 Phonetics—Śikshā.
 Pigmies—Vāṇakhyas.
 Pisuni river—Chitra-kuta, Mandākinī.
 Planetary sphere—Sisumāna.
 Pluto—Yama.
 Poems—Mahā-kāvyas.
 Pokhar, 57.
 Pole star—Dhruva.
 Polity—Kāmandaki.
 Pousekelofati—Pushkarāvati.
 Prasni—Chandra-gupta.
 Prem-Sāgar, 161.
 Prosody—Chhandas.
 Puri—Jagan-nātha.
 Rain—Indra, Parjanya.
 Rājputs—Sūrya-vansa.
 Ramisseram—Linga, Rāmeswara.
 Rāmnagar—Panchāla.
 Rāvi—Irāvati, Sapta-sindhava.
 Recorder of the dead—Chitragupta.
 Revelation—Śruti.
 Rohilkhand—Panchāla.
 Saba'-sin—Sapta-sindhava.
 Sacæ—Sakas.
 Sagala, }
 Sangala, } Sākala.
 Sakai—Sakas.
 Sandracottus, } = Chandragupta.
 Sandrocyptus, }
 Saturn—Sani.
 Schools of the Vedas—Sākhā.
 Sciences, 118.
 Scythians—Haihayas.
 Sea serpent—Timin.
 Seleucus Nicator—Chandragupta.
 Serpents—Nāgas.
 Serpent, aerial—Ahi.
 Seven rivers—Sapta-sindhava.
 Singhāsan-battisi—Sinhāsana-dwātrinsat.
 Sky—Dyaus, Varuna.
 Sleep—Nidā.
 Solar race—Sūrya-vansa.
 Sone—Pātali-putra.

- Sophagasesnas—Yavanas.
 Soul—Brahma.
 Speech—Saraswati, Vāch.
 Storm-gods—Maruts.
 Submarine fire—Aurva, Baḍavā
 Sun—Sūrya.
 Sun, worship of—Brahma Pu-
 rāna.
 Sungroor—Śṛṅga-vera
 Supreme Soul—Brahma.
 Suraseni—Surasenas.
 Sutlej—Satadru.

 Tales—Hitopadesa, Pancha-tan-
 tra, Suka-saptati, Sinhāsana-
 dwātrinsat.
 Talmud—Brāhmaṇa.
 Tamil—Agastya, Drāviḍa
 Tamlook—Tāmra-lipta.
 Taprobanc—Tāmra-parṇa
 Tatars—Kaniṣhka, Sakas.
 Taxila—Taksha-silā.
 Telingana—Andhra
 Text—Pada, Paṭha.
 Three steps—Avatāra.
 Thunderbolt—Vajra.
 Time—Kāla
 Tinnin—Tinnin
 Tirhut—Videha, Mithilā.
 Titans—Daityas, Dānavas, Da-
 dhyanch.
 Tom Thumb—Vālakhilyas
 Tonse river—Tamasā.
 Tortoise—Avatāra, Brahmā.
 Totā-kahāni—Suka-saptati.
 Traigait—Trigarita.

 Trees, celestial—Pancha-vṛksha,
 Pārijāta.
 Triad—Tri-mūrti.
 Tripati—Venkata.
 Tuluva—Tulunga
 Tūti-nāmah—Suka-saptati
 Turks—Kaniṣhka, Sakas, Tu-
 rushka
 Twilight—Sandhyā.

 Udaypur—Surya-vansa.
 Uranos—Varuna

 Vehicles of the gods—Vāhana
 Venus—Rati, Sukra
 Vijaya-nagara—Mādhava
 Vira Bukka Rāya—Mādhava.
 Vocabulary—Abhidhāna, Ama-
 ra-kosha, Tri-kāṇḍa Sesha
 Vulcan—Twashtri.

 War, god of—Kārttikeya
 War, the great—Māha-bhārata.
 Water of life—Amṛta.
 Water—Varuna.
 Wealth, god of—Kuvera.
 White horse—Avātara, 38
 Wind—Vāyu.
 Wine—Suiā, Varuṇāni.
 World—Loka
 Worlds, the three—Tri-bhuvana.

 Xandames—Chandra-gupta

 Yona, }
 Yona-rāja, } Yavanas.

 Zaradrus—Sata-dru.

THE END.

TRÜBNER'S ORIENTAL SERIES.

MESSRS. TRUBNER & CO. beg to call attention to their *ORIENTAL SERIES*, in which will be collected, as far as possible, all extant information and research upon the *History, Religions, Languages, Literature, &c., of Ancient India, China, and the East* in general.

The *ORIENTAL SERIES* will be on a comprehensive design, and no labour or expense will be spared to render the undertaking worthy of its subject. Messrs. TRUBNER & Co. have already secured the services of eminent Eastern students and writers; and while the labour proposed must necessarily prove vast, they intend to accomplish it by working with many able hands over the whole field, under careful and well-organised Editorship

THE FOLLOWING WORKS ARE NOW READY —

VOL. I

Second Edition, post 8vo, cloth, pp xvi.—427, price 16s

**ESSAYS ON THE SACRED LANGUAGE, WRITINGS,
AND RELIGION OF THE PARSIS.**

By MARTIN HAUG, PH D.,

Late of the Universities of Tübingen, Göttingen, and Bonn; Superintendent of Sanskrit Studies, and Professor of Sanskrit in the Poona College, Honorary Member of the Bombay Branch Royal Asiatic Society, &c.

EDITED BY DR. E. W. WEST.

- I History of the Researches into the Sacred Writings and Religion of the Parsis, from the Earliest Times down to the Present.
- II Languages of the Parsi Scriptures.
- III. The Zend-Avesta, or the Scripture of the Parsis.
- IV The Zoroastrian Religion, as to its Origin and Development.

The Author of these Essays intended, after his return from India, to expand them into a comprehensive work on the Zoroastrian religion, but this design, postponed from time to time, was finally frustrated by his untimely death. That he was not spared to publish all his varied knowledge on this subject must remain for ever a matter of regret to the student of Iranian antiquities. In other hands, the changes that could be introduced into this Second Edition were obviously limited to such additions and alterations as the lapse of time and the progress of Zoroastrian studies have rendered necessary.

In the First Essay, the history of the European researches has been extended to the present time, but for the sake of brevity several writings have been passed over unnoticed, among the more valuable of which those of Professor Hubschmann may be specially mentioned. Some account has also been given of the progress of Zoroastrian studies among the Parsis themselves.

In the Second Essay, additional information has been given about the Pahlavi language and literature; but the technical portion of the Avesta Grammar has been reserved for separate publication, being better adapted for students than for the general reader.

Some additions have been made to the Third Essay, with the view of bringing together, from other sources, all the author's translations from the Avesta, except those portions of the Gâthas which he did not include in the First Edition, and which it would be hazardous for an Editor to revise. Further details have also been given regarding the contents of the Nasks.

Several additional translations having been found among the author's papers, too late for insertion in the Third Essay, have been added in an Appendix, after careful revision, together with his notes descriptive of the mode of performing a few of the Zoroastrian ceremonies.

The Author's principal object in publishing these Essays originally, was to present in a readable form all the materials for judging impartially of the scriptures and religion of the Parsis. The same object has been kept in view while preparing this Second Edition, giving a large quantity of such materials, collected from a variety of sources, which may now be left to the reader's impartial judgment.

The value of this Second Edition is greatly enhanced by the addition of many posthumous papers, discovered by the Editor, Dr. E. West, at Munich. They consist of further translations from the Zend and Pahlavi of the Zend-Avesta, and also of numerous detailed notes descriptive of some of the Parsi ceremonies.

TRÜBNER'S ORIENTAL SERIES

VOL. II.

Post 8vo, cloth, pp. vii.—176, price 7s 6d

TEXTS FROM THE BUDDHIST CANON
COMMONLY KNOWN AS “DHAMMAPADA.”

Translated from the Chinese by S. BEAL, B.A., Professor of Chinese,
University College, London.

Among the great body of books comprising the Chinese Buddhist Canon, presented by the Japanese Government to the Library of the India Office, Mr. Beal discovered a work bearing the title of “Law Verses, or Scriptural Texts,” which on examination was seen to resemble the Pali version of Dhammapada in many particulars. It was further discovered that the original recension of the Pali Text found its way into China in the Third Century (A.D.), where the work of translation was finished, and afterwards thirteen additional sections added. The Dhammapada, as hitherto known by the Pali Text Edition, as edited by Fausboll, by Max Müller’s English, and Albrecht Weber’s German translations, consists only of twenty-six chapters or sections, whilst the Chinese version, or rather recension, as now translated by Mr. Beal, consists of thirty-nine sections. The students of Pali who possess Fausboll’s Text, or either of the above-named translations, will therefore needs want Mr. Beal’s English rendering of the Chinese version; the thirteen above-named additional sections not being accessible to them in any other form; for, even if they understand Chinese, the Chinese original would be unobtainable by them.

VOL. III.

Post 8vo, cloth, pp. xxii.—360, price 18s

THE HISTORY OF INDIAN LITERATURE.

By ALBRECHT WEBER

Translated from the German by JOHN MANN, M.A., and THEODOR
ZACHARIAE, Ph.D., with the sanction of the Author.

Dr. BUHLER, Inspector of Schools in India, writes —“I am extremely glad to learn that you are about to publish an English translation of Professor A. Weber’s ‘History of Indian Literature.’ When I was Professor of

TRUEBNER'S ORIENTAL SERIES.

Oriental Languages in Elphinstone College, I frequently felt the want of such a work to which I could refer the students. I trust that the work which you are now publishing will become a class-book in all the Indian colleges, as it is the first and only scientific one which deals with the whole field of Vedic, Sanskrit, and Prakrit literature."

Professor COWELL, of Cambridge, writes.—"The English translation of Professor A. Weber's 'History of Indian Literature' will be of the greatest use to those who wish to take a comprehensive survey of all that the Hindoo mind has achieved. It will be especially useful to the students in our Indian colleges and universities. I used to long for such a book when I was teaching in Calcutta. Hindu students are intensely interested in the history of Sanskrit literature, and this volume will supply them with all they want on the subject. I hope it will be made a text-book wherever Sanskrit and English are taught."

Professor WHITNEY, Yale College, Newhaven, Conn., U.S.A., writes.—"I am the more interested in your enterprise of the publication of Weber's Sanskrit Literature in an English version, as I was one of the class to whom the work was originally given in the form of academic lectures. At their first appearance they were by far the most learned and able treatment of their subject, and with their recent additions they still maintain decidedly the same rank. Wherever the language, and institutions, and history of India are studied, they must be used and referred to as authority."

VOL. IV.

Post 8vo, cloth, pp. xii + 198, accompanied by Two Language
Maps, price 12s.

THE MODERN LANGUAGES OF THE EAST INDIES.

By ROBERT CUST.

The Author has attempted to fill up a vacuum, the inconvenience of which pressed itself on his notice. Much had been written about the languages of the East Indies, but the extent of our present knowledge had not even been brought to a focus. Information on particular subjects was only to be obtained or looked for by consulting a specialist, and then hunting down the numbers of a serial or the chapters of a volume not always to be found. It occurred to him that it might be of use to others to publish in an arranged form the notes which he had collected for his own edification. Thus the work has grown upon him.

TRÜBNER'S ORIENTAL SERIES.

VOL. V.

Second Corrected Edition, post 8vo, pp. xii.—116, cloth, price 5s.

THE BIRTH OF THE WAR GOD, and Other Poems.

By KALIDASA.

Translated from the Sanskrit into English Verse by
RALPH T. H. GRIFFITH, M.A.

VOL. VI

Post 8vo, cloth, pp. xx.—412, price 18s.

**A CLASSICAL DICTIONARY OF HINDU MYTHOLOGY
AND RELIGION, GEOGRAPHY, HISTORY, AND
LITERATURE.**

By JOHN DOWSON, M.R.A.S.,
Late Professor of Hindustani, Staff College.

THE FOLLOWING WORKS ARE IN PREPARATION —

Post 8vo, cloth.

SELECTIONS FROM THE KU-RAN.

WITH A COMMENTARY.

Translated by the late EDWARD WILLIAM LANE, Author of an
"Arabic-English Lexicon," &c.

A New Edition, Revised, with an Introduction on the History and
Development of Islam, especially with reference to India.

By STANLEY LANE POOLE.

"After the translation of the 'Arabian Nights' was finished, Lane, since he could not be idle, arranged a volume of 'Selections from the Ku-ran,' with an introduction, notes, and an interwoven commentary. The book did not appear till 1843, when its author was in Egypt and unable to correct the

proofs, consequently it is defaced by considerable typographical errors, and its publication in that state was a continual source of annoyance to Lane. The notion was an excellent one. He wished to collect together all the important doctrinal parts of the Ku-ran, in order to show what the religion of Mohammed really was according to the Prophet's own words; and he omitted all those passages which weary or disgust the student, and render the Ku-ran an impossible book for general reading. The result is a small volume, which gives the ordinary reader a very fair notion of the contents of the Ku-ran, and of the circumstances of its origin. In this latter part of the subject there is, however, room for that addition and improvement which thirty years of continued progress in Oriental research could not fail to make needful; and such alteration will be made in the New Edition, which is presently to be published."—*Life of Edward William Lane*, pp. 96 and 97.

Post 8vo, cloth.

THE JATAKA STORIES.

With the Commentary and Collection of Buddhist Fairy Tales, Fables, and Folk Lore.

Translated from the Original Pali by T. W. RHYS DAVIDS.

(The First Part of the Commentary contains the most Complete Account we yet have of the Life of Buddha)

Post 8vo, cloth.

CHINESE BUDDHISM.

A VOLUME OF SKETCHES, HISTORICAL AND CRITICAL.

By J. EDKINS, D.D.,

Author of "China's Place in Philology," "Religion in China," &c , &c.

In Two Volumes, post 8vo, cloth.

BUDDHIST RECORDS OF THE WESTERN WORLD,

BEING THE SI-YU-KI BY HYEN TSHANG.

Translated from the Original Chinese, with Introduction, Index, &c.

By SAMUEL BEAL,

Trinity College, Cambridge; Professor of Chinese, University College, London.

•
TRUBNER'S ORIENTAL SERIES.

Post 8vo, cloth.

**PASSAGES RELIGIOUS, MORAL, PRUDENTIAL,
AND NARRATIVE,**

FROM THE MAHABHARATA AND OTHER SANSKRIT WORKS.

Freely Translated or Paraphrased in English Verses. With an Appendix
containing Prose Versions of most of the Original Texts.

By JOHN MUIR, LL.D.

In Four Volumes, post 8vo, cloth.

**ORIENTAL RELIGIONS IN THEIR RELATION TO
UNIVERSAL RELIGION.**

By SAMUEL JOHNSON.

First Section—INDIA Second Section—CHINA.

Second Edition, post 8vo, cloth.

THE GULISTAN;

OR, ROSE GARDEN OF SHEKH MUSHLIU'D-DIN SADI
OF SHIRAZ.

Translated for the First Time into Prose and Verse, with an Introductory
Preface, and a Life of the Author, from the Atish Kadah,

By EDWARD B. EASTWICK, F.R.S., M.R.A.S., &c.

Post 8vo, cloth.

THE POEMS OF HAFIZ OF SHIRAZ.

Translated from the Persian into English Verse

By E. H. PALMER, M.A.,

Professor of Arabic in the University of Cambridge.

TRUBNER'S ORIENTAL SERIES

In Two Volumes, post 8vo, cloth.

**MISCELLANEOUS ESSAYS RELATING TO INDIAN
SUBJECTS.**

By B. H. HODGSON,
Late British Minister at Nepal.

Post 8vo, cloth.

INDIAN TALES FROM TIBETAN SOURCES.

Translated from the Tibetan into German, with Introductions, by ANTON
SCHIEFNER, of the Imperial Academy of St. Petersburg

Rendered into English, with Notes, by W. R. S. RALSTON.

LONDON: TRÜBNER & CO., 57 AND 59 LUDGATE HILL

LINGUISTIC PUBLICATIONS

OF

TRÜBNER & CO.,

57 AND 59, LUDGATE HILL, LONDON, E.C.

Adi Granth (The); OR, THE HOLY SCRIPTURES OF THE SIKHS, translated from the original Gurmukhī, with Introductory Essays, by Dr ERNEST TRUMPP, Professor Regius of Oriental Languages at the University of Munich, etc. Roy. 8vo. cloth, pp. 866. £2 12s. 6d.

Ahlwardt.—THE DIVÁNS OF THE SIX ANCIENT ARABIC POETS, Ennábīga, 'Antara, Tarafa, Zuhair, 'Algama, and Imru'algais; chiefly according to the MSS. of Paris, Gotha, and Leyden, and the collection of their Fragments: with a complete list of the various readings of the Text. Edited by W AHLWARDT, 8vo pp. xxx 340, sewed. 1870. 12s.

Aitareya Brahmanam of the Rig Veda. 2 vols. See under HAUG.

Alabaster.—THE WHEEL OF THE LAW: Buddhism illustrated from Siamese Sources by the Modern Buddhist, a Life of Buddha, and an account of H M. Consulate-General in Siam, MR A.S. Demy 8vo. pp. lviii. and 324. 1871. 14s.

Alif Lailat wa Lailat.—THE ARABIAN NIGHTS. 4 vols. 4to pp 495, 493, 442, 434 Cairo, A.H. 1279 (1862). £3 3s.

This celebrated Edition of the Arabian Nights is now, for the first time, offered at a price which makes it accessible to Scholars of limited means.

Amberley—AN ANALYSIS OF RELIGIOUS BELIEF. By VISCOUNT AMBERLEY. 2 vols 8vo cl., pp. xvi. 496 and 512. 1876. 30s.

American Oriental Society, Transactions of. Subscription, £1 5s. per volume.

Andrews.—A DICTIONARY OF THE HAWAIIAN LANGUAGE, to which is appended an English-Hawainan Vocabulary, and a Chronological Table of Remarkable Events By LORRIN ANDREWS. 8vo. pp 560, cloth. £1 11s. 6d

Anthropological Institute of Great Britain and Ireland (The Journal of the). Published Quarterly.

Vol I., No 1 January-July, 1871. 8vo. pp 120-clix, sewed. Illustrated with 11 full page Plates, and numerous Woodcuts, and accompanied by several folding plates of Tables, etc 7s.

Vol I., No 2. October, 1871 8vo. pp 121-264, sewed 4s.

Vol I., No 3. January, 1872 8vo pp 265-427, sewed. 16 full-page Plates 4s

Vol II., No 1. April, 1872. 8vo pp. 136, sewed. Eight two-page plates and two four-page plates 4s.

Vol II., No 2 July and Oct., 1872. 8vo. pp 137-312 9 plates and a map. 6s

Vol. II., No. 3. January, 1873 8vo pp 143. With 4 plates. 4s

Vol. III., No 1. April, 1873 8vo. pp 136 With 8 plates and two maps. 4s.

Vol III., No. 2. July and October, 1873 8vo. pp 168, sewed. With 9 plates. 4s.

Vol III., No. 3. January, 1874. 8vo. pp 238, sewed. With 8 plates, etc. 6s.

Vol. IV., No. 1. April and July, 1874 8vo. pp. 308, sewed With 22 plates. 8s.

Vol IV., No 2. April, 1875 8vo pp 200, sewed. With 11 plates 6s

Vol. V., No. 1. July, 1875 8vo pp. 120, sewed. With 3 plates 4s

Vol. V., No 2. October, 1875. 8vo pp. 132, sewed. With 8 plates 4s

Vol. V., No. 3. January, 1876. 8vo pp 156, sewed. With 8 plates 5s.

Vol V., No. 4. April, 1876 8vo. pp. 128, sewed. With 2 plates 5s

1,500
44.79

1

Anthropological Institute—continued.

- Vol. VI, No. 1. July, 1876. 8vo. pp. 100, sewed. With 5 plates. 5s.
 Vol. VI, No. 2. October, 1876. 8vo. pp. 98, sewed. With 4 plates and a map. 5s.
 Vol. VI., No. 3. January, 1877. 8vo. pp. 146, sewed. With 11 plates. 5s.
 Vol. VI., No. 4. May, 1877. 8vo. pp. iv. and 184, sewed. With 7 plates. 5s.
 Vol. VII., No. 1. August, 1877. 8vo. pp. 116, sewed. With three plates. 5s.
 Vol. VII., No. 2. November, 1877. 8vo. pp. 84, sewed. With one plate. 5s.
 Vol., VII, No 3. February, 1878. 8vo. pp. 193, sewed. With three plates. 5s.
 Vol. VII., No. 4. May, 1878. 8vo. pp. iv. and 158, sewed. With nine plates. 5s.
 Vol. VIII., No. 1. August, 1878. 8vo. pp. 103, sewed. With one plate. 5s.
 Vol. VIII., No. 2. November, 1878. 8vo. pp. 126, sewed. With three plates. 5s.

Apastambiya Dharma Sutram.—APHORISMS OF THE SACRED LAWS OF THE HINDUS, by Apastamba. Edited, with a Translation and Notes, by G. Bühler. By order of the Government of Bombay. 2 parts. 8vo. cloth, 1868-71. £1 4s. 6d.

Arabic and Persian Books (A Catalogue of). Printed in the East. Constantly for sale by Trubner and Co., 57 and 59, Ludgate Hill, London. 16mo. pp. 46, sewed. 1s.

Archæological Survey of India.—See under BURGESS and CUNNINGHAM.

Arden.—A PROGRESSIVE GRAMMAR OF THE TELUGU LANGUAGE, with Copious Examples and Exercises. In Three Parts. Part I. Introduction.—On the Alphabet and Orthography.—Outline Grammar, and Model Sentences. Part II. A Complete Grammar of the Colloquial Dialect. Part III. On the Grammatical Dialect used in Books. By A. H. ARDEN, M.A., Missionary of the C. M. S. Masulipatam. 8vo. sewed, pp. xiv. and 380. 14s.

Arnold.—THE ILIAD AND ODYSSEY OF INDIA. By EDWIN ARNOLD, M.A., C.S.I., F.R.G.S., etc. Fcap. 8vo. sd, pp. 24. 1s.

Arnold.—THE INDIAN SONG OF SONGS. From the Sanskrit of the Gita Govinda of Jayadeva. By EDWIN ARNOLD, M.A., C.S.I., F.R.G.S. (of University College, Oxford), formerly Principal of Poona College, and Fellow of the University of Bombay. Cr. 8vo. cl., pp. xvi. and 144. 1875. 5s.

Arnold.—A SIMPLE TRANSLITERAL GRAMMAR OF THE TURKISH LANGUAGE. Compiled from various sources. With Dialogues and Vocabulary. By EDWIN ARNOLD, M.A., C.S.I., F.R.G.S. Pott 8vo. cloth, pp. 80. 2s. 6d.

Asher.—ON THE STUDY OF MODERN LANGUAGES IN GENERAL, and of the English Language in particular. An Essay. By DAVID ASHER, Ph.D. 12mo. pp. viii. and 80, cloth. 2s.

Asiatic Society.—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, from the Commencement to 1863. First Series, complete in 20 Vols. 8vo., with many Plates. Price £10; or, in Single Numbers, as follows.—Nos. 1 to 14, 6s. each, No. 15, 2 Parts, 4s. each, No. 16, 2 Parts, 4s. each; No. 17, 2 Parts, 4s. each, No. 18, 6s. These 18 Numbers form Vols. I. to IX.—Vol. X., Part 1, op., Part 2, 5s.; Part 3, 5s.—Vol. XI., Part 1, 6s., Part 2 not published.—Vol. XII., 2 Parts, 6s. each.—Vol. XIII., 2 Parts, 6s. each.—Vol. XIV., Part 1, 5s., Part 2 not published.—Vol. XV., Part 1, 6s., Part 2, with 3 Maps, £2 2s.—Vol. XVI., 2 Parts, 6s. each.—Vol. XVII., 2 Parts, 6s. each.—Vol. XVIII., 2 Parts, 6s. each.—Vol. XIX., Parts 1 to 4, 16s.—Vol. XX., Parts 1 and 2, 4s. each. Part 3, 7s. 6d.

Asiatic Society.—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND. *New Series.* Vol. I. In Two Parts. pp. iv. and 490, sewed. 1861-5. 16s.

CONTENTS.—I. Vajra-chhedikā, the "Kim Kong King," or Diamond Sūtra. Translated from the Chinese by the Rev. S. Beal, Chaplain, R.N.—II. The Pāramitā-hṛdaya Sūtra, or, in Chinese, "Mo-ho-pó-ye-po-lo-mih-to-an-king," i.e. "The Great Pāramitā Heart Sūtra." Translated

By N. B. E. Bailhe, Esq.—XIII The Mohammedan Law of Evidence in connection with the Administration of Justice to Foreigners. By N. B. E. Bailhe, Esq.—XIV A Sanskrit Inscription. By Prof J. Dowson.—XV Indo-Parthian Coins. By E. Thomas, F.R.S.

Vol. V. In Two Parts. pp. 463, sewed. With 10 full-page and folding Plates 1871-2. 18s. 6d.

CONTENTS.—I Two Jātakas. The original Pāli Text, with an English Translation. By V. F. Stoliczka.—II On an Ancient Buddhist Inscription at Keu-yung-kwan, in North China. By A. W. Wilson.—III The Brihat-Saṃhitā, or, Complete System of Natural Astrology of Varāha-mihira. Translated from Sanskrit into English by Dr H. Kern.—IV The Pongol Festival in Southern India. By Charles F. Gower.—V The Poetry of Mohamed Rabadan, of Arragon. By the Right Hon. Lord Stanley of Alderley.—VI Essay on the Creed and Customs of the Jangams. By C. P. Brown.—VII On Malabar, Coimandel, Quilon, etc. By C. P. Brown.—VIII On the Sanskrit Lexicon in the Neo-Aryan Languages of India. By John Beames, F.R.S.—IX Some Remarks on the Great Poets at Sanchi. By the Rev S. Beal.—X A Sanskrit Inscription. Translated by Professor J. Dowson.—Note to the Mathura Inscriptions. By the same.—XI Specimen of a Translation of the Aśoka Inscriptions. By the same.—XII Notes on Dhammapada, with Special Reference to the Ceylon Edition. By the same.—XIII On the Astrology of Varāha-mihira. Translated from Sanskrit into English by the same.—XIV On the Grammar of the Buddh. By the same.—XV The Poetry of Mohamed Rabadan, of Arragon. By the Right Hon. Lord Stanley of Alderley.—XVI Proverbia Communia Syriaca. By the same.—XVII Notes on an Ancient Indian Vase, with an Account of the Engraving. By Charles Horne, M.R.S., late of the Bengal Civil Service.—XVIII On the Rev. M. A. Sherring, LL.D., Benares. Communicated by C. Horne.—XIX Of Jihad in Mohammedan Law and its application to British India. By N. B. E. Bailhe.—XX Comments on Recent Pehlvi Inscriptions. With an Introduction and a Glossary of Tabaristan. Illustrated by Coins. By E. Thomas, F.R.S.

Vol. VI, Part I. pp. 212, sewed, with two plates and a map. 1872. 8s.

CONTENTS.—The Ismaelites, and the Arabic Tribes who Conquered their Country. By A. W. Wilson.—A Brief Account of Four Arabic Works on the History and Geography of Arabia. By the same.—L. Müller.—On the Methods of Preserving the Dead at Lassa, Thibet, etc. By the same.—Late B.C.S.—The Brihat-Saṃhitā, or, Complete System of Natural Astrology of Varāha-mihira. Translated from Sanskrit into English by Dr H. Kern.—Notes on Hwen Tsang's Account of the Countries of India. By the same.—Some Previous Geographical Notices. By A. Sprenger.—An Account of Jerusalem, translated for the late Sir H. M. Elliot from the text of Nāṣir ibn Khusrū's Safanāmāh by the late Major A. R. Fuller.—The Poetry of Mohamed Rabadan, of Arragon. By the Right Hon. Lord Stanley of Alderley.

Vol. VI, Part II. pp. 213 to 400 and lxxxiv, sewed. Illustrated with a Map, Plates, and Woodcuts. 1873. 8s.

CONTENTS.—On Houen-Thsang's Journey from Patna to Ballabhi. By James Fergusson, Esq., F.R.S.—Notes on Colonel H. Yule, addressed to the Secretary.—Hsien Tsang's Account of a Prince, Prince of Tokharistan, etc. By Colonel H. Yule, C.B.—The Brihat-Saṃhitā, or, Complete System of Natural Astrology of Varāha-mihira. Translated from Sanskrit into English by Dr H. Kern.—The Initial Coinage of Bengal, under the Early Rājās. By the same.—Part II. Line acting the preliminary period between A.D. 614-634 A.D.—Notes on the Legend of Dipaṅkara Buddha. Translated from the Sanskrit into English by the same.—Illustrative Plates xxxv and l, 'Tree and Serpent Worship'. By the same.—Part II. Note pp. 213-274 on Houen-Thsang's Journey from Patna to Ballabhi. By the same.—D.C.L., F.R.S.—Contributions towards a Glossary of the Aśoka Inscriptions. By E. F. Talbot.

Vol. VII., Part I, pp. 170 and 24, sewed. With a plate. 1874. 8s.

CONTENTS.—The Upasampadā-Kammarādā, being the Buddhist Manual of the Form and Order of Priests and Deacons. The Pāli Text, with a Translation and Notes. By the Rev. B. A. Sometime Student of Christ Church, Oxford, now of the Ceylon Civil Service.—Notes on the Megasthenes Monuments of the Corbado District, Madras. By M. J. Wilson.—Notes on the Sinhalese Language. No. 1. On the Formation of Nouns. By R. C. Childers, late of the Ceylon Civil Service.—The Pāli Sutta and Commentary, with a Translation. By R. C. Childers, late of the Ceylon Civil Service.—The Brihat-Saṃhitā, or, Complete System of Natural Astrology of Varāha-mihira. Translated from Sanskrit into English by Dr H. Kern.—Note on the Pāli Inscriptions on the Comage of Egypt. By H. Sauvage and Stanley Lane Poole.—Three Inscriptions of Parakrama Paba the Great from Polastipura, Ceylon (date circa 1180 A.D.). By the same.—On the Khud, or Mul, a measure of Land Tax, its Application to British India. Effect on the Tenure of Land. By N. B. E. Bailhe.—Appendix A. Specimen of a Sanskrit version of the Kaṇḍiwa-wa-Dimnah, with an English Translation. By W. Wright.

the Names Sub-hi-Kāzib, etc., etc. By J. W. Redhouse, M.R.A.S., Hon. Memb. R.S.L.—On a Chinese Version of the Sāṅkhyā Kārikā, etc., found among the Buddhist Books comprising the Tripiṭaka and two other works. By the Rev. Samuel Beal, M.A.—The Rock-cut Phrygian Inscriptions at Doganlu. By Edward Thomas, F.R.S.—Index.

Vol. XI., Part. I., pp. 123, sewed 5s.

CONTENTS.—On the Position of Words in the Old Persian Language. By Edward Thomas, F.R.S.—Notice of the Scholars who have contributed to our Knowledge of the Languages of British India during the last century. By Robert N. Cust, Hon. Librarian R.A.S.—Ancient Arabic Poetry. By Sir William Muir, K.C.S.I., LL.D.—Note on Manrique's Mission and the Catholics in the time of Shāh Jahān. By H. G. Keene, Esq.—On Sandhi in Pālī. By the Rev. R. C. Child.—On the Amulets and Mottoes. By E. T. Rogers, M.R.A.S.

Asiatic Society.—TRANSACTIONS OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND. Complete in 3 vols. 4to, 80 Plates of Facsimiles, etc., cloth. London, 1827 to 1835. Published at £9 5s, reduced to £5 5s.

The above contains contributions by Professor Wilson, G. C. Haughton, Davis, Morrison, Colebrooke, Humboldt, Dorn, Grotefend, and other eminent Oriental scholars.

Asiatic Society of Bengal.—JOURNAL OF THE ASIATIC SOCIETY OF BENGAL. Edited by the Honorary Secretaries. 8vo. 8 numbers per annum, 4s each number.

Asiatic Society of Bengal.—PROCEEDINGS OF THE ASIATIC SOCIETY OF BENGAL. Published Monthly. 1s each number.

Asiatic Society.—THE JOURNAL OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY. Edited by the Secretary. Nos 1 to 35. 7s 6d to 10s 6d each number.

Asiatic Society.—JOURNAL OF THE CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY. 8vo. Published irregularly. 7s. 6d each part.

Asiatic Society of Japan.—TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN. Vol. I. From 30th October, 1872, to 9th October, 1873. 8vo. pp. 110, with plates. 1874. Vol. II. From 22nd October, 1873, to 15th July, 1874. 8vo. pp. 249. 1874. Vol. III. Part I. From 16th July, 1874, to December, 1874, 1875. Vol. III. Part II. From 13th January, 1875, to 30th June, 1875. Vol. IV. From 20th October, 1875, to 12th July, 1876. Each Part 7s 6d.

Asiatic Society.—JOURNAL OF THE NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. New Series. Parts 1 to 11.

Aston.—A GRAMMAR OF THE JAPANESE WRITTEN LANGUAGE. By W. G. ASTON, M.A., Assistant Japanese Secretary, H.B.M.'s Legation, Yedo, Japan. Second edition, Enlarged and Improved. Royal 8vo. pp. 306. 28s.

Aston.—A SHORT GRAMMAR OF THE JAPANESE SPOKEN LANGUAGE. By W. G. ASTON, M.A., H. B. M.'s Legation, Yedo, Japan. Third edition. 12mo. cloth, pp. 96. 12s.

Athar-ul-Adhār.—TRACES OF CENTURIES; or, Geographical and Historical Arabic Dictionary, by SELIM KHURI and SELIM SH-MADE. Geographical Parts I. to IV., Historical Parts I. and II. 4to. pp. 788 and 384. Price 7s. 6d each part. [In course of publication]

Atharva Veda Prātiçākhyā.—See under WHITNEY.

Auctores Sanscriti. Edited for the Sanskrit Text Society, under the supervision of THEODOR GOLDSTUCKER. Vol. I, containing the Jaiminiya-Nyāya-Mālā-Vistara. Parts I. to VII, pp. 582, large 4to. sewed. 10s. each part. Complete in one vol., cloth, £3 13s. 6d. Vol. II. The Institutes of Gautama. Edited with an Index of Words, by A. F. STENZLER, Ph.D., Professor of Oriental Languages in the University of Breslau. 8vo. cloth, pp. iv. 78. 4s. 6d. Vol. III. Vaitāna Sūtra. The Ritual of the Atharva Veda. Edited with Critical Notes and Indices, by DR. RICHARD GARBE. 8vo. sewed, pp. 119. 5s.

- Axon.**—THE LITERATURE OF THE LANCASHIRE DIALECT. A Bibliographical Essay. By WILLIAM E. A. AXON, F.R.S.L. Fcap. 8vo. sewed. 1870. 1s.
- Baba**—AN ELEMENTARY GRAMMAR OF THE JAPANESE LANGUAGE, with Easy Progressive Exercises. By TATUI BABA. Crown 8vo. cloth, pp. xii. and 92. 5s.
- Bachmaier.**—PASIGRAPHICAL DICTIONARY AND GRAMMAR. By ANTON BACHMAIER, President of the Central Pasigraphical Society at Munich. 18mo cloth, pp. viii.; 26; 160. 1870. 3s.
- Bachmaier.**—PASIGRAPHISCHES WÖRTERBUCH ZUM GEBRAUCHE FÜR DIE DEUTSCHE SPRACHE. Verfasst von ANTON BACHMAIER, Vorsitzendem des Central-Vereins für Pasigraphie in München. 18mo. cloth, pp. viii., 32, 128; 120. 1870. 2s. 6d.
- Bachmaier.**—DICTIONNAIRE PASIGRAPHIQUE, PRÉCÉDÉ DE LA GRAMMAIRE. Rédigé par ANTOINE BACHMAIER, Président de la Société Centrale de Pasigraphie à Munich. 18mo. cloth, pp. vi 26; 168; 150. 1870. 2s. 6d.
- Baldwin**—A MANUAL OF THE FOOCOW DIALECT. By Rev. C. C. BALDWIN, of the American Board Mission. 8vo. pp. viii.—256. 18s.
- Balfour.**—WAIFS AND STRAYS FROM THE FAR EAST; being a Series of Disconnected Essays on Matters relating to China. By FREDERIC HENRY BALFOUR. 1 vol. demy 8vo. cloth, pp. 224. 10s. 6d.
- Ballad Society (The).**—Subscription—Small paper, one guinea, and large paper, three guineas, per annum. List of publications on application.
- Ballantyne.**—A GRAMMAR OF THE MAHRATTA LANGUAGE. For the use of the East India College at Haileybury. By JAMES R. BALLANTYNE, of the Scottish Naval and Military Academy. 4to. cloth, pp. 56. 5s.
- Ballantyne.**—ELEMENTS OF HINDÍ AND BRAJ BHÁKÁ GRAMMAR. By the late JAMES R. BALLANTYNE, LL.D. Second edition, revised and corrected. Crown 8vo., pp. 44, cloth. 5s.
- Ballantyne**—FIRST LESSONS IN SANSKRIT GRAMMAR; together with an Introduction to the Hitopadésa. Second edition. Second Impression. By JAMES R. BALLANTYNE, LL.D., Librarian of the India Office. 8vo. pp. viii. and 110, cloth. 1873. 3s. 6d.
- Ballantyne**—HINDUSTANI SELECTIONS IN THE NASKHI AND DEVANAGARI Character. With a Vocabulary of the Words. Prepared for the use of the Scottish Naval and Military Academy, by JAMES R. BALLANTYNE. Royal 8vo. cloth, pp. 74. 3s. 6d.
- Ballantyne.**—PRINCIPLES OF PERSIAN CALIGRAPHY, illustrated by Lithographic Plates of the TA'LIK characters, the one usually employed in writing the Persian and the Hindūstānī. Second edition. Prepared for the use of the Scottish Naval and Military Academy, by JAMES R. BALLANTYNE. 4to. cloth, pp. 14, 6 plates. 2s. 6d.
- Banerjea**—THE ARIAN WITNESS, or the Testimony of Arian Scriptures in corroboration of Biblical History and the Rudiments of Christian Doctrine Including Dissertations on the Original Home and Early Adventures of Indo-Arians. By the Rev K. M. BANERJEA. 8vo. sewed, pp. xviii. and 236. 8s. 6d.
- Bate**—A DICTIONARY OF THE HINDEE LANGUAGE. Compiled by J. D. BATE. 8vo. cloth, pp. 806. £2 12s. 6d.
- Beal.**—TRAVELS OF FAH HIAN AND SUNG-YUN, Buddhist Pilgrims from China to India (400 A.D. and 518 A.D.) Translated from the Chinese, by S. BEAL (B.A. Trinity College, Cambridge), a Chaplain in Her Majesty's Fleet, a Member of the Royal Asiatic Society, and Author of a Translation of the Pratinóksha and the Amithāba Sūtra from the Chinese. Crown 8vo. pp. lxviii. and 210. cloth, ornamented with a color plate. 18s.

- Beal.**—A CATENA OF BUDDHIST SCRIPTURES FROM THE CHINESE. By S. BEAL B.A., Trinity College, Cambridge; a Chaplain in Her Majesty's Fleet, etc. 8vo cloth, pp. xiv and 436 1871. 15s
- Beal.**—THE ROMANTIC LEGEND OF SÂKHYA BUDDHA. From the Chinese-Sanskrit by the Rev. SAMUEL BEAL, Author of "Buddhist Pilgrims," etc. Crown 8vo. cloth, pp. 400 1875. 12s
- Beal.**—THE BUDDHIST TRIPITAKA, as it is known in China and Japan. A Catalogue and Compendious Report. By SAMUEL BEAL, B.A. Folio, sewed, pp. 117. 7s 6d
- Beal.**—TEXTS FROM THE BUDDHIST CANON, commonly known as DHARMAPALA. Translated from the Chinese by S. BEAL, B.A., Professor of Chinese, University of London With accompanying Narrative Post 8vo. pp. viii and 170, cloth. 7s. 6d
- Beames.**—OUTLINES OF INDIAN PHILOLOGY. With a Map, showing the Distribution of the Indian Languages By JOHN BEAMES. Second enlarged and revised edition. Crown 8vo cloth, pp. viii. and 96. 5s.
- Beames.**—NOTES ON THE BHOJPURÍ DIALECT OF HINDÍ, spoken in Western Behar. By JOHN BEAMES, Esq., B.C.S., Magistrate of Chumparun. 8vo. pp. 26, sewed. 1868 1s. 6d
- Beames.**—A COMPARATIVE GRAMMAR OF THE MODERN ARYAN LANGUAGES OF INDIA (to wit), Hindi, Panjabi, Sindhi, Gujarati, Marathi, Uniya, and Bengali. By JOHN BEAMES, Bengal C.S., M.R.A.S., &c.
Vol. I. On Sounds. 8vo. cloth, pp. xvi and 360 16s
Vol. II. The Noun and the Pronoun. 8vo cloth, pp. xii. and 348. 16s
Vol. III. The Verb. 8vo. cloth, pp. xii. and 316 [Just ready.]
- Bede.**—VENERABILIS BEDE HISTORIA ECCLESIASTICA GENTIS ANGLORUM. Ad Fidem Codd. MSS. recensuit JOSEPHUS STEVENSON. With plan of the English Historical Society, by the late John Miller. 8v. pp. xxxv., xxi. and 424, and 2 facsimiles. 7s 6d.
The same, in royal 8vo., uniform with the publications of the Master of the Rolls. 10s 6d.
- Bellairs.**—A GRAMMAR OF THE MARATHI LANGUAGE. By H. S. K. BELLAIRS, M.A., and LAXMAN Y ASHKEDKAR, B.A. 12mo cloth, pp 90. 5s.
- Bellew.**—A DICTIONARY OF THE PUKKHTO, OR PUKSHTO LANGUAGE, on a New and Improved System. With a reversed Part, or English and Pukkhto, By H. W. BELLEW, Assistant Surgeon, Bengal Army. Super Royal 8vo. up. xii and 356, cloth. 42s.
- Bellew.**—A GRAMMAR OF THE PUKKHTO OR PUKSHTO LANGUAGE, on a New and Improved System. Combining Brevity with Utility, and Illustrated by Exercises and Dialogues. By H. W. BELLEW, Assistant Surgeon, Bengal Army. Super-royal 8vo, pp. xii and 156, cloth. 21s
- Bellew.**—FROM THE INDUS TO THE TIGRIS: a Narrative of a Journey through the Countries of Balochistan, Afghanistan, Khorassan, and Iran, in 1872; together with a Synoptical Grammar and Vocabulary of the Brahoe Language, and a Record of the Meteorological Observations and Altitudes on the March from the Indus to the Tigris By H. W. BELLEW, C.S.I., Surgeon Bengal Staff Corps, Author of "A Journal of a Mission to Afghanistan in 1857-58," and "A Grammar and Dictionary of the Pukkhto Language." Demy 8vo cloth. 14s.
- Bellew.**—KASHMIR AND KASHGHAR. A Narrative of the Journey of the Embassy to Kashghar in 1873-74. By H. W. BELLEW, C.S.I. Demy 8vo. cl. pp. xxxii and 420. 16s.
- Bellows.**—ENGLISH OUTLINE VOCABULARY, for the use of Students of the Chinese, Japanese, and other Languages Arranged by JOHN BELLOWES. With Notes on the writing of Chinese with Roman Letters. By Professor SUMMERS, King's College, London. Crown 8vo., pp. 6 and 368, cloth. 6s.

- Bellows** — OUTLINE DICTIONARY, FOR THE USE OF MISSIONARIES, Explorers, and Students of Language By MAX MULLER, M.A., Taylorian Professor in the University of Oxford With an Introduction on the proper use of the ordinary English Alphabet in transcribing Foreign Languages The Vocabulary compiled by JOHN BELLWS Crown 8vo. Limp morocco, pp. xxxi and 368. 7s. 6d.
- Bellows** — DICTIONARY FOR THE POCKET, French and English, English and French. Both Divisions on same page. By JOHN BELLWS Masculine and Feminine Words shown by Distinguishing Types Conjugations of all the Verbs; Liaison marked in French Part, and Hints to aid Pronunciation. Together with Tables and Maps. Revised by ALEXANDRE BELJAME, M.A., and Fellow of the University, Paris. Second Edition 32mo. 1022, with tuck, gilt edges 10s. 6d. Persian, 10s. 6d. Morocco, 12s. 6d.
- Benfey**. — A GRAMMAR OF THE LANGUAGE OF THE VEDAS. By Dr. THEODOR BENFEY. In 1 vol. 8vo., of about 650 pages. [*In preparation.*]
- Benfey**. — A PRACTICAL GRAMMAR OF THE SANSKRIT LANGUAGE, for the use of Early Students By THEODOR BENFEY, Professor of Sanskrit in the University of Göttingen. Second, revised and enlarged, edition Royal 8vo. pp. viii. and 296, cloth. 10s. 6d.
- Benfey**. — VEDICA UND VERWANDTES. VON THEODOR BENFEY. Cr. 8vo 7s. 6d.
- Beschi**. — CLAVIS HUMANIORUM LITTERARUM SUBLIMIORIS TAMILICI IDIOMATIS. Auctore R. P. CONSTANTIO JOSEPHO BESCHIO, Soc. Jesu, in Madurensi Regno Missionario. Edited by the Rev. K. IHLEFELD, and printed for A. Bunell, Esq., Tranquebar. 8vo. sewed, pp. 171. 10s. 6d.
- Beveridge**. — THE DISTRICT OF BAKARGANJ; its History and Statistics. By H. BEVERIDGE, B.C.S. 8vo cloth, pp. xx. and 460. 21s.
- Bhagavat-Geeta**. — See under WILKINS.
- Bibliotheca Indica**. A Collection of Oriental Works published by the Asiatic Society of Bengal. Old Series. Fasc. 1 to 235. New Series. Fasc. 1 to 408 (Special List of Contents to be had on application.) Each Fasc. in 8vo., 2s.; in 4to, 4s.
- Bibliotheca Orientalis**: or, a Complete List of Books, Pamphlets, Essays, and Journals, published in France, Germany, England, and the Colonies, on the History and the Geography, the Religions, the Antiquities, Literature, and Languages of the East. Edited by CHARLES FRIEDRICH. Part I., 1876, sewed, pp. 86, 2s. 6d. Part II., 1877, sewed, pp. 100, 2s. 6d.
- Bibliotheca Sanskrita**. — See TRÜBNER.
- Bickell**. — OUTLINES OF HEBREW GRAMMAR. By GUSTAVUS BICKELL, D.D. Revised by the Author, Annotated by the Translator, SAMUEL IVES CURTISS, JUNIOR, Ph.D. With a Lithographic Table of Semitic Characters by Dr. J. EUTING Cr. 8vo. sd, pp. xiv and 140 1877. 3s. 6d.
- Bigandet**. — THE LIFE OR LEGEND OF GAUDAMA, the Buddha of the Burmese, with Annotations. The ways to Nirbhan, and Notice on the Phonygies, or Burmese Monks By the Right Reverend P. BIGANDET, Bishop of Ramathia, Vicar Apostolic of Ava and Pegu 8vo. pp. xi, 538, and v. £1 11s. 6d.
- Bleek**. — A COMPARATIVE GRAMMAR OF SOUTH AFRICAN LANGUAGES. By W. H. I. BLEEK, Ph.D. Volume I. I. Phonology. II. The Concord. Section I. The Noun 8vo. pp. xxxvi and 322, cloth. £1 16s.
- Bleek**. — A BRIEF ACCOUNT OF BUSHMAN FOLK LORE AND OTHER TEXTS. By W. H. I. BLEEK, Ph.D., etc., etc. Folio sd, pp. 21. 1875. 2s. 6d.
- Bleek**. — REYNARD IN SOUTH AFRICA; or, Hottentot Fables. Translated from the Original Manuscript in Sir George Grey's Library. By Dr. W. H. I. BLEEK, Librarian to the Grey Library, Cape Town, Cape of Good Hope. In one volume, small 8vo., pp. xxxi. and 94, cloth. 3s. 6d.

Blochmann.—THE PROSODY OF THE PERSIANS, according to Saifi, Jami, and other Writers. By H. BLOCHMANN, M.A. Assistant Professor, Calcutta Madrasah 8vo. sewed, pp. 166. 10s. 6d.

Blochmann.—SCHOOL GEOGRAPHY OF INDIA AND BRITISH BURMAH. By H. BLOCHMANN, M.A. 12mo. pp. vi. and 100. 2s. 6d.

Blochmann.—A TREATISE ON THE RUBA'I entitled Risalah i Taranah. By AGHA AHMAD 'ALI With an Introduction and Explanatory Notes, by H. BLOCHMANN, M.A. 8vo. sewed, pp. 11 and 17. 2s. 6d.

Blochmann.—THE PERSIAN METRES BY SAIFI, and a Treatise on Persian Rhyme by Jami. Edited in Persian, by H. BLOCHMANN, M.A. 8vo. sewed, pp. 62. 3s. 6d.

Bombay Sanskrit Series Edited under the superintendence of G. BUHLER, Ph.D., Professor of Oriental Languages, Elphinstone College, and F. KIELHORN, Ph.D., Superintendent of Sanskrit Studies, Deccan College. 1868-70

1. PANCHATANTRA IV. AND V. Edited, with Notes, by G. BUHLER, Ph.D. Pp. 84, 16. 6s.
2. NĀGOJĪBHATTA'S PARIBHĀSHENDUŚEKHARA. Edited and explained by F. KIELHORN, Ph.D. Part I., the Sanskrit Text and Various Readings. pp. 116. 10s. 6d.
3. PANCHATANTRA II. AND III. Edited, with Notes, by G. BUHLER, Ph.D. Pp. 86, 14, 2. 7s. 6d.
4. PANCHATANTRA I. Edited, with Notes, by F. KIELHORN, Ph.D. Pp. 114, 53. 7s. 6d.
5. KĀLIDĀSA'S RAGHUVAMŚA. With the Commentary of Mallinātha Edited, with Notes, by SHANKAR P. PANDIT, M.A. Part I. Cantos I.-VI. 10s. 6d.
6. KĀLIDĀSA'S MĀLAVIKĀGNIMITRA. Edited, with Notes, by SHANKAR P. PANDIT, M.A. 10s. 6d.
7. NĀGOJĪBHATTA'S PARIBHĀSHENDUŚEKHARA Edited and explained by F. KIELHORN, Ph.D. Part II. Translation and Notes. (Paribhāshās i.-xxxvii.) pp. 184. 10s. 6d.
8. KĀLIDĀSA'S RAGHUVAMŚA. With the Commentary of Mallinātha Edited, with Notes, by SHANKAR P. PANDIT, M.A. Part II. Cantos VII. XIII. 10s. 6d.
9. NĀGOJĪBHATTA'S PARIBHĀSHENDUŚEKHARA. Edited and explained by F. KIELHORN. Part II. Translation and Notes. (Paribhāshās xxxviii. lxi.) 7s. 6d.
10. DANDIN'S DĀSAKUMARACHARITA. Edited with critical and explanatory Notes by G. Buhler. Part I. 7s. 6d.
11. BHARTRIHARI'S NĪTISĀTAKA AND VĀIRAGYASĀTAKA, with Extract from Two Sanskrit Commentaries. Edited, with Notes, by KASINATH I. TELANG. 9s.
12. NĀGOJĪBHATTA'S PARIBHĀSHENDUŚEKHARA. Edited and explained by F. KIELHORN. Part II. Translation and Notes. (Paribhāshās lxx cxxii.) 7s. 6d.
13. KĀLIDĀSA'S RAGHUVAMŚA, with the Commentary of Mallinātha Edited, with Notes, by SHANKAR P. PANDIT. Part III. Cantos XIV. XIX. 10s. 6d.
14. VIKRAMĀNKADEVACHARITA. Edited, with an Introduction, by G. BUHLER. 7s. 6d.
15. BHAVABHŪTI'S MĀLATĪ-MĀDHAVA. With the Commentary Jagaddhara, edited by RAMKRISHNA GOPAL BHANDARKAR. 14s.

- Borooah**.—A PRACTICAL ENGLISH-SANSKRIT DICTIONARY. By ANUNDORAM BOROOAH, B.A., B.C.S., of the Middle Temple, Barrister-at-Law. Vol. I. A to Falseness. pp. xx.-580-10 £1 11s. 6d.
- Borooah**.—A COMPANION TO THE SANSKRIT-READING UNDERGRADUATES of the Calcutta University, being a few notes on the Sanskrit Texts selected for examination, and their Commentaries. By ANUNDORAM BOROOAH. 8vo. pp. 64. 3s. 6d.
- Borooah**.—BHATABHUTI AND HIS PLACE IN SANSKRIT LITERATURE. By ANUNDORAM BOROOAH. 8vo sewed, pp. 70 5s.
- Bottrell**.—TRADITIONS AND HEARTH-SIDE STORIES OF WEST CORNWALL. By W. BOTTRELL (an old Celt). Demy 12mo. pp. vi. 292, cloth. 1870 Scarce
- Bottrell**.—TRADITIONS AND HEARTH-SIDE STORIES OF WEST CORNWALL. By WILLIAM BOTTRELL. With Illustrations by Mr. JOSEPH BLIGHT. Second Series. Crown 8vo cloth, pp. iv and 300. 6s.
- Bowditch**.—SUFFOLK SURNAMES. By N. I. BOWDITCH. Third Edition, 8vo pp. xxvi. and 758, cloth. 7s. 6d.
- Bretschneider**.—ON THE KNOWLEDGE POSSESSED BY THE ANCIENT CHINESE OF THE ARABS AND ARABIAN COLONIES, and other Western Countries mentioned in Chinese Books. By E. BRETSCHNEIDER, M.D., Physician of the Russian Legation at Peking. 8vo pp. 28, sewed. 1871. 1s.
- Bretschneider**.—NOTES ON CHINESE MEDIEVAL TRAVELLERS TO THE WEST. By E. BRETSCHNEIDER, M.D. Demy 8vo sd., pp. 130. 5s.
- Bretschneider**.—ARCHÆOLOGICAL AND HISTORICAL RESEARCHES ON PEKING AND ITS ENVIRONS. By E. BRETSCHNEIDER, M.D., Physician to the Russian Legation at Peking. Imp. 8vo. sewed, pp. 64, with 4 Maps. 5s.
- Bretschneider**.—NOTICES OF THE MEDIEVAL GEOGRAPHY AND HISTORY OF CENTRAL AND WESTERN ASIA. Drawn from Chinese and Mongol Writings, and Compared with the Observations of Western Authors in the Middle Ages. By E. BRETSCHNEIDER, M.D. 8vo sewed, pp. 233, with two Maps. 12s. 6d.
- Bṛhat-Sanhita (The)**.—See under Kern.
- Brinton**.—THE MYTHS OF THE NEW WORLD. A Treatise on the Symbolism and Mythology of the Red Race of America. By DANIEL G. BRINTON, A.M., M.D. Second Edition, revised. Cr. 8vo. cloth, pp. viii and 331. 12s. 6d.
- British Museum**.—CATALOGUE OF SANSKRIT AND PALI BOOKS in the British Museum. By Dr. ERNST HAAS. Printed by permission of the Trustees of the British Museum. 4to pp. viii. and 188, boards. £1 1s.
- British Museum Publications** (List of) on Sale by TRUBNER & Co. [On application.]
- British Archæological Association (Journal of The)**. Volumes 1 to 31, 1844 to 1876, £1 11s. 6d. each. General Index to vols. 1 to 30. 8vo. cloth. 15s. Parts Quarterly, 8s. each.
- Brockie**.—INDIAN PHILOSOPHY. Introductory Paper. By WILLIAM BROCKIE, Author of "A Day in the Land of Scott," etc., etc. 8vo. pp. 26, sewed. 1872. 6d.
- Bronson**.—A DICTIONARY IN ASSAMESE AND ENGLISH. Compiled by M. BRONSON, American Baptist Missionary. 8vo calf, pp. viii and 609. £2 2s.
- Brown**.—THE DERVISHES; or, ORIENTAL SPIRITUALISM. By JOHN P. BROWN, Secretary and Dragoman of the Legation of the United States of America at Constantinople. With twenty-four Illustrations. 8vo. cloth, pp. viii and 415. 14s.
- Brown**.—SANSKRIT PROSODY AND NUMERICAL SYMBOLS EXPLAINED. By CHARLES PHILIP BROWN, Author of the Telugu Dictionary, Grammar, etc., Professor of Telugu in the University of London. Demy 8vo. pp. 64, cloth. 3s. 6d.

- Bühler.**—ELEVEN LAND-GRANTS OF THE CHAULUKYAS OF ANHILVÂD. A Contribution to the History of Gujarât. By G. BÜHLER. 16mo sewed, pp. 126, with Facsimile. 3s. 6d.
- Bühler.**—THREE NEW EDICTS OF AŚOKA. By G. BÜHLER. 16mo. sewed, with Two Facsimiles. 2s. 6d.
- Burgess.**—ARCHÆOLOGICAL SURVEY OF WESTERN INDIA. Vol. 1. Report of the First Season's Operations in the Belgâm and Kaladgi Districts. Jan to Mar, 1874. By JAMES BURGESS. With 56 photographs and lith. plates. Royal 4to pp viii and 45. £2 2s.
- Vol. 2. Report of the Second Season's Operations. Report on the Antiquities of Kachh and Kachh. 1874-5. By JAMES BURGESS, F.R.G.S., M.R.A.S., etc. With Map, Inscriptions, Photographs, etc. Roy. 4to. half bound, pp. x. and 242. 4s. 3s.
- Vol. 3. Report of the Third Season's Operations. 1875-76. Report on the Antiquities in the Bidar and Aurangabad District. Royal 4to half bound. pp. viii. and 138, with 66 photographic and lithographic plates. £2 2s.
- Burnell.**—CATALOGUE OF A COLLECTION OF SANSKRIT MANUSCRIPTS. By A. C. BURNELL, M.R.A.S., Madras Civil Service. PART 1. *Vedic Manuscripts*. Imp. 8vo. pp 64, sewed. 1870. 2s.
- Burnell.**—DAYADAÇAÇLOKI. TEN SLOKAS IN SANSKRIT, with English Translation. By A. C. BURNELL. 8vo pp. 11. 2s.
- Burnell.**—ELEMENTS OF SOUTH INDIAN PALEOGRAPHY. From the Fourth to the Seventeenth Century A.D. By A. C. BURNELL. Second Corrected and Enlarged Edition, 34 Plates and Map, in One Vol. 4to. pp xiv-144. £2 12s. 6d.
- Burnell.**—ON THE AINDRA SCHOOL OF SANSKRIT GRAMMARIANS. Their Place in the Sanskrit and Subordinate Literatures. By A. C. BURNELL. 8vo pp. 120. 10s. 6d.
- Burnell.**—THE SĀMAVIDHĀNABRĀHMAṆA (being the Third Brāhmaṇa) of the Sāma Veda. Edited, together with the Commentary of Sāyana, & English Translation, Introduction, and Index of Words, by A. C. BURNELL. Volume I.—Text and Commentary, with Introduction. 8vo. pp xxxviii at 104. 12s. 6d.
- Burnell.**—THE ARSHEYABRĀHMAṆA (being the fourth Brāhmaṇa) of the Sāma Veda. The Sanskrit Text. Edited, together with Extracts from the Commentary of Sāyana, etc. An Introduction and Index of Words. By A. C. BURNELL, Ph.D. 8vo, pp. 51 and 109. 10s. 6d.
- Burnell.**—THE DEVATĀDHYĀYABRĀHMAṆA (being the Fifth Brāhmaṇa) of the Sāma Veda. The Sanskrit Text edited, with the Commentary of Sāyana, an Index of Words, etc., by A. C. BURNELL, M.R.A.S. 8vo. and Transl. pp. 34. 5s.
- Burnell.**—THE JAIMINĪYA TEXT OF THE ARSHEYABRĀHMAṆA OF THE Sāma Veda. Edited in Sanskrit by A. C. BURNELL, Ph.D. 8vo. sewed, pp. 56. 7s. 6d.
- Burnell.**—THE SAMHITOPANISHADBRĀHMAṆA (Being the Seven Brāhmaṇas) of the Sāma Veda. The Sanskrit Text. With a Commentary, Introduction, etc. Edited by A. C. BURNELL, Ph.D. 8vo. stiff board. pp. 59. 7s. 6d.
- Burnell.**—THE VAṆÇABRĀHMAṆA (being the Eighth Brāhmaṇa) of the Sāma Veda. Edited, together with the Commentary of Sāyana, a Preface, an Index of Words, by A. C. BURNELL, M.R.A.S., etc. 8vo. sewed, pp. xi. 12, and xii., with 2 coloured plates. 10s. 6d.

- Butler**—HUNGARIAN POEMS AND FABLES FOR ENGLISH READERS. Selected and translated by E. D. BUTLER, of the British Museum. With Illustrations by A. G. BUTLER. Fcap. limp cloth, pp. vii-88. 1877. 2s.
- Buttmann**.—A GRAMMAR OF THE NEW TESTAMENT GREEK. By A. BUTTMANN. Authorized translation by Prof J. H. Thayer, with numerous additions and corrections by the author. Demy 8vo cloth, pp. xx. and 474. 1873. 14s.
- Butrus-al-Bustany**.—كتاب وفتحة المعارف. An Arabic Encyclopædia of Universal Knowledge, by BUTRUS-AL-BUSTANY, the celebrated compiler of *Mohit ul Mohit* (مفتاح المحيطة), and *Katr el Mohit* (كنز المحيطة). This work will be completed in from 12 to 15 Vols., of which Vols. I. to III. are ready, Vol. I. contains letter 'ا' to 'ب'; Vol. II. 'ب' to 'ج'; Vol. III. 'ج' to 'د'. Small folio, cloth, pp. 860 each. £1 11s. 6d. per Vol.
- Byington**.—GRAMMAR OF THE CHOCTAW LANGUAGE. By the Rev. CYRUS BYINGTON. Edited from the Original MSS. in Library of the American Philosophical Society, by D. G. BRINTON, M.D. Cr. 8vo sewed, pp. 56. 7s. 6d.
- Calcutta Review (THE)**.—Published Quarterly. Price 8s. 6d. per number.
- Caldwell**.—A COMPARATIVE GRAMMAR OF THE DRavidIAN, OR SOUTH-INDIAN FAMILY OF LANGUAGES. By the Rev. R. CALDWELL, LL.D. A Second, corrected, and enlarged Edition. Demy 8vo pp. 835. 1875. 28s.
- Callaway**.—IZINGANEKWANE, NENSTMAN-TWANE, NEZINDADA, ZIBANTU (Nursery Tales, Traditions, and Histories of the Zulus. In their own words, with a Translation into English, and Notes. By the Rev. HENRY CALLAWAY, M.D. Volume I, 8vo pp. xiv and 378, cloth. Natal. 1869 and 1870. 16s.
- Callaway**.—THE RELIGIOUS SYSTEM OF THE AMAZULU.
 Part I.—Unkulunkulu, or, the Tradition of Creation as existing among the Amazulu and other Tribes of South Africa, in their own words, with a translation into English, and Notes. By the Rev. Canon CALLAWAY, M.D. 8vo. pp. 128, sewed. 1865. 4s.
 Part II.—Amatongo, or, Ancestor Worship, as existing among the Amazulu, in their own words, with a translation into English, and Notes. By the Rev. Canon CALLAWAY, M.D. 1869. 8vo pp. 127, sewed. 1869. 4s.
 Part III.—Izinyanga Zokubula; or, Divination, as existing among the Amazulu, in their own words. With a Translation into English, and Notes. By the Rev. Canon CALLAWAY, M.D. 8vo. pp. 150, sewed. 1870. 4s.
 Part IV.—Abatakati, or Medical Magic and Witchcraft. 8vo. pp. 40, sewed. 1s. 6d.
- Calligaris**.—LE COMPAGNON DE TOUS, OU DICTIONNAIRE POLYGLOTTE. Par le Colonel LOUIS CALLIGARIS, Grand Officier, etc. (French—Latin—Italian—Spanish—Portuguese—German—English—Modern Greek—Arabic—Turkish.) 2 vols. 4to., pp. 1157 and 746. Turin. £4 4s.
- Campbell**.—SPECIMENS OF THE LANGUAGES OF INDIA, including Tribes of Bengal, the Central Provinces, and the Eastern Frontier. By Sir G. CAMPBELL, M.P. Folio, paper, pp. 308. 1874. £1 11s. 6d.
- Carletti**.—IDH-HAR-UL-HAQQ, OU Manifestation de la Vérité de El-hage Rahmat-ullah Effendi de Delhi (un des Descendants du Calife Osman-ben-'Affan). Traduit de l'Arabe, par un éminent, quoique très-jeune, Orientaliste de Tunis. Revu sur le texte, retouché en plusieurs endroits et augmenté d'une préface et d'un appendice. Par P. V. Carletti. In Two Vols. 8vo. [In the press.]
- Carpenter**.—THE LAST DAYS IN ENGLAND OF THE RAJA RAMMOHTY ROY. By MARY CARPENTER, of Bristol. With Five Illustrations. 8vo. pp. 272, cloth. 7s. 6d.

- Carr.**—ఆంధ్రప్రదేశ్ కవిత్వం. A COLLECTION OF TELUGU PROVERBS, Translated, Illustrated, and Explained, together with some Sanscrit Proverbs printed in the Devnāgarī and Telugu Characters. By Captain M. W. CARR, Madras Staff Corps. One Vol. and Supplement, royal 8vo pp. 488 and 148. 31s 6d
- Catlin.**—O-KEE-PA. A Religious Ceremony of the Mandans. By GEORGE CATLIN. With 13 Coloured Illustrations. 4to pp. 60, bound in cloth, gilt edges. 14s.
- Chalmers.**—A CONCISE KHANG-HSI CHINESE DICTIONARY. By the Rev. J. CHALMERS, LL.D., Canton. Three Vols. Royal 8vo. bound in Chinese style. pp 1000. 21s
- Chalmers.**—THE ORIGIN OF THE CHINESE; an Attempt to Trace the connection of the Chinese with Western Nations in their Religion, Superstitions, Arts, Language, and Traditions. By JOHN CHALMERS, A.M. Foolscap 8vo. cloth, pp 78. 5s
- Chalmers.**—THE SPECULATIONS ON METAPHYSICS, POLITY, AND MORALITY OF "THE OLD PHILOSOPHER" LAU TSZE. Translated from the Chinese, with an Introduction by John Chalmers, M.A. Fcap. 8vo. cloth, xx. and 62. 4s 6d.
- Charnock.**—LUDUS PATRONYMICUS; or, the Etymology of Curious Surnames. By RICHARD STEPHEN CHARNOCK, Ph.D., F.S.A., F.R.G.S. Crown 8vo pp 182, cloth. 7s. 6d.
- Charnock.**—VERBA NOMINALIA; or Words derived from Proper Names. By RICHARD STEPHEN CHARNOCK, Ph.D., F.S.A., etc 8vo pp. 320, cloth 14s.
- Charnock.**—THE PEOPLES OF TRANSYLVANIA. Founded on a Paper read before THE ANTHROPOLOGICAL SOCIETY OF LONDON, on the 4th of May, 1869. By RICHARD STEPHEN CHARNOCK, Ph.D., F.S.A., F.R.G.S. Demy 8vo. pp 36, sewed. 1870. 2s. 6d.
- Chaucer Society's (The).**—Subscription, two guineas per annum. List of Publications on application.
- Childers.**—A PALI-ENGLISH DICTIONARY, with Sanskrit Equivalents, and with numerous Quotations, Extracts, and References. Compiled by the late Prof. R. C. CHILDERS, late of the Ceylon Civil Service. Imperial 8vo Double Columns Complete in 1 Vol., pp xxii and 622, cloth 1875. £3 3s
The first Pali Dictionary ever published.
- Childers.**—NOTES ON THE SINHALESE LANGUAGE. No. 1. On the Formation of the Plural of Neuter Nouns. By the late Prof. R. C. CHILDERS. Demy 8vo sd., pp. 16. 1873. 1s.
- Childers.**—ON SANDHI IN PALI. By the late Prof. R. C. CHILDERS. 8vo. sewed, pp. 22 1s
- Childers.**—THE MAHĀPARINIBBĀNASUTTA OF THE SUTTA-PITAKA. The Pali Text. Edited by the late Professor R. C. CHILDERS. 8vo. cloth, pp. 72. 5s.
- China Review;** or, NOTES AND QUERIES ON THE FAR EAST. Published bi-monthly. Edited by E. J. EITEL. 4to. Subscription, £1 10s. per volume.
- Chintamon.**—A COMMENTARY ON THE TEXT OF THE BHAGAVAD-GĪTĀ; or, the Discourse between Krishna and Arjuna of Divine Matters. A Sanscrit Philosophical Poem. With a few Introductory Papers. By HURRYCHUND CHINTAMON, Political Agent to H. H. the Guicowar Mulhar Rao Maharajah of Baroda. Post 8vo. cloth, pp 118. 6s.
- Christaller.**—A DICTIONARY, ENGLISH, TSHI, (ASANTE), AKRA; Tshi (Chwee), comprising as dialects Akán (Asánté, Akém, Akuapém, etc) and Funté; Akra (Accra), connected with Adangme; Gold Coast, West Africa.
Enyresí, Twi né Nkran | Enliśi, Otšūi ké Gā
nsēm - asēkyerē - nhōma. | wiemqí - aššitšōmq - wolo.

- By the Rev. J. G. CHRISTALLER, Rev. C. W. LOCHER, Rev J. ZIMMERMANN.
16mo. 7s. 6d.
- Christaller.**—A GRAMMAR OF THE ASANTE AND FANTE LANGUAGE, called Tshi (Chwee, Twi): based on the Akuapem Dialect, with reference to the other (Akan and Fante) Dialects. By Rev. J. G. CHRISTALLER 8vo. pp. xxiv. and 203. 1875. 10s. 6d.
- Clarke.**—TEN GREAT RELIGIONS: an Essay in Comparative Theology. By JAMES FREEMAN CLARKE. 8vo. cloth, pp. x. and 528 1871. 15s.
- Clarke.**—MEMOIR ON THE COMPARATIVE GRAMMAR OF EGYPTIAN, COPTIC, AND UDE By HYDE CLARKE, Cor. Member American Oriental Society; Mem German Oriental Society, etc, etc Demy 8vo. sd., pp. 32. 2s.
- Clarke.**—RESEARCHES IN PRE-HISTORIC AND PROTO-HISTORIC COMPARATIVE PHILOLOGY, MYTHOLOGY, AND ARCHÆOLOGY, in connexion with the Origin of Culture in America and the Accad or Sumerian Families. By HYDE CLARKE. Demy 8vo. sewed, pp. xi and 74. 1875. 2s. 6d.
- Clarke.**—SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia. By HYDE CLARKE, Esq 8vo sewed. 1s
- Cleasby.**—AN ICELANDIC-ENGLISH DICTIONARY Based on the MS. Collections of the late Richard Cleasby. Enlarged and completed by G. VIGFÚSSON. With an Introduction, and Life of Richard Cleasby, by G. WEBBE DASENT, D.C.L. 4to. £3 7s.
- Cleasby.**—APPENDIX TO AN ICELANDIC-ENGLISH DICTIONARY. See Skeat
- Colebrooke.**—THE LIFE AND MISCELLANEOUS ESSAYS OF HENRY THOMAS COLEBROOKE The Biography by his Son, Sir T. E. COLEBROOKE, Bart, M.P., The Essays edited by Professor Cowell In 3 vols
Vol. I. The Life With Portrait and Map Demy 8vo. cloth, pp. xii and 492. 14s.
Vols. II. and III. The Essays. A New Edition, with Notes by E. B. COWELL, Professor of Sanskrit in the University of Cambridge Demy 8vo. cloth, pp. xvi -544, and x -520 1873. 28s.
- Collecção de Vocabulos e Frases usados na Provincia de S. Pedro, do Rio Grande do Sul, no Brasil.** 12mo pp. 32, sewed. 1s.
- Contopoulos.**—A LEXICON OF MODERN GREEK-ENGLISH AND ENGLISH MODERN GREEK By N. CONTOPOULOS. In 2 vols 8vo cloth Part I. Modern Greek-English, pp. 460 Part II. English-Modern Greek, pp. 582. £1 7s.
- Conway.**—THE SACRED ANTHOLOGY. A Book of Ethnical Scriptures. Collected and edited by M. D. CONWAY 4th edition. Demy 8vo. cloth, pp. xvi and 480. 12s
- Coomára Swamy.**—THE DATTHÁVANSÁ; or, the History of the Tooth-Relic of Gotama Buddha. The Pali Text and its Translation into English, with Notes. By Sir M. COOMÁRA SWÁMY, Mudeliár. Demy 8vo. cloth, pp. 174. 1874 10s. 6d.
- Coomára Swamy.**—THE DATTHÁVANSÁ; or, the History of the Tooth-Relic of Gotama Buddha. English Translation only. With Notes. Demy 8vo. cloth, pp. 100. 1874. 6s
- Coomára Swamy.**—SUTTA NÍPÁTA; or, the Dialogues and Discourses of Gotama Buddha Translated from the Pali, with Introduction and Notes. By Sir M. COOMÁRA SWAMY. Cr 8vo. cloth, pp. xxxvi and 160. 1874. 6s
- Cotton.**—ARABIC PRIMER. Consisting of 180 Short Sentences containing 30 Primary Words prepared according to the Vocal System of Studying Language. By General Sir ARTHUR COTTON, K.C.S.I. Cr. 8vo. cloth, pp. 38. 2s.

- Cowell and Eggeling.**—CATALOGUE OF BUDDHIST SANSKRIT MANUSCRIPTS in the Possession of the Royal Asiatic Society (Hodgson Collection). By Professors E B COWELL and J EGGELING. 8vo. sd., pp. 56. 2s. 6d
- Cowell.**—A SHORT INTRODUCTION TO THE ORDINARY PRAKRIT OF THE SANSKRIT DRAMAS. With a List of Common Irregular Prakrit Words. By Prof. E. B. COWELL. Cr. 8vo hmp cloth, pp. 40. 1875. 3s. 6d
- Cunningham.**—THE ANCIENT GEOGRAPHY OF INDIA. I. The Buddhist Period, including the Campaigns of Alexander, and the Travels of Hwen-Thsang. By ALEXANDER CUNNINGHAM, Major-General, Royal Engineers (Bengal Retired). With thirteen Maps. 8vo. pp xx 590, cloth 1870. 28s.
- Cunningham.**—THE BHILSA TOPES; or, Buddhist Monuments of Central India, comprising a brief Historical Sketch of the Rise, Progress, and Decline of Buddhism; with an Account of the Opening and Examination of the various Groups of Topes around Bhilsa. By Brev-Major Alexander Cunningham, Bengal Engineers. Illustrated with thirty-three Plates. 8vo. pp xxxvi. 370, cloth. 1854. £2 2s
- Cunningham.**—ARCHÆOLOGICAL SURVEY OF INDIA. Four Reports, made during the years 1862-63-64-65. By ALEXANDER CUNNINGHAM, C S I., Major-General, etc. With Maps and Plates. Vols. 1 to 5. 8vo. cloth £6.
- Cust.**—A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES. Accompanied by Two Language Maps. By R. CUST. Post 8vo pp. xii. and 12s, cloth 12s
- Da Cunha.**—MEMOIR ON THE HISTORY OF THE TOOTH-RELIC OF CEYLON, with an Essay on the Life and System of Gautama Buddha. By J. GERSON DA CUNHA. 8vo. cloth, pp. xiv. and 70. With 4 photographs and cuts. 7s. 6d.
- Da Cunha.**—THE SAHYADRI KHANDA OF THE SKANDA PURANA; a Mythological, Historical and Geographical Account of Western India. First edition of the SANSKRIT Text, with various readings. By J. GERSON DA CUNHA, M.R.C.S. and L.M. Eng., L.R.C.P. Edinb., etc. 8vo bds. pp. 580. £1 1s.
- Da Cunha.**—NOTES ON THE HISTORY AND ANTIQUITIES OF CHAUL AND BASSEN. By J. GERSON DA CUNHA, M.R.C.S. and L.M. Eng., etc. 8vo. cloth, pp. xvi. and 262. With 17 photographs, 9 plates and a map. £1 5s.
- Dalton.**—DESCRIPTIVE ETHNOLOGY OF BENGAL. By EDWARD TUTTE DALTON, C.S.I., Colonel, Bengal Staff Corps, etc. Illustrated by Lithograph Portraits copied from Photographs. 33 Lithograph Plates. 4to. half-calf, pp. 340. £5 6s.
- D'Alwis.**—A DESCRIPTIVE CATALOGUE OF SANSKRIT, PALI, AND SINHALESE LITERARY WORKS OF CEYLON. By JAMES D'ALWIS, M.R.A.S., Advocate of the Supreme Court. &c. &c. In Three Volumes. Vol. I., pp. xxxii. and 244, sewed. 1870. 8s 6d
- Dauids.**—THREE INSCRIPTIONS OF PARÂKRAMA BÂHU THE GREAT, from Pulastipura, Ceylon. By T. W. RHYS DAVIDS. 8vo pp. 20. 1s 6d
- Dauids.**—SIGIRI, THE LION ROCK, NEAR PULASTIPURA, AND THE 39TH CHAPTER OF THE MAHÂVAMSA. By T. W. RHYS DAVIDS. 8vo pp 30. 1s. 6d.
- Delepierre.**—SUPERCHERIES LITTERAIRES, PASTICHES SUPPOSITIONS D'AUTEUR, DANS LES LETTRES ET DANS LES ARTS. Par OCTAVE DELEPIERRE. Feap. 4to. paper cover, pp 328. 14s.
- Delepierre.**—TABLEAU DE LA LITTÉRATURE DU CENTON, CHEZ LES ANCIENS et chez les Modernes. Par Octave Delepierre. 2 vols. small 4to. paper cover, pp. 324 and 318. 21s.
- Delepierre.**—ESSAI HISTORIQUE ET BIBLIOGRAPHIQUE SUR LES RÉBUS. Par Octave Delepierre. 8vo. pp. 24, sewed. With 15 pages of Woodcuts. 1870. 3s. 6d.

- Dennys**—CHINA AND JAPAN. A complete Guide to the Open Ports of those countries, together with Peking, Yeddo, Hong Kong, and Macao; forming a Guide Book and Vade Mecum for Travellers, Merchants, and Residents in general; with 56 Maps and Plans. By WM. FREDERICK MAYERS, F.R.G.S. H.M.'s Consular Service, N. B. DENNYS, late H.M.'s Consular Service; and CHARLES KING, Lieut. Royal Marine Artillery. Edited by N. B. DENNYS. In one volume 8vo pp 600, cloth. £2 2s.
- Dennys**—A HANDBOOK OF THE CANTON VERNACULAR OF THE CHINESE LANGUAGE. Being a Series of Introductory Lessons, for Domestic and Business Purposes. By N. B. DENNYS, M.R.A.S., Ph.D. 8vo cloth, pp. 4, 195, and 31. £1 10s.
- Dennys**—A HANDBOOK OF MALAY COLLOQUIAL, as spoken in Singapore, Being a Series of Introductory Lessons for Domestic and Business Purposes. By N. B. DENNYS, Ph.D., F.R.G.S., M.R.A.S., etc., Author of "The Folklore of China," "Handbook of Cantonese," etc., etc. 8vo cloth, pp. 204. £1 1s.
- Dennys**—THE FOLK-LORE OF CHINA, and its Affinities with that of the Aryan and Semitic Races. By N. B. DENNYS, Ph.D., F.R.G.S., M.R.A.S., author of "A Handbook of the Canton Vernacular," etc. 8vo cloth, pp 168. 10s 6d.
- De Vere**—STUDIES IN ENGLISH; or, Glimpses of the Inner Life of our Language. By M. SCHFLE DE VERE, LL.D., Professor of Modern Languages in the University of Virginia. 8vo cloth, pp vi. and 365. 12s. 6d.
- De Vere**—AMERICANISMS: THE ENGLISH OF THE NEW WORLD. By M. SCHFLE DE VERE, LL.D., Professor of Modern Languages in the University of Virginia. 8vo pp 685, cloth. 12s.
- Dickson**—THE PĀṬIMOKKHA, being the Buddhist Office of the Confession of Priests. The Pali Text, with a Translation, and Notes, by J. F. DICKSON, M.A. 8vo sd, pp. 69. 2s.
- Dinkard (The)**—The Original Pehlvi Text, the same transliterated in Zend Characters. Translations of the Text in the Gujrati and English Languages, a Commentary and Glossary of Select Terms. By PESHOTUN DUSTOOR BEHRANJEE SUNJANA. Vols. I and II. 8vo cloth. £2 2s.
- Dohne**—A ZULU-KAFIR DICTIONARY, etymologically explained, with copious Illustrations and examples, preceded by an introduction on the Zulu-Kafir Language. By the Rev. J. L. DOHNE. Royal 8vo. pp xii and 418, sewed. Cape Town, 1857. 21s.
- Dohne**—THE FOUR GOSPELS IN ZULU. By the Rev. J. L. DOHNE, Missionary to the American Board, C.F.M. 8vo. pp 208, cloth. Pietermaritzburg, 1866. 5s.
- Doolittle**—A VOCABULARY AND HANDBOOK OF THE CHINESE LANGUAGE. Romanized in the Mandarin Dialect. In Two Volumes comprised in Three parts. By Rev. JUSTUS DOOLITTLE, Author of "Social Life of the Chinese." Vol. I. 4to pp. viii and 548. Vol. II. Parts II. and III, pp. vii. and 695. £1 11s 6d. each vol.
- Douglas**—CHINESE-ENGLISH DICTIONARY OF THE VERNACULAR OR SPOKEN LANGUAGE OF AMOY, with the principal variations of the Chang-Chew and Chin-Chew Dialects. By the Rev. CARSTAIRS DOUGLAS, M.A., LL.D., Glasgow, Missionary of the Presbyterian Church in England. 1 vol. High quarto, cloth, double columns, pp 632. 1873. £3 3s.
- Douglas**—CHINESE LANGUAGE AND LITERATURE. Two Lectures delivered at the Royal Institution, by R. K. DOUGLAS, of the British Museum, and Professor of Chinese at King's College. Cl. 8vo cl, pp 118. 1875. 5s.
- Douglas**—THE LIFE OF JENGHIZ KHAN. Translated from the Chinese, with an Introduction, by ROBERT KENNAWAY DOUGLAS, of the British Museum, and Professor of Chinese, King's College, London. Cr. 8vo cloth, pp xxxvi.-106. 1877. 5s.

- Douse.**—GRIMM'S LAW; A STUDY: or, Hints towards an Explanation of the so-called "Lautverschiebung." To which are added some Remarks on the Primitive Indo-European *K*, and several Appendices. By T. LE MARCHAN' DOUSE 8vo. cloth, pp. xvi. and 230. 10s. 6d.
- Dowson.**—A GRAMMAR OF THE URDU OR HINDUSTANI LANGUAGE. By JOHN DOWSON, M R A.S. 12mo cloth, pp xvi. and 264. 10s. 6d
- Dowson.**—A HINDUSTANI EXERCISE BOOK. Containing a Series o Passages and Extracts adapted for Translation into Hindustani. By JOHN DOWSON, M R.A.S., Professor of Hindustani, Staff College. Crown 8vo. pp 100. Limp cloth, 2s. 6d
- Dwight.**—MODERN PHILOLOGY: Its Discovery, History, and Influence New edition, with Maps, Tabular Views, and an Index. By BENJAMIN W DWIGHT. In two vols cr. 8vo. cloth. First series, pp 360; second series pp xi and 554 £1.
- Early English Text Society's Publications.** Subscription, one guinea per annum.
1. **EARLY ENGLISH ALLITERATIVE POEMS.** In the West-Midland Dialect of the Fourteenth Century Edited by R. MORRIS, Esq, from ar unique Cottonian MS. 16s.
 2. **ARTHUR** (about 1440 A.D.). Edited by F. J. FURNIVALL, Esq., from the Marquis of Bath's unique MS 4s.
 3. **ANE COMPENDIOUS AND BREVE TRACTATE CONCERNING YE OFFICE AND DEWTIE OF KYNGIS**, etc. By WILLIAM LAUDER. (1556 A.D.) Edited by F. HALL, Esq, D.C.L. 4s.
 4. **SIR GAWAYNE AND THE GREEN KNIGHT** (about 1320-30 A.D.). Edited by R. MORRIS, Esq, from an unique Cottonian MS. 10s.
 5. **OF THE ORTHOGRAPHIE AND CONGRUITIE OF THE BRITAN TONGUE**; a treatise, noe shorter than necessarie, for the Schooles, be ALEXANDER HUME. Edited for the first time from the unique MS in the British Museum (about 1617 A.D.), by HENRY B. WHEATLEY, Esq. 4s.
 6. **LANCELOT OF THE LAIK.** Edited from the unique MS. in the Cambridge University Library (ab. 1500), by the Rev WALTER W. SKEAT, M.A. 8s.
 7. **THE STORY OF GENESIS AND EXODUS**, an Early English Song, of about 1250 A.D. Edited for the first time from the unique MS in the Library of Corpus Christi College, Cambridge, by R. MORRIS, Esq 8s
 8. **MORTE ARTHURE; the Alliterative Version.** Edited from ROBERT THORNTON's unique MS (about 1440 A.D.) at Lincoln, by the Rev. GEORGE PERRY, M.A, Prebendary of Lincoln. 7s
 9. **ANIMADVERSIONS UPON THE ANNOTATIONS AND CORRECTIONS OF SOME IMPERFECTIONS OF IMPRESSIONES OF CHAUCER'S WORKES**, reprinted in 1598, by FRANCIS THYNNE. Edited from the unique MS. in the Bridgewater Library. By G. H. KINGSLEY, Esq, M D, and F J FURNIVALL, Esq., M.A. 10s.
 10. **MERLIN, OR THE EARLY HISTORY OF KING ARTHUR.** Edited for the first time from the unique MS. in the Cambridge University Library (about 1450 A.D.), by HENRY B. WHEATLEY, Esq. Part I. 2s. 6d.
 11. **THE MONARCHE**, and other Poems of Sir David Lyndesay. Edited from the first edition by JOHNE SKOTT, in 1552, by FITZEDWARD HALL, Esq, D.C.L. Part I. 3s.
 12. **THE WRIGHT'S CHASTE WIFE**, a Merry Tale, by Adam of Cobsam (about 1462 A.D.), from the unique Lambeth MS. 306. Edited for the first time by F. J. FURNIVALL, Esq., M.A. 1s.

Early English Text Society's Publications—*continued*.

13. *SEINTE MARHERETE, þe MEIDEN ANT MARTYR*. Three Texts of ab. 1200, 1310, 1330 A.D. First edited in 1862, by the Rev. OSWALD COCKAYNE, M.A., and now re-issued. 2s.
14. *KYNG HORN*, with fragments of Floriz and Blauncheflur, and the Assumption of the Blessed Virgin. Edited from the MSS. in the Library of the University of Cambridge and the British Museum, by the Rev. J. RAWSON LUMBY. 3s. 6d.
15. *POLITICAL, RELIGIOUS, AND LOVE POEMS*, from the Lambeth MS. No. 306, and other sources. Edited by F. J. FURNIVALL, Esq., M.A. 7s. 6d.
16. *A TRETICE IN ENGLISH* breuely drawe out of þ book of Quintis essencijs in Latyn, þ Hermys þ prophete and king of Egipt after þ flood of Noe, fader of Philosophis, hadde by reuelacioun of an aungil of God to him sente. Edited from the Sloane MS. 73, by F. J. FURNIVALL, Esq., M.A. 1s.
17. *PARALLEL EXTRACTS* from 29 Manuscripts of *PIERS PLOWMAN*, with Comments, and a Proposal for the Society's Three-text edition of this Poem. By the Rev. W. SKEAT, M.A. 1s.
18. *HALL MEIDENHEAD*, about 1200 A.D. Edited for the first time from the MS. (with a translation) by the Rev. OSWALD COCKAYNE, M.A. 1s.
19. *THE MONARCHE*, and other Poems of Sir David Lyndesay. Part II, the Complaynt of the King's Papingo, and other minor Poems. Edited from the First Edition by F. HALL, Esq., D.C.L. 3s. 6d.
20. *SOME TREATISES BY RICHARD ROLLE DE HAMPOLE*. Edited from Robert of Thornton's MS. (ab. 1440 A.D.), by Rev. GEORGE G. PERRY, M.A. 1s.
21. *MERLIN, OR THE EARLY HISTORY OF KING ARTHUR*. Part II. Edited by HENRY B. WHEATLEY, Esq. 4s.
22. *THE ROMANS OF PARTENAY, OR LUSIGNEN*. Edited for the first time from the unique MS. in the Library of Trinity College, Cambridge, by the Rev. W. W. SKEAT M.A. 6s.
23. *DAN MICHEL'S AYENBITE OF INWYT, OR Remorse of Conscience*, in the Kentish dialect, 1340 A.D. Edited from the unique MS. in the British Museum, by RICHARD MORRIS, Esq. 10s. 6d.
24. *HYMNS OF THE VIRGIN AND CHRIST; THE PARLIAMENT OF DEVILS, and Other Religious Poems*. Edited from the Lambeth MS. 853, by F. J. FURNIVALL, M.A. 3s.
25. *THE STACIONS OF ROME, and the Pilgrim's Sea-Voyage and Sea-Sickness, with Clene Maydenhod*. Edited from the Vernon and Porkington MSS., etc., by F. J. FURNIVALL, Esq., M.A. 1s.
26. *RELIGIOUS PIECES IN PROSE AND VERSE*. Containing Dan Jon Gaytrigg's Sermon; The Abbaye of S. Spirit, Sayne Jon, and other pieces in the Northern Dialect. Edited from Robert of Thornton's MS. (ab. 1460 A.D.), by the Rev. G. PERRY, M.A. 2s.
27. *MANIPULUS VOCABULORUM: a Rhyming Dictionary of the English Language*, by PETER LEVINS (1570). Edited, with an Alphabetical Index, by HENRY B. WHEATLEY. 12s.
28. *THE VISION OF WILLIAM CONCERNING PIERS PLOWMAN, together with Vita de Dowel, Dobet et Dobest*. 1362 A.D., by WILLIAM LANGLAND. The earliest or Vernon Text; Text A. Edited from the Vernon MS., with full Collations, by Rev. W. W. SKEAT, M.A. 7s.

Early English Text Society's Publications—continued.

29. OLD ENGLISH HOMILIES AND HOMILETIC TREATISES (Sawles Warde and the Wohunge of Ure Lauerd Ureisuns of Ure Louerd and of Ure Lefth, etc.) of the Twelfth and Thirteenth Centuries. Edited from MSS in the British Museum, Lambeth, and Bodleian Libraries, with Introduction, Translation, and Notes. By RICHARD MORRIS. *First Series*. Part I. 7s.
30. PIERS, THE PLOUGHMAN'S CREDE (about 1394).^a Edited from the MSS. by the Rev. W. W. SKEAT, M.A. 2s.
31. INSTRUCTIONS FOR PARISH PRIESTS. By JOHN MYRC. Edited from Cotton MS Claudius A II., by EDWARD PEACOCK, Esq., F.S.A., etc., etc. 4s.
32. THE BABEES BOOK, Aristotle's A B C, Urbanitatis, Stans Puer ad Mensam, The Lytille Childrenes Lytil Boke. THE BOKES OF NURTURE of Hugh Rhodes and John Russell, Wynkyn de Worde's Boke of Kervynge, The Booke of Demeanor, The Boke of Curtasye, Seager's Schoole of Vertue, etc., etc. With some French and Latin Poems on like subjects, and some Forewords on Education in Early England. Edited by F. J. FURNIVALL, M.A., Trin Hall, Cambridge 15s.
33. THE BOOK OF THE KNIGHT DE LA TOUR LANDRY, 1372. A Father's Book for his Daughters, Edited from the Harleian MS. 1764, by THOMAS WRIGHT Esq., M.A., and Mr. WILLIAM ROSSITER. 8s.
34. OLD ENGLISH HOMILIES AND HOMILETIC TREATISES (Sawles Warde, and the Wohunge of Ure Lauerd Ureisuns of Ure Louerd and of Ure Lefth, etc.) of the Twelfth and Thirteenth Centuries. Edited from MSS in the British Museum, Lambeth, and Bodleian Libraries; with Introduction, Translation, and Notes, by RICHARD MORRIS. *First Series*. Part 2. 8s.
35. SIR DAVID LYNDESAY'S WORKS. PART 3. The Historie of ane Nobil and Wailzeand Sqwyer, WILLIAM MELDRUM, umqvhyle Laird of Cleische and Bydnis, compylit be Sir DAVID LYNDESAY of the Mont *alias* Lyoun King of Armes. With the Testament of the said Williame Meldrum, Sqwyer, compylit alsua be Sir David Lyndesay, etc. Edited by F. HALL, D.C.L. 2s.
36. MERLIN, OR THE EARLY HISTORY OF KING ARTHUR. A PROSE Romance (about 1450-1460 A.D.), edited from the unique MS in the University Library, Cambridge, by HENRY B. WHEATLEY. With an Essay on Arthurian Localities, by J. S. STUART GLENNIE, Esq. Part III. 1869 12s.
37. SIR DAVID LYNDESAY'S WORKS. PART IV. Ane Satyre of the thrie estaits, in commendation of vertew and vituperation of vyce. Maid be Sir DAVID LYNDESAY, of the Mont, *alias* Lyon King of Armes. At Edinburgh. Printed be Robert Charteris, 1602. Cvm privilegio regis. Edited by F. HALL, Esq., D.C.L. 4s.
38. THE VISION OF WILLIAM CONCERNING PIERS THE PLOWMAN, together with Vita de Dowel, Dobet, et Dobest, Secundum Wit et Resoun, by WILLIAM LANGLAND (1377 A.D.). The "Crowley" Text; or Text B. Edited from MS Laud Misc 581, collated with MS Rawl Poet 38, MS. B. 15. 17. in the Library of Trinity College, Cambridge, MS. Dd. 1. 17. in the Cambridge University Library, the MS. in Oriel College, Oxford, MS. Bodley 814, etc. By the Rev. WALTER W. SKEAT, M.A., late Fellow of Christ's College, Cambridge 10s. 6d.
39. THE "GEST HYSTORIALE" OF THE DESTRUCTION OF TROY. An Alliterative Romance, translated from Guido De Colonna's "Hystoria Troiana." Now first edited from the unique MS. in the Hunterian Museum, University of Glasgow, by the Rev. GEO. A. PANTON and DAVID DONALDSON. Part I. 10s. 6d.

Early English Text Society's Publications—*continued*.

40. ENGLISH GILDS. The Original Ordinances of more than One Hundred Early English Gilds. Together with the olde usages of the cite of Wynchestre; The Ordinances of Worcester, The Office of the Mayor of Bristol; and the Customary of the Manor of Tettenhall-Regis. From Original MSS. of the Fourteenth and Fifteenth Centuries. Edited with Notes by the late TOULMIN SMITH, Esq., F.R.S. of Northern Antiquaries (Copenhagen). With an Introduction and Glossary, etc., by his daughter, LUCY TOULMIN SMITH. And a Preliminary Essay, in Five Parts, ON THE HISTORY AND DEVELOPMENT OF GILDS, by LUIGI BRENTANO, Doctor Juris Utriusque et Philosophiæ. 21s.
41. THE MINOR POEMS OF WILLIAM LAUDER, Playwright, Poet, and Minister of the Word of God (mainly on the State of Scotland in and about 1568 A.D., that year of Famine and Plague). Edited from the Unique Originals belonging to S. CHRISTIE-MILLER, Esq., of Britwell, by F. J. FURNIVALL, M.A., Trin. Hall, Camb. 3s.
2. BERNARDUS DE CURA REI FAMULIARIS, with some Early Scotch Prophecies, etc. From a MS., KK 1. 5, in the Cambridge University Library. Edited by J. RAWSON LUMBY, M.A., late Fellow of Magdalen College, Cambridge. 2s.
3. RATIS RAVING, and other Moral and Religious Pieces, in Prose and Verse. Edited from the Cambridge University Library MS. KK 1. 5, by J. RAWSON LUMBY, M.A., late Fellow of Magdalen College, Cambridge. 3s.
4. JOSEPH OF ARIMATHIE: otherwise called the Romance of the Sent Graal, or Holy Grail: an alliterative poem, written about A.D. 1350, and now first printed from the unique copy in the Vernon MS. at Oxford. With an appendix, containing "The Lyfe of Joseph of Armatby," reprinted from the black-letter copy of Wynkyn de Worde; "De sancto Joseph ab Arimathia," first printed by Pynson, A.D. 1516, and "The Lyfe of Joseph of Arimathia," first printed by Pynson, A.D. 1520. Edited, with Notes and Glossarial Indices, by the Rev. WALTER W. SKEAT, M.A. 5s.
1. KING ALFRED'S WEST-SAXON VERSION OF GREGORY'S PASTORAL CARE. With an English translation, the Latin Text, Notes, and an Introduction. Edited by HENRY SWEET, Esq., of Balliol College, Oxford. Part I. 10s.
2. LEGENDS OF THE HOLY ROOD; SYMBOLS OF THE PASSION AND CROSS-POEMS. In Old English of the Eleventh, Fourteenth, and Fifteenth Centuries. Edited from MSS. in the British Museum and Bodleian Libraries; with Introduction, Translations, and Glossarial Index. By RICHARD MORRIS, LL.D. 10s.
3. SIR DAVID LYNDESAY'S WORKS. PART V. The Minor Poems of Lyndesay. Edited by J. A. H. MURRAY, Esq. 3s.
- THE TIMES' WHISTLE: or, A Newe Daunce of Seven Satires, and other Poems. Compiled by R. C., Gent. Now first Edited from MS. Y 8 3. in the Library of Canterbury Cathedral, with Introduction, Notes, and Glossary, by J. M. COWPER. 6s.
- AN OLD ENGLISH MISCELLANY, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century. Edited from the MSS. by the Rev. R. MORRIS, LL.D. 10s.
- KING ALFRED'S WEST-SAXON VERSION OF GREGORY'S PASTORAL CARE. Edited from 2 MSS., with an English translation. By HENRY SWEET, Esq., Balliol College, Oxford. Part II. 10s.
- THE LIFLADE OF ST. JULIANA, from two old English Manuscripts of 1230 A.D. With renderings into Modern English, by the Rev. O. COCKAYNE and EDMUND BROCK. Edited by the Rev. O. COCKAYNE, M.A. Price 2s.

Early English Text Society's Publications—continued.

52. PALLADIUS ON HUSBONDRIE, from the unique MS., ab. 1420 A.D., ed Rev. B. LODGE. Part I. 10s.
53. OLD ENGLISH HOMILIES, Series II., from the unique 13th-century MS. in Trinity Coll. Cambridge, with a photolithograph; three Hymns to the Virgin and God, from a unique 13th-century MS. at Oxford, a photolithograph of the music to two of them, and transcriptions of it in modern notation by Dr. RIMBAULT, and A. J. ELLIS, Esq., F.R.S., the whole edited by the Rev. RICHARD MORRIS, LL.D. 8s.
54. THE VISION OF PIERS PLOWMAN, Text C (completing the three versions of this great poem), with an Autotype; and two unique alliterative Poems Richard the Redeles (by WILLIAM, the author of the *Vision*); and The Crowned King; edited by the Rev. W. W. SKEAT, M.A. 18s.
55. GENERYDES, a Romance, edited from the unique MS., ab. 1440 A.D., in Trin Coll Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin Coll. Cambr. Part I. 3s.
56. THE GEST HYSTORIALE OF THE DESTRUCTION OF TROY, translated from Guido de Colonna, in alliterative verse; edited from the unique MS. in the Hunterian Museum, Glasgow, by D. DONALDSON, Esq., and the late Rev. G. A. PANTON. Part II. 10s 6d.
57. THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI," in four Texts, from MS. Cotton, Vesp. A. iii. in the British Museum, Fairfax MS. 14. in the Bodleian; the Gottingen MS. Theol. 107, MS. R. 3, 8, in Trinity College, Cambridge. Edited by the Rev. R. MORRIS, LL.D. Part I with two photo-lithographic facsimiles by Cooke and Fotheringham. 10s. 6d.
58. THE BLICKLING HOMILIES, edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. (With a Photolithograph). Part I. 8s.
59. THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI," in four Texts, from MS. Cotton Vesp. A. iii. in the British Museum, Fairfax MS. 14. in the Bodleian; the Gottingen MS. Theol. 107, MS. R. 3, 8, in Trinity College, Cambridge. Edited by the Rev. R. MORRIS, LL.D. Part II. 15s.
60. MEDITACIYUNS ON THE SOPER OF OUR LORDE (perhaps by ROBERT OF BRUNNE). Edited from the MSS. by J. M. COWPER, Esq. 2s. 6d.
61. THE ROMANCE AND PROPHECIES OF THOMAS OF ERCELDOUNE, printed from Five MSS. Edited by Dr. JAMES A. H. MURRAY. 10s 6d.
62. THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI," in Four Texts Edited by the Rev. R. MORRIS, M.A., LL.D. Part III. 15s.
63. THE BLICKLING HOMILIES. Edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. Part II. 4s.
64. FRANCIS THYNNE'S EMBLEMES AND EPIGRAMS, A.D. 1600, from the Earl of Ellesmere's unique MS. Edited by F. J. FURNIVALL, M.A. 4s.
65. BE DOMES DÆGE (Bede's De Die Judicii) and other short Anglo-Saxon Pieces. Edited from the unique MS. by the Rev. J. RAWSON LUMBY B.D. 2s.
66. THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI," in Four Texts. Edited by Rev. R. MORRIS, M.A., LL.D. Part IV. 10s.
67. NOTES ON PIERS PLOWMAN. By the Rev. W. W. SKEAT, M.A. Part I. 21s.
68. The Early English Version of the "CURSOR MUNDI," in Four Texts. Edited by Rev. R. MORRIS, M.A., LL.D. Part V. 25s.

Early English Text Society's Publications—*continued*.

69. ADAM DAVY'S FIVE DREAMS ABOUT EDWARD II. THE LIFE OF SAINT ALEXIUS Solomon's Book of Wisdom. St. Jerome's 15 Tokens before Doomsday. The Lamentation of Souls. Edited from the Laud MS. 622, in the Bodleian Library, by F. J. FURNIVALL, M.A. 5s.

Extra Series. Subscriptions—Small paper, one guinea; large paper two guineas, per annum.

1. THE ROMANCE OF WILLIAM OF PALERNE (otherwise known as the Romance of William and the Werwolf). Translated from the French at the command of Sir Humphrey de Bohun, about A.D. 1350, to which is added a fragment of the Alliterative Romance of Alisaunder, translated from the Latin by the same author, about A.D. 1340; the former re-edited from the unique MS. in the Library of King's College, Cambridge, the latter now first edited from the unique MS. in the Bodleian Library, Oxford. By the Rev. WALTER W. SKEAT, M.A. 8vo sewed, pp. xlv. and 328. £1 6s.
2. ON EARLY ENGLISH PRONUNCIATION, with especial reference to Shakspeare and Chaucer; containing an investigation of the Correspondence of Writing with Speech in England, from the Anglo-Saxon period to the present day, preceded by a systematic Notation of all Spoken Sounds by means of the ordinary Printing Types; including a re-arrangement of Prof. F. J. Child's Memoirs on the Language of Chaucer and Gower, and reprints of the rare Tracts by Salesbury on English, 1547, and Welsh, 1567, and by Barclay on French, 1521. By ALEXANDER J. ELLIS, F.R.S. Part I. On the Pronunciation of the xivth, xvth, xviith, and xviiith centuries. 8vo. sewed, pp. viii. and 416. 10s.
3. CAXTON'S BOOK OF CURTESYE, printed at Westminster about 1477-8, A.D., and now reprinted, with two MS. copies of the same treatise, from the Oriel MS. 79, and the Balliol MS. 354. Edited by FREDERICK J. FURNIVALL, M.A. 8vo sewed, pp. xii. and 58. 5s.
4. THE LAY OF HAVELOK THE DANE; composed in the reign of Edward I., about A.D. 1280. Formerly edited by Sir F. Madden for the Roxburghe Club, and now re-edited from the unique MS. Laud Misc. 108, in the Bodleian Library, Oxford, by the Rev. WALTER W. SKEAT, M.A. 8vo sewed, pp. lv. and 160. 10s.
5. CHAUCER'S TRANSLATION OF BOETHIUS'S "DE CONSOLATIONE PHILOSOPHIE." Edited from the Additiona MS. 10,340 in the British Museum. Collated with the Cambridge Univ. Libr. MS. Ii. 3. 21. By RICHARD MORRIS. 8vo. 12s.
6. THE ROMANCE OF THE CHEVELERE ASSIGNE. Re-edited from the unique manuscript in the British Museum, with a Preface, Notes, and Glossarial Index, by HENRY H. GIBBS, Esq., M.A. 8vo. sewed, pp. xviii. and 38. 3s.
7. ON EARLY ENGLISH PRONUNCIATION, with especial reference to Shakspeare and Chaucer. By ALEXANDER J. ELLIS, F.R.S., etc., etc. Part II. On the Pronunciation of the xiii th and previous centuries, of Anglo-Saxon, Icelandic, Old Norse and Gothic, with Chronological Tables of the Value of Letters and Expression of Sounds in English Writing. 10s.
8. QUEENE ELIZABETHES ACADEMY, by SIR HUMPHREY GILBERT. A Booke of Pcedence, The Ordering of a Funerall, etc. Varying Versions of the Good Wife, The Wise Man, etc., Maxims, Lydgate's Order of Fools, A Poem on Heraldry, Occleve on Lords' Men, etc., Edited by F. J. FURNIVALL, M.A., Trin. Hall, Camb. With Essays on Early Italian and German Books of Courtesy, by W. M. ROSSETTI, Esq., and E. OSWALD, Esq. 8vo. 13s.

Early English Text Society's Publications—continued.

9. **THE FRATERNITY OF VAGABONDES**, by JOHN AWDELEY (licensed in 1560-1, imprinted then, and in 1565), from the edition of 1575 in the Bodleian Library. A *Caueat* or Warening for Commen Cursetors vulgarely called Vagabones, by THOMAS HARMAN, ESQUIRE. From the 3rd edition of 1567, belonging to Henry Huth, Esq., collated with the 2nd edition of 1567, in the Bodleian Library, Oxford, and with the reprint of the 4th edition of 1573. A Sermon in Praise of Thieves and Thievery, by PARSON HABEN or HYBERDYNE, from the Lansdowne MS. 98, and Cotton Vesp. A. 25. Those parts of the *Groundworke of Conny-catching* (ed. 1592), that differ from *Harman's Caueat*. Edited by EDWARD VILES & F. J. FURNIVALL. 8vo. 7s. 6d.
10. **THE FIRST BOKE OF THE INTRODUCTION OF KNOWLEDGE**, made by Andrew Borde, of Physyke Doctor. A COMPENDYOUS REGIMENT OF A DYETARY OF HELTH made in Mountpyllier, compiled by Andrew Boorde, of Physyke Doctor. BARNES IN THE DEFENCE OF THE BERDE: a treatyse made, answeringe the treatyse of Doctor Borde upon Berdes. Edited, with a life of Andrew Boorde, and large extracts from his Breuyary, by F. J. FURNIVALL, M.A., Trinity Hall, Camb. 8vo. 18s.
11. **THE BRUCE**; or, the Book of the most excellent and noble Prince, Robert de Broyss, King of Scots: compiled by Master John Barbour, Archdeacon of Aberdeen A.D. 1375. Edited from MS. G. 23 in the Library of St John's College, Cambridge, written A.D. 1487, collated with the MS. in the Advocates' Library at Edinburgh, written A.D. 1489, and with Hart's Edition, printed A.D. 1616; with a Preface, Notes, and Glossarial Index, by the Rev. WALTER W. SKEAT, M.A. Part I. 8vo. 12s.
12. **ENGLAND IN THE REIGN OF KING HENRY THE EIGHTH**. A Dialogue between Cardinal Pole and Thomas Lupset, Lecturer in Rhetoric at Oxford. By THOMAS STARKEY, Chaplain to the King. Edited, with Preface, Notes, and Glossary, by J. M. COWPER. And with an Introduction, containing the Life and Letters of Thomas Starkey, by the Rev. J. S. BREWER, M.A. Part II. 12s. (*Part I, Starkey's Life and Letters, is in preparation.*)
13. **A SUPPLICATION FOR THE BEGGARS**. Written about the year 1529, by SIMON FISH. Now re-edited by FREDERICK J. FURNIVALL. With a Supplication to our moste Soueraigne Lorde Kynge Henry the Eyght (1544 A.D.), A Supplication of the Poore Commons (1546 A.D.), The Decaye of England by the great multitude of Shepe (1550-3 A.D.) Edited by J. MEADOWS COWPER. 6s.
14. **ON EARLY ENGLISH PRONUNCIATION**, with especial reference to Shakspeare and Chaucer. By A. J. ELLIS, F.R.S., F.S.A. Part III. Illustrations of the Pronunciation of the XIVth and XVth Centuries. Chaucer, Gower, Wycliffe, Spenser, Shakspeare, Salesbury, Barclay, Hart, Bullokar, Gill. Pronouncing Vocabulary. 10s.
15. **ROBERT CROWLEY'S THIRTY-ONE EPIGRAMS**, *Voyce of the Last Trumpet, Way to Wealth, etc.*, 1550-1 A.D. Edited by J. M. COWPER, Esq. 12s.
16. **A TREATISE ON THE ASTROLABE**; addressed to his son Lowys, by Geoffrey Chaucer, A.D. 1391. Edited from the earliest MSS. by the Rev. WALTER W. SKEAT, M.A., late Fellow of Christ's College, Cambridge. 10s.
17. **THE COMPLAYNT OF SCOTLANDE**, 1549, A.D., with an Appendix of four Contemporary English Tracts. Edited by J. A. H. MURRAY, Esq. Part I. 10s.
18. **THE COMPLAYNT OF SCOTLANDE**, etc. Part II. 8s.
19. **OUR LADYES MYROURE**, A.D. 1530, edited by the Rev. J. H. BLUNT, M.A., with four full-page photolithographic facsimiles by Cooke and Fotheringham. 24s.

Early English Text Society's Publications—*continued*.

20. LONELICH'S HISTORY OF THE HOLY GRAIL (ab. 1450 A.D.), translated from the French Prose of SIREs ROBIErs DE BORRON. Re-edited from the Unique MS. in Corpus Christi College, Cambridge, by F. J. FURNIVALL, Esq. M.A. Part I. 8s.
 21. BARBOUR'S BRUCE. Edited from the MSS. and the earliest printed edition by the Rev. W. W. SKEAT, M.A. Part II. 4s.
 22. HENRY BRINKLOW'S COMPLAYNT OF RODERYCK MORS, somtyme a gray Fryre, unto the Parliament Howse of Ingland his naturall Country, for the Redresse of certon wicked Lawes, euell Customs, and cruel Decreys (ab. 1542), and THE LAMENTACION OF A CHRISTIAN AGAINST THE CITE OF LONDON, made by Roderigo Mors, A.D. 1545. Edited by J. M. COWPER, Esq. 9s.
 23. ON EARLY ENGLISH PRONUNCIATION, with especial reference to Shakspeare and Chaucer. By A. J. ELLIS, Esq., F.R.S. Part IV. 10s.
 24. LONELICH'S HISTORY OF THE HOLY GRAIL (ab. 1450 A.D.), translated from the French Prose of SIREs ROBIErs DE BORRON. Re-edited from the Unique MS. in Corpus Christi College, Cambridge, by F. J. FURNIVALL, Esq., M.A. Part II. 10s.
 25. THE ROMANCE OF GUY OF WARWICK. Edited from the Cambridge University MS. by Prof. J. ZUPITZA, Ph.D. Part I. 20s.
 26. THE ROMANCE OF GUY OF WARWICK. Edited from the Cambridge University MS. by Prof. J. ZUPITZA, Ph.D. (The 2nd or 15th century version.) Part II. 14s.
 27. THE ENGLISH WORKS OF JOHN FISHER, Bishop of Rochester (died 1535). Edited by Professor J. E. B. MAYOR, M.A. Part I, the Text. 16s.
 28. LONELICH'S HISTORY OF THE HOLY GRAIL. Edited by F. J. FURNIVALL, M.A. Part III. 10s.
 29. BARBOUR'S BRUCE. Edited from the MSS. and the earliest Printed Edition, by the Rev. W. W. SKEAT, M.A. Part III. 21s.
 30. LONELICH'S HISTORY OF THE HOLY GRAIL. Edited by F. J. FURNIVALL, Esq., M.A. Part IV. 15s.
 31. ALEXANDER AND DINDIMUS. Translated from the Latin about A.D. 1340-50. Re-edited by the Rev. W. W. SKEAT, M.A. 6s.
- Edda Saemundar Hinns Froda**—The Edda of Saemund the Learned. From the Old Norse or Icelandic. By BENJAMIN THORPE. Part I with a Mythological Index. 12mo pp. 152, cloth, 3s. 6d. Part II. with Index of Persons and Places. 12mo pp. viii and 172, cloth. 1866. 4s. or in 1 Vol. complete, 7s. 6d.
- Edkins**.—INTRODUCTION TO THE STUDY OF THE CHINESE CHARACTERS. By J. EDKINS, D.D., Peking, China. Roy. 8vo. pp. 340, paper boards. 18s.
- Edkins**.—CHINA'S PLACE IN PHILOLOGY. An attempt to show that the Languages of Europe and Asia have a common origin. By the Rev. JOSEPH EDKINS. Crown 8vo., pp. xxiii + 403, cloth. 10s. 6d.
- Edkins**.—A VOCABULARY OF THE SHANGHAI DIALECT. By J. EDKINS. 8vo. half-calf, pp. vi and 151. Shanghai, 1869. 21s.
- Edkins**.—A GRAMMAR OF COLLOQUIAL CHINESE, as exhibited in the Shanghai Dialect. By J. EDKINS, B.A. Second edition, corrected. 8vo. half-calf, pp. viii. and 225. Shanghai, 1868. 21s.
- Edkins**.—A GRAMMAR OF THE CHINESE COLLOQUIAL LANGUAGE, commonly called the Mandarin Dialect. By JOSEPH EDKINS. Second edition. 8vo. half-calf, pp. viii. and 279. Shanghai, 1864. £1 10s.

- Edkins.**—**PROGRESSIVE LESSONS IN THE CHINESE SPOKEN LANGUAGE.** With Lists of Common Words and Phrases. By J. EDKINS, B.A. Third edition, 8vo pp 120. 1869. 14s.
- Edkins**—**RELIGION IN CHINA.** A Brief Account of the Three Religions of the Chinese By JOSEPH EDKINS, D.D. Post 8vo. cloth. 7s. 6d
- Eger and Grime;** an Early English Romance. Edited from Bishop Percy's Folio Manuscript, about 1650 A.D. By JOHN W. HALES, M.A., Fellow and late Assistant Tutor of Christ's College, Cambridge, and FREDERICK J. FURNTVALL, M.A., of Trinity Hall, Cambridge. 1 vol 4to., pp. 64, (only 100 copies printed), bound in the Roxburghe style. 10s 6d.
- Egyptian Calendar for the Year 1295 A.H (1878 A.D.),** corresponding with the years 1594, 1595, of the Koptic Era. Demy 8vo sewed, pp. 98 5s.
- Eitel.**—**A CHINESE DICTIONARY IN THE CANTONESE DIALECT.** By ERNEST JOHN EITEL, Ph.D. Tubing Will be completed in four parts. Part I (A—K). 8vo sewed, pp. 202. 12s. 6d. Part II. (K—M). pp. 202 12s. 6d
- Eitel**—**HANDBOOK FOR THE STUDENT OF CHINESE BUDDHISM.** By the Rev. E. J. EITEL, of the London Missionary Society. Crown 8vo. pp. viii., 224, cl., 18s
- Eitel.**—**FENG-SHUI:** or, The Rudiments of Natural Science in China. By Rev. E. J. EITEL, M.A., Ph.D. Demy 8vo sewed, pp. vi. and 84. 6s.
- Eitel.**—**BUDDHISM:** its Historical, Theoretical, and Popular Aspects. In Three Lectures. By Rev. E. J. EITEL, M.A. Ph.D Second Edition. Demy 8vo sewed, pp. 130. 5s.
- Elliot.**—**THE HISTORY OF INDIA,** as told by its own Historians. The Muhammadan Period. Complete in Eight Vols. Edited from the Posthumous Papers of the late Sir H. M. ELLIOT, K.C.B., East India Company's Bengal Civil Service, by Prof. JOHN DOWSON, M.R.A.S., Staff College, Sandhurst. Vols. I. and II. With a Portrait of Sir H. M. Elliot. 8vo. pp xxxii and 542, x and 580, cloth. 18s. each.
Vol III. 8vo. pp xii and 627, cloth 24s.
Vol IV 8vo pp x and 563 cloth 21s
Vol V. 8vo. pp. xii and 576, cloth. 21s.
Vol VI 8vo pp viii. and 574, cloth. 21s.
Vol VII 8vo. pp. viii and 574, cloth. 21s.
Vol. VIII 8vo pp xxxii., 444, and lxviii cloth. 24s.
- Elliot.**—**MEMOIRS ON THE HISTORY, FOLKLORE, AND DISTRIBUTION OF THE RACES OF THE NORTH WESTERN PROVINCES OF INDIA;** being an amplified Edition of the original Supplementary Glossary of Indian Terms. By the late Sir HENRY M ELLIOT, K.C.B., of the Hon East India Company's Bengal Civil Service. Edited, revised, and re-arranged, by JOHN BEAMES, M.R.A.S., Bengal Civil Service, Member of the German Oriental Society, of the Asiatic Societies of Paris and Bengal, and of the Philological Society of London. In 2 vols demy 8vo., pp. xx., 370, and 396, cloth. With two Lithographic Plates, one full-page coloured Map, and three large coloured folding Maps. 36s.
- Ellis**—**ON NUMERALS,** as Signs of Primeval Unity among Mankind. By ROBERT ELLIS, B.D., Late Fellow of St John's College, Cambridge Demy 8vo cloth, pp. viii and 94. 3s. 6d.
- Ellis.**—**THE ASIATIC AFFINITIES OF THE OLD ITALIANS.** By ROBERT ELLIS, B.D., Fellow of St. John's College, Cambridge, and author of "Ancient Routes between Italy and Gaul." Crown 8vo pp iv 156, cloth. 1870. 5s.
- Ellis.**—**PERUVIA SCYTHICA.** The Quichua Language of Peru: its derivation from Central Asia with the American languages in general, and with the Turanian and Iberian languages of the Old World, including the Basque, the Lycian, and the Pre-Aryan language of Etruria. By ROBERT ELLIS, B.D. 8vo. cloth, pp. xii. and 219. 1876. 6s.

Ellis.—**ETRUSCAN NUMERALS.** By ROBERT ELLIS, B.D. 8vo. sewed, pp. 52. 2s. 6d.

English and Welsh Languages.—THE INFLUENCE OF THE ENGLISH AND Welsh Languages upon each other, exhibited in the Vocabularies of the two Tongues. Intended to suggest the importance to Philologists, Antiquaries, Ethnographers, and others, of giving due attention to the Celtic Branch of the Indo-Germanic Family of Languages. Square, pp. 30, sewed. 1869 1s

English Dialect Society's Publications. Subscription, 1873 to 1876, 10s. 6d. per annum, 1877 and following years, 20s. per annum.

1873.

1. Series B. Part 1. Reprinted Glossaries. Containing a Glossary of North of England Words, by J. H.; five Glossaries, by Mr. MARSHALL, and a West-Riding Glossary, by Dr. WILLAN. 7s. 6d.
2. Series A. Bibliographical. A List of Books illustrating English Dialects. Part I. Containing a General List of Dictionaries, etc., and a List of Books relating to some of the Counties of England. 4s.
3. Series C. Original Glossaries. Part I. Containing a Glossary of Swaledale Words. By Captain HARLAND. 4s.

1874.

4. Series D. The History of English Sounds. By H. SWEET, Esq. 4s. 6d.
5. Series B. Part II. Reprinted Glossaries. Containing seven Provincial English Glossaries, from various sources. 7s.
6. Series B. Part III. Ray's Collection of English Words not generally used, from the edition of 1691; together with Thoresby's Letter to Ray, 1703. Re-arranged and newly edited by Rev. WALTER W. SKEAT. 8s.
- 6*. Subscribers to the English Dialect Society for 1874 also receive a copy of 'A Dictionary of the Sussex Dialect.' By the Rev. W. D. PARISH.

1875.

7. Series D. Part II. The Dialect of West Somerset. By F. T. ELWORTHY, Esq. 3s. 6d.
8. Series A. Part II. Containing a List of Books Relating to some of the Counties of England. 6s.
9. Series C. A Glossary of Words used in the Neighbourhood of Whitby. By F. K. ROBINSON. Part I. 7s. 6d.
10. Series C. A Glossary of the Dialect of Lancashire. By J. H. NODAL and G. MILNER. Part I. 3s. 6d.

1876.

11. On the Survival of Early English Words in our Present Dialects. By Dr. R. MORRIS. 6d.
12. Series C. Original Glossaries. Part III. Containing Five Original Provincial English Glossaries. 7s.
13. Series C. A Glossary of Words used in the Neighbourhood of Whitby. By F. K. ROBINSON. Part II. 6s. 6d.
14. A Glossary of Mid-Yorkshire Words, with a Grammar. By C. CLOUGH ROBINSON. 9s.

1877.

15. A GLOSSARY OF WORDS used in the Wapentakes of Manley and Corringham, Lincolnshire. By EDWARD PEACOCK, F.S.A. 9s. 6d.
16. A Glossary of Holderness Words. By F. ROSS, R. STEAD, and T. HOLDERNESS. With a Map of the District. 4s.
17. On the Dialects of Eleven Southern and South-Western Counties, with a new Classification of the English Dialects. By Prince LOUIS LUCIEN BONAPARTE. With Two Maps. 1s.
18. Bibliographical List. Part III. completing the Work, and containing a List of Books on Scottish Dialects, Anglo-Irish Dialect, Cant and Slang, and Americanisms, with additions to the English List and Index. Edited by J. H. NODAL. 4s. 6d.
19. An Outline of the Grammar of West Somerset. By F. T. ELWORTHY, Esq. 5s.

1878.

20. A Glossary of Cumberland Words and Phrases. By WILLIAM DICKINSON, F.L.S. 6s.
21. Tusser's Five Hundred Pointes of Good Husbandrie. Edited with Introduction, Notes and Glossary, by W. PAINE and SIDNEY J. HERRTAGE, B.A. 12s. 6d.
22. A Dictionary of English Plant Names. By JAMES BRITTON, F.L.S., and ROBERT HOLLAND. Part I. (A to F). 8s. 6d.

1879.

23. Five Reprinted Glossaries, including Wiltshire, East Anglian, Suffolk, and East Yorkshire Words, and Words from Bishop Kennett's Parochial Antiquities. Edited by the Rev. Professor SKEAT, M.A. 7s.
 24. Supplement to the Cumberland Glossary (No. 20). By W. DICKINSON, F.L.S. 1s.
- Etherington.**—THE STUDENT'S GRAMMAR OF THE HINDÍ LANGUAGE. By the Rev. W. ETHERINGTON, Missionary, Benares. Second edition. Crown 8vo. pp. xiv., 255, and xiii., cloth. 1873. 12s.
- Faber.**—A SYSTEMATICAL DIGEST OF THE DOCTRINES OF CONFUCIUS, according to the ANALECTS, GREAT LEARNING, and DOCTRINE OF THE MEAN, with an Introduction on the Authorities upon CONFUCIUS and Confucianism. By ERNST FABER, Rhenish Missionary. Translated from the German by P. G. von Möllendorff. 8vo. sewed, pp. viii. and 131. 1875. 12s. 6d.
- Facsimiles of Two Papyri found in a Tomb at Thebes.** With a Translation by SAMUEL BIRCH, LL.D., F.S.A., Corresponding Member of the Institute of France, Academies of Berlin, Herculanum, etc., and an Account of their Discovery. By A. HENRY RHIND, Esq., F.S.A., etc. In large folio, pp. 30 of text, and 16 plates coloured, bound in cloth. 21s.

- Fausbøll.**—TEN JĀTAKAS. The Original Pāli Text, with a Translation and Notes. By V. FAUSBØLL. 8vo sewed, pp xiii. and 128. 7s 6d
- Fausbøll.**—JĀTAKA. See under JĀTAKA.
- Fiske.**—MYTHS AND MYTH-MAKERS: Old Tales and Superstitions interpreted by Comparative Mythology. By JOHN FISKE, M.A., Assistant Librarian, and late Lecturer on Philosophy at Harvard University. Crown 8vo, cloth, pp. vii and 252. 10s 6d.
- Fornander.**—AN ACCOUNT OF THE POLYNESIAN RACE. Its Origin and Migrations. By A. FORNANDER. Vol. I. Post 8vo., cloth 7s. 6d.
- Forsyth.**—REPORT OF A MISSION TO YARKUND IN 1873, under Command of SIR T. D. FORSYTH, K C S I, C B., Bengal Civil Service, with Historical and Geographical Information regarding the Possessions of the Ameer of Yarkund. With 45 Photographs, 4 Lithographic Plates, and a large Folding Map of Eastern Turkestan. 4to. cloth, pp. iv. and 573. £5 5s
- Foss.**—NORWEGIAN GRAMMAR, with Exercises in the Norwegian and English Languages, and a List of Irregular Verbs. By FRITHJOF FOSS, Graduate of the University of Norway. Crown 8vo, pp 50, cloth limp. 2s
- Foster.**—PRE-HISTORIC RACES OF THE UNITED STATES OF AMERICA. By J W FOSTER, LL.D, Author of the "Physical Geography of the Mississippi Valley," etc. With 72 Illustrations. 8vo cloth, pp. xvi. and 416. 14s.
- Fryer.**—VUTTODAYA. (Exposition of Metre.) By SANGHARAKKHITA THERA. A Pali Text, Edited, with Translation and Notes, by Major G. E FRYER. 8vo pp 44. 2s. 6d
- Furnivall.**—EDUCATION IN EARLY ENGLAND. Some Notes used as Forewords to a Collection of Treatises on "Manners and Meals in the Olden Time," for the Early English Text Society. By FRÉDÉRIC J FURNIVALL, M A, Trinity Hall, Cambridge, Member of Council of the Philological and Early English Text Societies. 8vo sewed, pp. 74. 1s.
- Garrett.**—A CLASSICAL DICTIONARY OF INDIA, illustrative of the Mythology, Philosophy, Literature, Antiquities, Arts, Manners, Customs, etc, of the Hindus. By JOHN GARRETT. 8vo. pp x and 798. cloth. 28s
- Garrett.**—SUPPLEMENT TO THE ABOVE CLASSICAL DICTIONARY OF INDIA. By JOHN GARRETT, Director of Public Instruction at Mysore. 8vo. cloth, pp. 160. 7s 6d.
- Gautama.**—THE INSTITUTES OF GAUTAMA. See *Auctores Sanscriti*.
- Gesenius.**—HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT, including the Biblical Chaldee from the Latin. By EDWARD ROBINSON. Fifth Edition. 8vo. cloth, pp xii and 1160. £1 16s.
- Gesenius.**—HEBREW GRAMMAR. Translated from the Seventeenth Edition. By Dr T J CONANT. With Grammatical Exercises, and a Chrestomathy by the Translator. 8vo cloth, pp xvi.-364. £1.
- Giles.**—CHINESE SKETCHES. By HERBERT A. GILES, of H.B.M.'s China Consular Service. 8vo cl, pp 204. 10s. 6d.
- Giles.**—A DICTIONARY OF COLLOQUIAL IDIOMS IN THE MANDARIN DIALECT. By HERBERT A GILES. 4to pp. 65. £1 8s.
- Giles.**—SYNOPTICAL STUDIES IN CHINESE CHARACTER. By HERBERT A. GILES. 8vo. pp 118. 15s
- Giles.**—CHINESE WITHOUT A TEACHER. Being a Collection of Easy and Useful Sentences in the Mandarin Dialect. With a Vocabulary. By HERBERT A GILES. 12mo pp 60. 5s.
- Giles.**—RECORD OF THE BUDDHIST KINGDOMS. Translated from the Chinese by H A GILES, of H.M. Consular Service. 8vo sewed, pp. x.-129. 5s.

- Giles.—THE SAN TZU CHING; or, Three Character Classic; and the Ch'ien Tsu Wen; or, Thousand Character Essay. Metrically Translated by HERBERT A. GILES. 12mo pp. 28. 2s. 6d.
- Giles.—A GLOSSARY OF REFERENCE ON SUBJECTS CONNECTED WITH THE Far East. By H. A. GILES, of H.M. China Consular Service. 8vo. sewed, pp. v-183. 7s. 6d.
- Giles.—HEBREW AND CHRISTIAN RECORDS. An Historical Enquiry concerning the Age and Authorship of the Old and New Testaments. By the Rev. Dr. GILES, Rector of Sutton, Surrey, and formerly Fellow of Corpus Christi College, Oxford. Now first published complete, 2 Vols. Vol. I., Hebrew Records, Vol. II., Christian Records. 8vo. cloth, pp. 442 and 440. 1877. 24s.
- Gliddon.—ANCIENT EGYPT, Her Monuments, Hieroglyphics, History, Archæology, and other subjects connected with Hieroglyphical Literature. By GEORGE R. GLIDDON, late United States Consul, at Cairo. 15th Edition. Revised and Corrected, with an Appendix. 4to. sewed, pp. 68. 2s. 6d.
- God.—BOOK OF GOD. By G. 8vo. cloth. Vol. I.: The Apocalypse. pp. 647. 12s. 6d.—Vol. II. An Introduction to the Apocalypse, pp. 752. 14s.—Vol. III. A Commentary on the Apocalypse, pp. 854. 16s.
- Goldstücker.—A DICTIONARY, SANSKRIT AND ENGLISH, extended and improved from the Second Edition of the Dictionary of Professor H. H. Wilson, with his sanction and concurrence. Together with a Supplement, Grammatical Appendices, and an Index, serving as a Sanskrit-English Vocabulary. By THEODOR GOLDSTÜCKER. Parts I to VI 4to pp. 400. 1856-1863. 6s. each.
- Goldstücker.—PANINI: His Place in Sanskrit Literature. An Investigation of some Literary and Chronological Questions which may be settled by a study of his Work. A separate impression of the Preface to the Facsimile of MS. No. 17 in the Library of Her Majesty's Home Government for India, which contains a portion of the MANAVA-KALPA-SUTRA, with the Commentary of KUMARILA-SWAMIN. By THEODOR GOLDSTÜCKER. Imperial 8vo pp. 268, cloth. £2 2s.
- Goldstücker.—ON THE DEFICIENCIES IN THE PRESENT ADMINISTRATION OF HINDU LAW, being a paper read at the Meeting of the East India Association on the 8th June, 1870. By THEODOR GOLDSTÜCKER, Professor of Sanskrit in University College, London, &c. Demy 8vo pp. 56, sewed. 1s. 6d.
- Gover.—THE FOLK-SONGS OF SOUTHERN INDIA. By CHARLES E. GOVER. 8vo. pp. xxiii. and 299, cloth. 10s. 6d.
- Grammatography.—A MANUAL OF REFERENCE to the Alphabets of Ancient and Modern Languages. Based on the German Compilation of F. BALLHORN. Royal 8vo. pp. 80, cloth. 7s. 6d.

The "Grammatography" is offered to the public as a convenient introduction to the reading of the most important ancient and modern languages. It will be consulted with advantage by the student, the traveller, the collector, the corrector of the press, and the diligent compositor.

ALPHABETICAL INDEX.

Afghan (or Pushto).	Czechian (or Bohemian)	Hebrew (current hand)	Polish.
Amharic	Danish	Hebrew (Judæo-Ger-)	Pushto (or Afghan).
Anglo-Saxon	Demotic	Hungarian.	[man). Romaic (Modern Greek)
Arabic	Estrangelo.	Illyrian.	Russian.
Arabic Ligatures.	Ethiopic.	Irish	Runes.
Aramaic	Etruscan.	Italian (Old).	Samaritan.
Archaic Characters.	Georgian.	Japanese	Sanscrit
Armenian	German	Javanese.	Servian
Assyrian Cuneiform	Glagolitic.	Lettish	Slavonic (Old)
Bengali	Gothic	Mantshu.	Sorbian (or Wendish).
Bohemian (Czechian).	Greek	Median Cuneiform	Swedish
Bûgîs.	Greek Ligatures	Modern Greek (Romaic)	Syriac
Burmese	Greek (Archaic)	Mongolian.	Tamil
Canarese (or Carnâtaca)	Greek (Archaic)	Nepal.	Telugu.
Chinese.	H	O	Tibetan
Coptic	I	P	Turkish
Coptic (Archaic)	J	Q	Wallachian
Cufic	K	R	Wendish (or Sorbian).
Cyrillic (or Old Slavonic).	Hebrew (Archaic).	Persian Cuneiform.	Zend.
	Hebrew (Rabbinical).	Phœnician.	

- Grout.**—THE ISIZULU: a Grammar of the Zulu Language; accompanied with an Historical Introduction, also with an Appendix. By Rev. LEWIS GRANT. 8vo pp. li. and 432, cloth. 21s.
- Gubernatis.**—ZOOLOGICAL MYTHOLOGY; or, the Legends of Animal Nature. By ANGELO DE GUBERNATIS, Professor of Sanskrit and Comparative Literature in the Instituto di Studi Superiori e di Perfezionamento at Florence, etc. 2 vols. 8vo pp. xxvi. and 432, vii. and 442 28s.
- Gundert.**—A MALAYALAM AND ENGLISH DICTIONARY.* By Rev. I. GUNDELT, D. Ph. Royal 8vo pp viii. and 1116 £2 10s.
- Haas.**—CATALOGUE OF SANSKRIT AND PALI BOOKS IN THE LIBRARY OF THE BRITISH MUSEUM. By Dr ERNST HAAS. Printed by Permission of the Trustees of the British Museum 4to. cloth, pp 200 £1 1s.
- Hafiz of Shiraz**—SELECTIONS FROM HIS POEMS. Translated from the Persian by HERMAN BICKNELL. With Preface by A. S. BICKNELL. Den 4to., pp. xx. and 384, printed on fine stout plate-paper, with appropriate Oriental Bordering in gold and colour, and Illustrations by J. R. HERBERT. R.A. £2 2s.
- Haldeman.**—PENNSYLVANIA DUTCH: a Dialect of South German with an Infusion of English. By S. S. HALDEMAN, A. M., Professor of Comparative Philology in the University of Pennsylvania, Philadelphia. 8vo. p. viii. and 70, cloth. 1872. 3s 6d.
- Hall.**—MODERN ENGLISH. By FITZEDWARD HALL, M.A., Hon. D.C.L. Oxon. Cl. 8vo cloth, pp. xvi and 394 10s 6d.
- Hall.**—ON ENGLISH ADJECTIVES IN -ABLE, with Special Reference to the RELIABLE. By FITZEDWARD HALL, C.E., M.A., Hon D.C.L. Oxon.; former Professor of Sanskrit Language and Literature, and of Indian Jurisprudence in King's College, London. Crown 8vo. cloth, pp viii and 238. 7s. 6d.
- Hans Breitmann.**—See under LELAND.
- Hardy.**—CHRISTIANITY AND BUDDHISM COMPARED. By the late REV. R. SPENCE HARDY, Hon. Member Royal Asiatic Society. 8vo sd pp 138 6d.
- Hassoun.**—THE DIWAN OF HATIM TAI. An Old Arabic Poet of the Sixth Century of the Christian Era. Edited by R. HASSOUN. With Illustrations. 4to pp 43 3s. 6d.
- Haswell.**—GRAMMATICAL NOTES AND VOCABULARY OF THE PEGU LANGUAGE. To which are added a few pages of Phrases, etc. By Rev. J. M. HASWELL. 8vo pp xvi and 160. 15s.
- Haug.**—THE BOOK OF ARDA VIRAF. The Pahlavi text prepared by Destur Hoshangji Jamsppji Asa. Revised and collated with further MSS., with an English translation and Introduction, and an Appendix containing the Text and Translations of the Gosht-i Fryano and Hadokht Nask. By MARTIN HAUG, Ph.D., Professor of Sanskrit and Comparative Philology at the University of Munich. Assisted by E. W. WEST, Ph.D. Published by order of the Bombay Government. 8vo sewed, pp. lxxx., v., and 316. £1 5s.
- Haug.**—A LECTURE ON AN ORIGINAL SPEECH OF ZOROASTER (Yasna 45) with remarks on his age. By MARTIN HAUG, Ph.D. 8vo. pp. 28, sewed. Bombay, 1865. 2s.
- Haug.**—THE AITAREYA BRAHMANAM OF THE RIG VEDA: containing the Earliest Speculations of the Brahmans on the meaning of the Sacrificial Prayer and on the Origin, Performance, and Sense of the Rites of the Vedic Religion. Edited, Translated, and Explained by MARTIN HAUG, Ph.D., Superintendent of Sanskrit Studies in the Poona College, etc., etc. In 2 Vols. Crown 8vo. Vol. I. Contents, Sanskrit Text, with Preface, Introductory Essay, and a Map of the Sacrificial Compound at the Soma Sacrifice, pp. 312. Vol. II. Translation with Notes, pp. 544. £2 2s.

- 1g.—AN OLD ZAND-PAHLAVI GLOSSARY. Edited in the Original Characters, with a Transliteration in Roman Letters, an English Translation, and an Alphabetical Index. By DESTUR HOSHENGJI JAMASPJI, High-priest of the Parsis in Malwa, India. Rev. with Notes and Intro. by MARTIN HAUG, Ph.D. Publ. by order of Gov. of Bombay. 8vo. sewed, pp. lvi. and 132. 15s.
- 1g.—AN OLD PAHLAVI-PAZAND GLOSSARY. Ed., with Alphabetical Index, by DESTUR HOSHANGJI JAMASPJI ASA, High Priest of the Parsis in Malwa. Rev. and Enl., with Intro. Essay on the Pahlavi Language, by M. HAUG, Ph.D. Pub. by order of Gov. of Bombay. 8vo. pp. xvi. 152, 268, sd. 1870. 28s.
- 1g.—ESSAYS ON THE SACRED LANGUAGE, WRITINGS, AND RELIGION OF THE PARSI. By MARTIN HAUG, Ph.D., late Professor of Sanskrit and Comparative Philology at the University of Munich. Second Edition. Edited by E. W. WEST, Ph.D. Post 8vo. pp. xvi. and 428, cloth, 16s.
- aken.—UPA-SASTRA: Comments, Linguistic and Doctrinal, on Sacred and Mythic Literature. By J. D. HAWKEN. 8vo. cloth, pp. viii.—288. 7s. 6d.
- Heavise.—AMERICAN ANTIQUITIES; or, the New World the Old, and the Old World the New. By JOHN T. C. HEAVISE. 8vo. pp. 46, sewed. 1s. 6d.
- Hebrew Literature Society (Publications of). Subscription £1 1s. per Series. 1872-3. *First Series*.
- ol. I. Miscellany of Hebrew Literature. Demy 8vo. cloth, pp. viii. and 228. 10s.
- ol. II. The Commentary of Ibn Ezra on Isaiah. Edited from MSS., and Translated with Notes, Introductions, and Indexes, by M. FRIEDLÄNDER, Ph.D. Vol. I. Translation of the Commentary. Demy 8vo. cloth, pp. xxviii. and 332. 10s. 6d.
- ol. III. The Commentary of Ibn Ezra. Vol. II. The Anglican Version of the Book of the Prophet Isaiah amended according to the Commentary of Ibn Ezra. Demy 8vo. cloth, pp. 112. 4s. 6d.
1877. *Second Series*.
- ol. I. Miscellany of Hebrew Literature. Vol. II. Edited by the Rev. A. LÖWY. Demy 8vo. cloth, pp. vi. and 276. 10s. 6d.
- ol. II. The Commentary of Ibn Ezra. Vol. III. Demy 8vo. cloth, pp. 172. 7s.
- ol. III. Ibn Ezra Literature. Vol. IV. Essays on the Writings of Abraham Ibn Ezra. By M. FRIEDLÄNDER, Ph.D. Demy 8vo. cloth, pp. x.—252 and 78. 12s. 6d.
- Heburn.—A JAPANESE AND ENGLISH DICTIONARY. With an English and Japanese Index. By J. C. HEBURN, M.D., LL.D. Second edition. Imperial 8vo. cloth, pp. xxxii., 632 and 201. £8 8s.
- Heburn.—JAPANESE-ENGLISH AND ENGLISH-JAPANESE DICTIONARY. By J. C. HEBURN, M.D., LL.D. Abridged by the Author from his larger work. Small 4to. cloth, pp. vi. and 206. 1873. 18s.
- Hernisz.—A GUIDE TO CONVERSATION IN THE ENGLISH AND CHINESE LANGUAGES, for the use of Americans and Chinese in California and elsewhere. By STANISLAS HERNISZ. Square 8vo. pp. 274, sewed. 10s. 6d.
- Chinese characters contained in this work are from the collections of Chinese groups, rived on steel, and cast into moveable types, by Mr. Marcellin Legrand, engraver of the rial Printing Office at Paris. They are used by most of the missions to China.
- Hicks.—SPECIMEN CHAPTERS OF AN ASSYRIAN GRAMMAR. By the late Rev. E. HINCKS, D.D., Hon. M.R.A.S. 8vo., pp. 44, sewed. 1s.
- Hodgson.—ESSAYS ON THE LANGUAGES, LITERATURE, AND RELIGION OF NEPAL AND TIBET; together with further Papers on the Geography, Ethnology, and Commerce of those Countries. By B. H. HODGSON, late British Minister at Nepál. Royal 8vo. cloth, pp. 288. 14s.

Jataka (The); together with its Commentary. Being Tales of the Anterior Birth of Gotama Buddha. For the first time Edited in the original Pali by V. FAUSBOLL, and Translated by T. W. RHYNS DAVIDS Vol I. Text. Demy 8vo cloth, pp 512 28s

The "Jataka" is a collection of legends in Pali, relating the history of Buddha's migration before he was born as Gotama. The great antiquity of this work is authenticated by its forming part of the sacred canon of the Southern Buddhists, which was finally settled at the last Council in 246 B.C. The collection has long been known as a storehouse of ancient fables, and as the most original attainable source to which almost the whole of this kind of literature, from the Panchatantra and other fables down to the nursery stories of the present day, is traceable; and it is highly desirable, in the interest of Buddhist studies as well as for more general literary purposes, that an edition and translation of the complete work should be prepared. The present edition is intended to supply this want.—*Athenaeum*.

Jenkins's Vest-Pocket Lexicon.—AN ENGLISH DICTIONARY of all except Familiar Words; including the principal Scientific and Technical Terms, and Foreign Moneys, Weights and Measures. By Jabez Jenkins. 64mo, pp 564, cloth. 1s 6d.

Johnson.—ORIENTAL RELIGIONS. See Trubner's Oriental Series.

Kalid-i-Afghani.—TRANSLATION OF THE KALID-I-AFGHANI, the Text-book for the Pakkhto Examination, with Notes, Historical, Geographical, Grammatical, and Explanatory. By Trevor Chichele Plowden. Imp. 8vo pp xx and 406, with a Map Lahore, 1875 £2 2s.

Kāśikā.—A COMMENTARY ON PĀNINI'S GRAMMATICAL APHORISMS By PANDIT JAYADITYA Edited by PANDIT BALA SĀSTRĪ, Prof Sansk Coll., Benares. First part, 8vo pp. 490. 16s

Kellogg.—A GRAMMAR OF THE HINDI LANGUAGE, in which are treated the Standard Hindī, Braj, and the Eastern Hindī of the Ramayan of Tulsi Das, also the Colloquial Dialects of Marwar, Kumaon, Avadh, Baghelkhand, Bhojpur, etc., with Copious Philological Notes. By the Rev. S. H. KELLOGG, M.A. Royal 8vo cloth, pp. 400 21s.

Kern—THE ĀRYABHATĪYA, with the Commentary Bhatadipikā of Paramadigvara, edited by Dr. H. KERN. 4to. pp xii and 107. 9s

Kern—THE BRHAT-SANHITĀ; or, Complete System of Natural Astrology of Varāha-Mihira. Translated from Sanskrit into English by Dr. H. KERN, Professor of Sanskrit at the University of Leyden. Part I. 8vo pp. 50, stitched. Parts 2 and 3 pp 51-154 Part 4 pp. 155-210. Part 5 pp 211-266. Part 6 pp. 267-330. Price 2s each part. [Will be completed in Nine Parts.]

Khīrad-Afroz (The Illuminator of the Understanding). By Maulavi Hafīzu'd-din. A new edition of the Hindūstānī Text, carefully revised, with Notes, Critical and Explanatory. By EDWARD B. EASTWICK, M.P., F.R.S., F.S.A., M.R.A.S., Professor of Hindūstānī at the late East India Company's College at Haileybury. 8vo. cloth, pp xiv. and 321. 18s.

Kidd.—CATALOGUE OF THE CHINESE LIBRARY OF THE ROYAL ASIATIC SOCIETY. By the Rev S. KIDD. 8vo. pp. 58, sewed 1s.

Kielhorn—A GRAMMAR OF THE SANSKRIT LANGUAGE. By F. KIELHORN, Ph.D., Superintendent of Sanskrit Studies in Deccan College. Registered under Act xxv of 1867. Demy 8vo pp. xvi 260. cloth. 1870. 10s. 6d.

Kielhorn.—KĀTĪYĀNA AND PATANJALI. Their Relation to each other and to Pāṇini. By F. KIELHORN, Ph.D., Prof. of Orient Lang Poona. 8vo. pp. 64. 1876 3s 6d

Kilgour.—THE HEBREW OR IBERIAN RACE, including the Pelasgians, the Phenicians, the Jews, the British, and others. By HENRY KILGOUR. 8vo. sewed, pp 76 1872. 2s 6d.

Kistner.—BUDDHA AND HIS DOCTRINES. A Bibliographical Essay. By O. TO KISTNER. Imperial 8vo., pp. iv and 32, sewed. 2s 6d.

- Koch.**—A HISTORICAL GRAMMAR OF THE ENGLISH LANGUAGE. By C. F. KOCH. Translated into English. Edited, Enlarged, and Annotated by the Rev R MORRIS, LL.D., M.A. [Nearly ready.]
- Koran (The)** Arabic text, lithographed in Oudh, A.H. 1284 (1867). 16mo. pp. 942 7s. 6d.
- Koran (The)**—See Sale, and Trübner's Oriental Series.
- Kramers' New Pocket Dictionary of the English and Dutch LANGUAGES** Royal 32mo cloth, pp. xvi. and 714. 4s.
- Kroeger.**—THE MINNESINGER OF GERMANY. By A. E. KROEGER. 12mo. cloth, pp. vi and 284 7s
- CONTENTS—Chapter I. The Minnesinger and the Minnesong—II The Minnelay—III. The Divine Minnesong—IV Wulther von der Vogelweide—V Ulrich von Lichtenstein—VI The Metrical Romances of the Minnesinger and Gottfried von Strassburg's 'Tristan and Isolde.'
- Lacombe.**—DICTIONNAIRE ET GRAMMAIRE DE LA LANGUE DES CRIS, par le Rév Père ALB. LACOMBE 8vo paper, pp. xx. and 713, iv. and 190. 21s.
- Laghu Kaumudī.** A Sanskrit Grammar. By Varadarāja. With an English Version. Commentary, and References. By JAMES R. BALLANTYNE, LL.D., Principal of the Sanskrit College, Benares. 8vo pp. xxxvi. and 424, cloth. £1 11s 6d
- Land**—THE PRINCIPLES OF HEBREW GRAMMAR By J. P. N. LAND, Professor of Logic and Metaphysic in the University of Leyden. Translated from the Dutch by REGINALD LANE POOLE, Balliol College, Oxford. Part I. Sounds. Part II Words Crown 8vo. pp. xx and 220, cloth. 7s 6d.
- Legge.**—CONFUCIANISM IN RELATION TO CHRISTIANITY. A Paper Read before the Missionary Conference in Shanghai, on May 11, 1877. By Rev JAMES LEGGE, D.D., LL.D. 8vo. sewed, pp. 12. 1877. 1s 6d.
- Legge.**—THE CHINESE CLASSICS. With a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes By JAMES LEGGE, D.D., of the London Missionary Society. In seven vols
- Vol I containing Confucian Analects, the Great Learning, and the Doctrine of the Mean. 8vo pp 526, cloth. £2 2s
- Vol. II, containing the Works of Mencius. 8vo. pp. 634, cloth. £2 2s.
- Vol III. Part I containing the First Part of the Shoo-King, or the Books of Tang, the Books of Yu, the Books of Hea, the Books of Shang, and the Prolegomena Royal 8vo pp. viii and 280, cloth. £2 2s.
- Vol. III Part II. containing the Fifth Part of the Shoo-King, or the Books of Chow, and the Indexes Royal 8vo pp. 281—736, cloth. £2 2s.
- Vol. IV. Part I containing the First Part of the She-King, or the Lessons from the States, and the Prolegomena. Royal 8vo cloth, pp 182—244. £2 2s
- Vol IV. Part II containing the 2nd, 3rd and 4th Parts of the She-King, or the Minor Odes of the Kingdom, the Greater Odes of the Kingdom, the Sacrificial Odes and Praise-Songs, and the Indexes Royal 8vo cloth, pp. 540. £2 2s.
- Vol V. Part I. containing Dukes Yin, Hwan, Chwang, Min, He, Wan, Seuen, and Chung; and the Prolegomena. Royal 8vo. cloth, pp. xii, 148 and 410 £2 2s.
- Vol. V Part II. Contents—Dukes Seang, Ch'aon, Ting, and Gal, with Tso's Appendix, and the Indexes Royal 8vo cloth, pp 526. £2 2s.
- Legge.**—THE CHINESE CLASSICS. Translated into English. With Preliminary Essays and Explanatory Notes. By JAMES LEGGE, D.D., LL.D.
- Vol. I. The Life and Teachings of Confucius Crown 8vo. cloth, pp. vi. and 338 10s. 6d
- Vol. II. The Life and Works of Mencius. Crown 8vo cloth, pp 412. 12s.
- Vol. III. The She King, or The Book of Poetry. Crown 8vo., cloth, pp. viii. and 432. 12s.

- Legge**.—INAUGURAL LECTURE ON THE CONSTITUTING OF A CHINESE CHAIR in the University of Oxford. Delivered in the Sheldonian Theatre, Oct 27th, 1876, by Rev. JAMES LEGGE, M.A., LL.D., Professor of the Chinese Language and Literature at Oxford. 8vo pp. 28, sewed 6d.
- Leigh**.—THE RELIGION OF THE WORLD. By H. STONE LEIGH. 12mo. pp. xii. 66, cloth. 1869. 2s. 6d.
- Leitner**.—INTRODUCTION TO A PHILOSOPHICAL GRAMMAR OF ARABIC. Being an Attempt to Discover a Few Simple Principles in Arabic Grammar. By G. W. LEITNER. 8vo. sewed, pp. 52. *Lahore*. 4s.
- Leitner**.—SININ-I-ISLAM. Being a Sketch of the History and Literature of Muhammadanism and their place in Universal History. *For the use of Maulvis*. By G. W. LEITNER. Part I. The Early History of Arabia to the fall of the Abbassides. 8vo sewed *Lahore* 6s.
- Leland**.—THE ENGLISH GIPSIES AND THEIR LANGUAGE. By CHARLES G. LELAND. Second Edition. Crown 8vo. cloth, pp. 276. 7s. 6d.
- Leland**.—THE BREITMANN BALLADS. THE ONLY AUTHORIZED EDITION. Complete in 1 vol., including Nineteen Ballads illustrating his Travels in Europe (never before printed), with Comments by Fritz Schwackenhammer. By CHARLES G. LELAND. Crown 8vo handsomely bound in cloth, pp. xxviii. and 292. 6s.
- HANS BREITMANN'S PARTY**. With other Ballads. By CHARLES G. LELAND. Tenth Edition. Square, pp. xvi. and 74, cloth. 2s. 6d.
- HANS BREITMANN'S CHRISTMAS**. With other Ballads. By CHARLES G. LELAND. Second edition. Square, pp. 80, sewed 1s.
- HANS BREITMANN AS A POLITICIAN**. By CHARLES G. LELAND. Second edition. Square, pp. 72, sewed. 1s.
- HANS BREITMANN IN CHURCH**. With other Ballads. By CHARLES G. LELAND. With an Introduction and Glossary. Second edition. Square, pp. 80, sewed. 1s.
- HANS BREITMANN AS AN UHLAN**. Six New Ballads, with a Glossary. Square, pp. 72, sewed. 1s.
- Leland**.—FUSANG; or, the Discovery of America by Chinese Buddhist Priests in the Fifth Century. By CHARLES G. LELAND. Cr. 8vo. cloth, pp. xix and 212. 7s. 6d.
- Leland**.—ENGLISH GIPSY SONGS. In Rommany, with Metrical English Translations. By CHARLES G. LELAND, Author of "The English Gipsies," etc., Prof. E. H. PALMER, and JANET TUCKEY. Crown 8vo. cloth, pp. xii. and 276. 7s. 6d.
- Leland**.—PIDGIN-ENGLISH SING-SONG; or Songs and Stories in the China-English Dialect. With a Vocabulary. By CHARLES G. LELAND. Fcap, 8vo. cl., pp. viii and 140. 1876 5s.
- Leo**.—FOUR CHAPTERS OF NORTH'S PLUTARCH. Containing the Lives of Caius Marcius Coriolanus, Julius Cæsar, Marcus Antoninus, and Marcus Brutus, as Sources to Shakespeare's Tragedies, Coriolanus, Julius Cæsar, and Antony and Cleopatra; and partly to Hamlet and Timon of Athens. Photolithographed in the size of the Edition of 1595. With Preface, Notes comparing the Text of the Editions of 1579, 1595, 1603, and 1612, and Reference Notes to the Text of the Tragedies of Shakespeare. Edited by Prof F. A. LEO, Ph.D. In one volume, folio, elegantly bound, pp. 22 of letterpress and 130 pp. of facsimiles. £1 11s. 6d.
- The Library Edition is limited to 250 copies, at the price £1 11s. 6d.
Of the Amateur Edition 50 copies have been struck off on a superior large hand-made paper, price £3 3s. per copy.

Leonowens—THE ENGLISH GOVERNESS AT THE SIAMESE COURT—being Recollections of six years in the Royal Palace at Bangkok. By ANNA HARRIETTE LEONOWENS. With Illustrations from Photographs presented to the Author by the King of Siam. 8vo. cloth, pp. x. and 332. 1870 12s

Leonowens—THE ROMANCE OF SIAMESE HAREM LIFE. By Mrs. ANNA H LEONOWENS, Author of "The English Governess at the Siamese Court" With 17 Illustrations, principally from Photographs, by the permission of J. Thomson, Esq. Crown 8vo cloth, pp. viii and 278. 14s.

Literature.—TRANSACTIONS OF THE ROYAL SOCIETY OF LITERATURE OF the United Kingdom First Series, 6 parts in 3 vols 4to plates, 1827-39. Second Series, 10 vols or 30 parts, and vol xi. parts 1 and 2, 8vo plates, 1843-76. A complete set, as far as published, £10 10s A list of the contents of the volumes and parts on application.

Lobscheid—ENGLISH AND CHINESE DICTIONARY, with the Punti and Mandarin Pronunciation By the Rev W. LOBSCHIED, Knight of Francis Joseph, C.M.I.R.G.S.A., N.Z.B.S.V., etc. Folio, pp viii. and 2016. In Four Parts £8 8s.

Lobscheid.—CHINESE AND ENGLISH DICTIONARY, Arranged according to the Radicals By the Rev W. LOBSCHIED, Knight of Francis Joseph, C.M.I.R.G.S.A., N.Z.B.S.V., &c. 1 vol. imp. 8vo double columns, pp 600, bound. £2 8s

Ludewig.—THE LITERATURE OF AMERICAN ABORIGINAL LANGUAGES. By HERMAN E. LUDEWIG With Additions and Corrections by Professor WM W. TURNER. Edited by NICOLAS TRUBNER 8vo fly and general Title, 2leaves; Dr Ludewig's Preface, pp. v.—viii, Editor's Preface, pp. iv —xi, Biographical Memoir of Dr Ludewig, pp. xiii —xiv; and Introductory Biographical Notices, pp. xiv —xxiv., followed by List of Contents. Then follow Dr Ludewig's Bibliotheca Glottica, alphabetically arranged, with Additions by the Editor, pp. 1—209, Professor Turner's Additions, with those of the Editor to the same, also alphabetically arranged, pp. 210—246, Index, pp. 247—256; and List of Errata, pp. 257, 258. Handsomely bound in cloth 10s. 6d.

Luzzatto—GRAMMAR OF THE BIBLICAL CHALDAIC LANGUAGE AND THE TALMUD BABYLONICAL IDIOMS. By S D LUZZATTO Translated from the Italian by J. S. GOLDAMMER. Cr 8vo cl., pp 122 7s 6d

Macgowan—A MANUAL OF THE AMOY COLLOQUIAL. By Rev J. MACGOWAN, of the London Missionary Society. 8vo. sewed, pp. xvii and 200. Amoy, 1871. £1 1s.

Mackay—THE GAELIC ETYMOLOGY OF THE LANGUAGES OF WESTERN Europe, and more especially of the English and Lowland Scotch, and of their Slang, Cant, and Colloquial Dialects By CHARLES MACKAY, LL D Royal 8vo. cloth, pp. xxxii. and 604. 42s

McClatchie.—A TRANSLATION OF SECTION FORTY-NINE OF THE "Complete Works" of the Philosopher Choo-Foo-Tze, with Explanatory Notes. By the Rev. THOMAS MCCLATCHIE, M.A. Small 4to. pp. xviii and 162. 12s. 6d.

MacLay and Baldwin.—AN ALPHABETIC DICTIONARY OF THE CHINESE LANGUAGE IN THE FOOCHOW DIALECT. By Rev. R. S. MACLAY, D D., of the Methodist Episcopal Mission, and Rev C. C. BALDWIN, A.M., of the American Board of Mission. 8vo. half-bound, pp. 1132. Foochow, 1871. £4 4s.

Mahabharata. Translated into Hindi for MADAN MOHUN BHATT, by KRISHNACHANDRADHARMADHIKARIN of Benares. (Containing all but the Harivansh.) 3 vols. 8vo. cloth, pp. 574, 810, and 1106. £3 3s.

- Maha-Vira-Charita**; or, the Adventures of the Great Hero Rama. An Indian Drama in Seven Acts. Translated into English Prose from the Sanskrit of Bhavabhuti. By JOHN PICKFORD, M.A. Crown 8vo. cloth. 5s.
- Maino-i-Khard (The Book of the)** — The Pazand and Sanskrit Texts (in Roman characters) as arranged by NERIOSENGH DHAVAL, in the fifteenth century. With an English translation, a Glossary of the Pazand texts, containing the Sanskrit, Russian, and Pahlavi equivalents, a sketch of Pazand Grammar, and an Introduction. By E. W. WEST. 8vo. sewed, pp 484. 1871. 16s.
- Maltby.** — A PRACTICAL HANDBOOK OF THE URIYA OR ODIYA LANGUAGE. By THOMAS J. MALTBY, Esq., Madras C.S. 8vo pp xiii. and 201. 1874 10s. 6d.
- Manava-Kalpa-Sutra**; being a portion of this ancient Work on Vaidik Rites, together with the Commentary of KUMARILA-SWAMIN. A Facsimile of the MS. No. 17, in the Library of Her Majesty's Home Government for India. With a Preface by THEODOR GOLDSTUCKER. Oblong folio, pp 268 of letter-press and 121 leaves of facsimiles. Cloth. £4 4s.
- Manipulus Vocabulorum**; A Rhyming Dictionary of the English Language. By Peter Levins (1570). Edited, with an Alphabetical Index, by HENRY B. WHEATLEY. 8vo. pp xvi. and 370, cloth. 14s.
- Manning** — AN INQUIRY INTO THE CHARACTER AND ORIGIN OF THE POSSESSIVE AUGMENT in English and in Cognate Dialects. By the late JAMES MANNING, Q.A.S., Recorder of Oxford. 8vo pp iv and 90. 2s.
- March.** — A COMPARATIVE GRAMMAR OF THE ANGLO-SAXON LANGUAGE; in which its forms are illustrated by those of the Sanskrit, Greek, Latin, Gothic, Old Saxon, Old Friesic, Old Norse, and Old High-German. By FRANCIS A. MARCH, LL.D. Demy 8vo. cloth, pp. xi and 253. 1877. 10s.
- Mariette** — THE MONUMENTS OF UPPER EGYPT. A Translation of the Itineraire de la Haute Egypte, of Auguste Mariette Bey. By ALPHONSE MARIETTE. Fcap. 8vo cloth, pp. vii - 261. 7s 6d.
- Markham.** — QUICHUA GRAMMAR AND DICTIONARY. Contributions towards a Grammar and Dictionary of Quichua, the Language of the Incas of Peru; collected by CLEMENTS R. MARKHAM, F.S.A., Corr. Mem. of the University of Chile. Author of "Cuzco and Lima," and "Travels in Peru and India." In one vol. crown 8vo., pp. 223, cloth. £1. 11s 6d.
- Markham.** — OLLANTA: A DRAMA IN THE QUICHUA LANGUAGE. Text, Translation, and Introduction. By CLEMENTS R. MARKHAM, F.R.G.S. Crown 8vo, pp 128, cloth. 7s 6d.
- Markham.** — A MEMOIR OF THE LADY ANA DE OSORIO, Countess of Chinchon, and Vice-Queen of Peru, A.D. 1629-39. With a Plea for the Correct Spelling of the Chinchona Genus. By CLEMENTS R. MARKHAM, C.B., F.R.S., Commendador da Real Ordem de Christo, Socius Academiæ Cæsariæ Naturæ Curiosorum Cognomen Chinchon. Small 4to, pp. 112. With a Map, 2 Plates, and numerous Illustrations. Roxburghe binding. 28s.
- Markham.** — THE NARRATIVES OF THE MISSION OF GEORGE BOGLE, B.C.S., to the Tesu Lama, and of the Journey of Thomas Manning to Lhasa. Edited, with Notes and Introduction, and lives of Mr Bogle and Mr Manning, by CLEMENTS R. MARKHAM, C.B., F.R.S. Demy 8vo., with Maps and Illustrations, pp. clxi. 314, cl. 21s.
- Marsden's Numismata Orientalia.** New International Edition.
See under NUMISMATA ORIENTALIA.

- Mason.**—THE PĀLI TEXT OF KACHCHAYANO'S GRAMMAR, WITH ENGLISH ANNOTATIONS. By FRANCIS MASON, D.D. I. The Text Aphorisms, 1 to 673. II The English Annotations, including the various Readings of six independent Burmese Manuscripts, the Singalese Text on Verbs, and the Cambodian Text on Syntax. To which is added a Concordance of the Aphorisms. In Two Parts. 8vo. sewed, pp. 208, 75, and 28. Toongoo, 1871. £1 11s 6d.
- Mathews**—ABRAHAM BEN EZRA'S UNEDITED COMMENTARY ON THE CANTICLES, the Hebrew Text after two MS., with English Translation by H. J. MATHEWS, B.A., Exeter College, Oxford. 8vo. cl. limp, pp. x, 34, 24 2s 6d.
- Mathurāprasāda Misra.**—A TRILINGUAL DICTIONARY, being a comprehensive Lexicon in English, Urdū, and Hindī, exhibiting the Syllabication, Pronunciation, and Etymology of English Words, with their Explanation in English, and in Urdū and Hindī in the Roman Character. By MATHURĀPRASĀDA MISRA, Second Master, Queen's College, Benares. 8vo. pp. xv and 1330, cloth. Benares, 1865 £2 2s
- Matthews.**—ETHNOLOGY AND PHILOLOGY OF THE HIDATSA INDIANS. By WASHINGTON MATTHEWS, Assistant Surgeon, U.S. Army *Contents*—Ethnography, Philology, Grammar, Dictionary, and English-Hidatsa Vocabulary. 8vo. cloth. £1 11s 6d.
- Mayers.**—ILLUSTRATIONS OF THE LAMAIST SYSTEM IN TIBET, drawn from Chinese Sources. By WILLIAM FREDERICK MAYERS, Esq., of Her Britannic Majesty's Consular Service, China. 8vo. pp. 24, sewed. 1869. 1s. 6d.
- Mayers**—THE CHINESE READER'S MANUAL. A Handbook of Biographical, Historical, Mythological, and General Literary Reference. By W. F. MAYERS, Chinese Secretary to H. B. M.'s Legation at Peking, F.R.G.S., etc., etc. Demy 8vo. pp. xxiv and 440. £1 5s
- Mayers.**—TREATIES BETWEEN THE EMPIRE OF CHINA AND FOREIGN Powers, together with Regulations for the Conduct of Foreign Trade, etc. Edited by W. F. MAYERS, Chinese Secretary to H. B. M.'s Legation at Peking. 8vo. cloth, pp. 246. 1877. 25s.
- Mayers**—THE CHINESE GOVERNMENT. A Manual of Chinese Titles, Categorically arranged, and Explained with an Appendix. By W. F. MAYERS, Chinese Secretary to H. B. M.'s Legation at Peking. Royal 8vo. cloth, pp. viii-160. 1878. £1 8s.
- Mayers.**—THE ANGLO-CHINESE CALENDAR MANUAL. A Handbook of Reference for the Determination of Chinese Dates during the period from 1860 to 1879. With Comparative Tables of Annual and Mensual Designations, etc. Compiled by W. F. MAYERS, Chinese Secretary, H. B. M.'s Legation, Peking. 2nd Edition. Sewed, pp. 28 7s 6d.
- Medhurst.**—CHINESE DIALOGUES, QUESTIONS, and FAMILIAR SENTENCES, literally translated into English, with a view to promote commercial intercourse and assist beginners in the Language. By the late W. H. MEDHURST, D.D. A new and enlarged Edition. 8vo. pp. 226. 18s.
- Megasthenēs**—ANCIENT INDIA AS DESCRIBED BY MEGASTHENĒS AND ARRIAN. Being a Translation of the Fragments of the Indika of Megasthenēs collected by Dr. SCHWANBERK, and of the First Part of the Indika of Arrian. By J. W. MCCRINDLE, M.A., Principal of the Government College, Patna, etc. With Introduction, Notes, and Map of Ancient India. Post 8vo. cloth, pp. xii-224. 1877. 7s. 6d.
- Megha-Duta (The).** (Cloud-Messenger.) By Kālidāsa. Translated from the Sanskrit into English verse, with Notes and Illustrations. By the late H. H. WILSON, M.A., F.R.S., Boden Professor of Sanskrit in the University of Oxford, etc., etc. The Vocabulary by FRANCIS JOHNSON, sometime Professor of Oriental Languages at the College of the Honourable the East India Company, Haileybury. New Edition. 4to. cloth, pp. xi. and 180. 10s 6d.

- Memoirs** read before the ANTHROPOLOGICAL SOCIETY OF LONDON, 1863
1864. 8vo, pp 5+2, cloth. 21s.
- Memoirs** read before the ANTHROPOLOGICAL SOCIETY OF LONDON, 1865-6.
Vol. II. 8vo, pp x 464, cloth. 21s
- Mills**—THE INDIAN SAINT; or, Buddha and Buddhism.—A Sketch
Historical and Critical. By C. D. B. MILLS. 8vo cl, pp 192. 7s 6d.
- Minocheherji**—PAHLAVI, GUJARÂTI, AND ENGLISH DICTIONARY By
JAMASPJI DASTUR MINOCHEHERJI JAMASP ASANA, Fellow of the University of
Bombay, and Member of the Bombay Branch of the Royal Asiatic Society.
Vol. I. (To be completed in three volumes) Demy 8vo pp clxxix and 168,
with Photographic Portrait of the Author. 14s.
- Mirkhond**—THE HISTORY OF THE ATÁBEKS OF SYRIA AND PERSIA.
By MUHAMMED BEN KHÁWENDSHÁH BEN MAHMUD, commonly called
MÍRKHOND. Now first Edited from the Collation of Sixteen MSS., by
W. H. MORLEY, Barrister-at-law, M.R.A.S. To which is added a Series
of Facsimiles of the Coins struck by the Atábeks, arranged and described
by W. S. W. VAUX, M.A., M.R.A.S. Roy. 8vo cloth, 7 plates, pp. 118.
1848. 7s. 6d.
- Mitra**—THE ANTIQUITIES OF ORISSA. By RAJENDRALALA MITRA.
Vol. I. Published under Orders of the Government of India. Folio, cloth,
pp. 180. With a Map and 36 Plates £4 4s.
- Molesworth**.—A DICTIONARY, MARATHI AND ENGLISH. Compiled by
J. T. MOLESWORTH, assisted by GEORGE and THOMAS CANDY. Second Edition,
revised and enlarged. By J. T. MOLESWORTH. Royal 4to. pp. xxx and 922,
boards Bombay, 1857. £3 3s.
- Molesworth**.—A COMPENDIUM OF MOLESWORTH'S MARATHI AND ENGLISH
DICTIONARY. By BABA PADMANJI. Second Edition. Revised and Enlarged.
Demy 8vo. cloth, pp xx and 624. 21s
- Möllendorff**.—MANUAL OF CHINESE BIBLIOGRAPHY, being a List of
Works and Essays relating to China. By P. G. and O. F. VON MÖLLENDORFF,
Interpreters to H.I.G.M.'s Consulates at Shanghai and Tientsin 8vo pp viii.
and 378 £1 10s.
- Morley**.—A DESCRIPTIVE CATALOGUE of the HISTORICAL MANUSCRIPTS
in the ARABIC and PERSIAN LANGUAGES preserved in the Library of the Royal
Asiatic Society of Great Britain and Ireland. By WILLIAM H. MORLEY,
M.R.A.S. 8vo. pp viii and 160, sewed. London, 1854. 2s. 6d.
- Morris**.—A DESCRIPTIVE AND HISTORICAL ACCOUNT OF THE GODAVERY
DISTRICT in the Presidency of Madras By HENRY MORRIS, formerly of the
Madras Civil Service. Author of a "History of India for Use in Schools"
and other works 8vo. cloth (with a map), pp. xii. and 390 1878. 12s.
- Morrison**.—A DICTIONARY OF THE CHINESE LANGUAGE By the Rev.
R. MORRISON, D.D. Two vols. Vol I pp x. and 762; Vol. II. pp. 828,
cloth. Shanghai, 1865. £6 6s
- Muhammed**.—THE LIFE OF MUHAMMED. Based on Muhammed Ibn
Ishak By Abd El Mahk Ibn Hisham. Edited by Dr. FERDINAND WÜSTEN-
FELD. The Arabic Text 8vo. pp 1026, sewed. Price 21s. Introduction,
Notes, and Index in German. 8vo. pp lxxii. and 266, sewed. 7s 6d. Each
part sold separately
- The text based on the Manuscripts of the Berlin, Leipsic, Gotha and Leyden Libraries, has
been carefully revised by the learned editor, and printed with the utmost exactness
- Muir**.—ORIGINAL SANSKRIT TEXTS, on the Origin and History of the
People of India, their Religion and Institutions. Collected, Translated, and
Illustrated by JOHN MUIR, Esq., D.C.L., LL.D., Ph.D.
- Vol. I. Mythical and Legendary Accounts of the Origin of Caste, with an Inquiry

into its existence in the Vedic Age. Second Edition, re-written and greatly enlarged. 8vo. pp. xx 532, cloth. 1868 21s

Vol. II. The Trans-Himalayan Origin of the Hindus, and their Affinity with the Western Branches of the Aryan Race Second Edition, revised, with Additions 8vo pp xxvii. and 512, cloth 1871 21s.

Vol III The Vedas Opinions of their Authors, and of later Indian Writers, on their Origin, Inspiration, and Authority. Second Edition, revised and enlarged 8vo. pp. xxxii 312, cloth 1868 16s.

Vol IV Comparison of the Vedic with the later representations of the principal Indian Deities Second Edition Revised 8vo. pp. xvi and 524, cloth 1873. 21s

Vol V. Contributions to a Knowledge of the Cosmogony, Mythology, Religious Ideas, Life and Manners of the Indians in the Vedic Age. 8vo pp xvi. 492, cloth, 1870. 21s

Muller.—THE SACRED HYMNS OF THE BRAHMINS, as preserved to us in the oldest collection of religious poetry, the Rig-Veda-Sanhita, translated and explained By F. MAX MULLER, M.A., Fellow of All Souls' College; Professor of Comparative Philology at Oxford; Foreign Member of the Institute of France, etc, etc. Volume I. Hymns to the Maruts or the Storm Gods. 8vo. pp clii. and 264 12s 6d.

Muller.—THE HYMNS OF THE RIG-VEDA in the Samhita and Pada Texts. Reprinted from the Editio Princeps. By F MAX MULLER, M A., etc. Second edition With the Two Texts on Parallel Pages. In 2 vols 8vo, pp. 1700, sewed. 32s

Muller.—LECTURE ON BUDDHIST NIHILISM. By F. MAX MULLER, M A, Professor of Comparative Philology in the University of Oxford; Member of the French Institute, etc. Delivered before the General Meeting of the Association of German Philologists, at Kiel, 28th September, 1869. (Translated from the German.) Sewed 1869 1s.

Nagananda; OR THE JOY OF THE SNAKE-WORLD A Buddhist Drama in Five Acts Translated into English Prose, with Explanatory Notes, from the Sanskrit of Sri-Harsha-Deva. By PALMER BOYD, B A, Sanskrit Scholar of Trinity College, Cambridge With an Introduction by Professor COWELL. Crown 8vo, pp. xvi. and 100, cloth. 4s. 6d.

Nalopakhyanam—STORY OF NALA; an Episode of the Mahā-Bhārata. The Sanskrit Text, with Vocabulary, Analysis, and Introduction. By MONIER WILLIAMS, M A The Metrical Translation by the Very Rev. H. H. MILMAN, D D 8vo. cl 15s

Naradiya Dharma Sastram; OR, THE INSTITUTE OF NARADA Translated for the First Time from the unpublished Sanskrit original. By Dr JULIUS JOHANNES WENZEL. With a Preface, Notes chiefly critical, an Index of the Narada in the principal Indian Digests, and a general Index. Crown 8vo, pp xxxv 144, cloth. 10s. 6d

Newman.—A DICTIONARY OF MODERN ARABIC—1. Anglo-Arabic Dictionary 2 Anglo-Arabic Vocabulary 3. Arabo-English Dictionary. By F. W NEWMAN, Emeritus Professor of University College, London. In 2 vols crown 8vo, pp. xvi and 576—464, cloth. £1 1s.

Newman.—A HANDBOOK OF MODERN ARABIC, consisting of a Practical Grammar, with numerous Examples, Dialogues, and Newspaper Extracts, in a European Type. By F W NEWMAN, Emeritus Professor of University College, London; formerly Fellow of Balliol College, Oxford. Post 8vo pp. xx. and 192, cloth London, 1866. 6s.

Newman.—THE TEXT OF THE IGUVINE INSCRIPTIONS, with interlinear Latin Translation and Notes. By FRANCIS W. NEWMAN, late Professor of Latin at University College, London. 8vo. pp. xvi. and 54, sewed. 2s.

- Newman.**—ORTHOËPY: or, a simple mode of Accenting English, for the advantage of Foreigners and of all Learners. By FRANCIS W. NEWMAN, Emeritus Professor of University College, London. 8vo. pp. 28, sewed 1869. 1s.
- Nodal.**—ELEMENTOS DE GRAMÁTICA QUICHUA Ó IDIOMA DE LOS YNCAS. Bajo los Auspicios de la Redentora, Sociedad de Filántropos para mejorar la suerte de los Aborígenes Peruanos. Por el Dr. JOSE FERNÁNDEZ NODAL, Abogado de los Tribunales de Justicia de la República del Perú. Royal 8vo cloth, pp. xvi. and 441. Appendix, pp. 9. £1 1s.
- Nodal.**—LOS VÍNCULOS DE OLLANTA Y CUSI-KUTYLLOR DRAMA EN QUICHUA. Obra Compilada y Espurgada con la Version Castellana al Frente de su Texto por el Dr. JOSÉ FERNÁNDEZ NODAL, Abogado de los Tribunales de Justicia de la República del Perú. Bajo los Auspicios de la Redentora Sociedad de Filántropos para Mejorar la Suerte de los Aborígenes Peruanos. Roy 8vo. bds pp. 70 1874. 7s 6d.
- Notley** —A COMPARATIVE GRAMMAR OF THE FRENCH, ITALIAN, SPANISH, AND PORTUGUESE LANGUAGES By EDWIN A. NOTLEY. Crown oblong 8vo. cloth, pp. xv. and 396. 7s 6d.
- Numismata Orientalia.**—THE INTERNATIONAL NUMISMATA ORIENTALIA. Edited by EDWARD THOMAS, F.R.S., etc Vol. I Illustrated with 20 Plates and a Map. Royal 4to cloth. £3 13s. 6d.
Also in 6 Parts sold separately, viz —
Part I —Ancient Indian Weights By E. THOMAS, F.R.S., etc. Royal 4to sewed, pp. 84, with a Plate and a Map of the India of Manu 9s 6d
Part II —Coins of the Urtuki Turkumans By STANLEY LANE POOLE, Corpus Christi College Oxford Royal 4to sewed, pp. 44, with 6 Plates 9s
Part III. The Coinage of Lydia and Persia, from the Earliest Times to the Fall of the Dynasty of the Achæmenidæ. By BARCLAY V. HEAD, Assistant-Keeper of Coins, British Museum. Royal 4to sewed, pp. viii. and 56, with three Autotype Plates. 10s 6d
•Part IV The Coins of the Tulum Dynasty. By EDWARD THOMAS ROGERS Royal 4to sewed, pp. iv and 22, and 1 Plate 5s.
Part V. The Parthian Coinage By PERCY GARDNER, M.A. Royal 4to. sewed, pp. iv. and 65, with 8 Autotype Plates. 18s.
Part VI. On the Ancient Coins and Measures of Ceylon. With a Discussion of the Ceylon Date of the Buddha's Death By T. W. REYS DAVIDS, Barrister-at-Law, late of the Ceylon Civil Service Royal 4to. sewed, pp. 60, with Plate. 10s.
- Nutt.**—FRAGMENTS OF A SAMARITAN TARGUM. Edited from a Bodleian MS With an Introduction, containing a Sketch of Samaritan History, Dogma, and Literature. By J. W. NUTT, M.A. Demy 8vo cloth, pp. viii., 172, and 84. With Plate 1874. 15s
- Nutt** —A SKETCH OF SAMARITAN HISTORY, DOGMA, AND LITERATURE. Published as an Introduction to "Fragments of a Samaritan Targum. By J. W. NUTT, M.A. Demy 8vo. cloth, pp. viii. and 172. 1874 5s.
- Nutt.**—TWO TREATISES ON VERBS CONTAINING FEEBLE AND DOUBLE LETTERS by R. Jehuda Hayug of Fez, translated into Hebrew from the original Arabic by R. Moses Gikatilia, of Cordova, with the Treatise on Punctuation by the same Author, translated by Aben Ezra. Edited from Bodleian MSS. with an English Translation by J. W. NUTT, M.A. Demy 8vo. sewed, pp. 312. 1870. 7s. 6d
- Oera Linda Book**, from a Manuscript of the Thirteenth Century, with the permission of the Proprietor, C. Over de Linden, of the Helder. The Original Frisian Text, as verified by Dr. J. O. OTTEMA, accompanied by an English Version of Dr. Ottema's Dutch Translation, by WILLIAM R. SANDBACH. 8vo. cl. pp. xxvii. and 223. 5s.

- Ollanta:** A DRAMA IN THE QUICHUA LANGUAGE. See under MARKHAM and under NODAL
- Oriental Congress.**—Report of the Proceedings of the Second International Congress of Orientalists held in London, 1874. Roy 8vo paper, pp. 76. 5s.
- Oriental Congress**—TRANSACTIONS OF THE SECOND SESSION OF THE INTERNATIONAL CONGRESS OF ORIENTALISTS, held in London in September, 1874 Edited by ROBERT K. DOUGLAS, Honorary Secretary. Demy 8vo cloth, pp viii. and 456. 21s.
- Osburn.**—THE MONUMENTAL HISTORY OF EGYPT, as recorded on the Ruins of her Temples, Palaces, and Tombs. By WILLIAM OSBURN Illustrated with Maps, Plates, etc. 2 vols 8vo pp. xii and 461, vii and 643, cloth. £2 2s.
 Vol I—From the Colonization of the Valley to the Visit of the Patriarch Abram.
 Vol II—From the Visit of Abram to the Exodus
- Otté.**—HOW TO LEARN DANISH (Dano-Norwegian). A Manual for Students of Danish (Dano-Norwegian). Based on the Ollendorffian System of Teaching Languages, and adapted for Self-Instruction. By E. C. OTTÉ Crown 8vo cloth, pp xix-338 7s 6d.
 Key to the Exercises. Cloth, pp. 84 3s.
- Palmer.**—EGYPTIAN CHRONICLES, with a harmony of Sacred and Egyptian Chronology, and an Appendix on Babylonian and Assyrian Antiquities. By WILLIAM PALMER, M.A., and late Fellow of Magdalen College, Oxford. vols.. 8vo cloth, pp. lxxiv and 428, and viii and 636. 1861. 12s.
- Palmer**—A CONCISE DICTIONARY OF THE PERSIAN LANGUAGE By E. H. PALMER, M.A., Professor of Arabic in the University of Cambridge. Square 16mo pp viii and 364, cloth. 10s 6d.
- Palmer.**—LEAVES FROM A WORD HUNTER'S NOTE BOOK. Being some Contributions to English Etymology By the Rev A. SMYTHE PALMER, B.A., sometime Scholar in the University of Dublin. Cr. 8vo cl. pp. xii-316. 7s. 6d
- Palmer.**—THE SONG OF THE REED; and other Pieces. By E. H. PALMER, M.A., Cambridge. Crown 8vo. pp 208, handsomely bound in cloth 5s.
 Among the Contents will be found translations from Hafiz, from Omer el Khayyám, and from other Persian as well as Arabic poets
- Pand-Námah** — THE PAND-NÁMAH; or, Books of Counsels. By ÁDARBÁD MÁRÁSPAND. Translated from Pehlevi into Gujerathi, by Harbad Shernarjee Dadabhoi. And from Gujerathi into English by the Rev. Shapurji Edalji. Fcap. 8vo sewed. 1870. 6d.
- Pandit's (A) Remarks on Professor Max Müller's Translation of the "Rig-Veda."** Sanskrit and English. Fcap 8vo sewed. 1870. 6d.
- Paspati**—ÉTUDES SUR LES TCHINGHIANÉS (GYPSIES) OU BOHÉMIENS DE L'EMPIRE OTTOMAN Par ALEXANDRE G. PASPATI, M.D. Large 8vo. sewed, pp xii and 652. Constantinople, 1871. 28s.
- Patanjali**—THE VYÁKARANA-MAHÁBHÁSHYA OF PATANJALI. Edited by F. KIELHORN, Ph.D., Professor of Oriental Languages, Deccan College Vol I., Part I. pp 200. 8s 6d.
- Patell.**—COWASJEE PATELL'S CHRONOLOGY, containing corresponding Dates of the different Eras used by Christians, Jews, Greeks, Hindús, Mohamedans, Parsees, Chinese, Japanese, etc. By COWASJEE SORABJEE PATELL 4to. pp. viii. and 184, cloth. 50s.
- Peking Gazette.**—Translation of the Peking Gazette for 1872, 1873, 1874, 1875, 1876, and 1877. 8vo. cloth. 10s. 6d. each.

Percy.—BISHOP PERCY'S FOLIO MANUSCRIPTS—BALLADS AND ROMANCES.
 Edited by John W. Hales, M.A., Fellow and late Assistant Tutor of Christ's College, Cambridge, and Frederick J. Furnivall, M.A., of Trinity Hall, Cambridge; assisted by Professor Child, of Harvard University, Cambridge, U.S.A., W. Chappell, Esq., etc. In 3 volumes Vol. I., pp. 610, Vol. 2, pp. 681; Vol. 3, pp. 640. Demy 8vo. half-bound, £4 4s. Extra demy 8vo half-bound, on Whatman's ribbed paper, £6 6s. Extra royal 8vo, paper covers, on Whatman's best ribbed paper, £10 10s. Large 4to, paper covers, on Whatman's best ribbed paper, £12

Pfounde.—**Fu So Mimi Bukuro.**—A BUDGET OF JAPANESE NOTES.
 By CAPT. PFOUNDEN, of Yokohama 8vo. sewed, pp. 184. 7s. 6d.

Philological Society (Transactions of The). A Complete Set, including the Proceedings of the Philological Society for the years 1842-1853. 6 vols. The Philological Society's Transactions, 1854 to 1876. 15 vols. The Philological Society's Extra Volumes. 9 vols. In all 30 vols. 8vo. £19 13s. 6d.

Proceedings (The) of the Philological Society 1842-1853 6 vols 8vo £3.

Transactions of the Philological Society, 1854-1876 15 vols. 8vo. £10 16s

. The Volumes for 1867, 1868-9, 1870-2, and 1873-4, are only to be had in complete sets, as above.

Separate Volumes.

For 1854 containing papers by Rev J. W. Blakesley, Rev T. O. Cockayne, Rev. J. Davies, Dr J. W. Donaldson, Dr Theod. Goldstucker, Prof. T. Hewitt Key, J. M. Kemble, Dr. R. G. Latham, J. M. Ludlow, Hensleigh Wedgwood, etc. 8vo cl. £1 1s.

For 1855: with papers by Dr Carl Abel, Dr. W. Bleek, Rev. Jno. Davies, Miss A. Gunney, Jas. Kennedy, Prof. T. H. Key, Dr R. G. Latham, Henry Malden, W. Ridley, Thos. Watts, Hensleigh Wedgwood, etc. In 4 parts. 8vo. £1 1s.

. Kamilaroi Language of Australia, by W. Ridley; and False Etymologies, by H. Wedgwood, separately. 1s

For 1856-7: with papers by Prof. Aufrecht, Herbert Coleridge, Lewis K. Daa, M. de Haan, W. C. Jourdain, James Kennedy, Prof. Key, Dr. G. Latham, J. M. Ludlow, Rev. J. J. S. Perowne, Hensleigh Wedgwood, R. F. Weymouth, Jos. Yates, etc. 7 parts 8vo. (The Papers relating to the Society's Dictionary are omitted.) £1 1s. each volume.

For 1858 including the volume of Early English Poems, Lives of the Saints, edited from MSS. by F. J. Furnivall; and papers by Ein. Adams, Prof. Aufrecht, Herbert Coleridge, Rev. Francis Crawford, M. de Haan Hettema, Dr. R. G. Latham, Dr. Lottner, etc. 8vo cl. 12s.

For 1859 with papers by Dr. E. Adams, Prof. Aufrecht, Herb. Coleridge, F. J. Furnivall, Prof. T. H. Key, Dr. C. Lottner, Prof. De Morgan, F. Pulszky, Hensleigh Wedgwood, etc. 8vo cl. 12s.

For 1860-1 including The Play of the Sacrament, and Pascon agau Arluth, the Passion of our Lord, in Cornish and English, both from MSS., edited by Dr. Whitley Stokes, and papers by Dr. E. Adams, T. F. Barham, Rev. Derwent Coleridge, Herbert Coleridge, Sir John F. Davis, Danby P. Fry, Prof. T. H. Key, Dr. C. Lottner, Bishop Thirlwall, Hensleigh Wedgwood, R. F. Weymouth, etc. 8vo cl. 12s.

For 1862-3. with papers by C. B. Cayley, D. P. Fry, Prof. Key, H. Malden, Rich. Morris, F. W. Newman, Robert Peacock, Hensleigh Wedgwood, R. F. Weymouth, etc. 8vo. cl. 12s.

For 1864. containing 1. Manning's (Jas.) Inquiry into the Character and Origin of the Possessive Augment in English, etc.; 2. Newman's (Francis W.) Text of the Iguvine Inscriptions, with Interlinear Latin Translation; 3. Baines's (Dr.

Linguistic Publications of Trubner & Co.

Philological Society (Transactions of The)—continued.

W.) Grammar and Glossary of the Dorset Dialect; 4. Gwreans An Bys—The Creation: a Cornish Mystery, Cornish and English, with Notes by Whitley Stokes, etc. 8vo. cl. 12s.

. Separately Manning's Inquiry, 8s.—Newman's Iguvine Inscription, 3s.—Stokes's Gwreans An Bys, 8s.

For 1865 including Wheatley's (H B) Dictionary of Reduplicated Words in the English Language, and papers by Prof. Aufrecht, Ed. Block, C. B. Cayley, Rev. A. J. Church, Prof. T. H. Key, Rev. E. H. Knowles, Prof. H. Malden, Hon. G. P. Marsh, John Rhys, Guthbrand Vigfusson, Hensleigh Wedgwood, H. B. Wheatley, etc. 8vo. cl. 12s.

For 1866 including 1 Gregor's (Rev. Walter) Banffshire Dialect, with Glossary of Words omitted by Jamieson, 2. Edmondston's (T) Glossary of the Shetland Dialect, and papers by Prof. Cassal, C. B. Cayley, Danby P. Fry, Prof. T. H. Key, Guthbrand Vigfusson, Hensleigh Wedgwood, etc. 8vo. cl. 12s.

. The Volumes for 1867, 1868-9, 1870-2, and 1873-4, are out of print. Besides contributions in the shape of valuable and interesting papers, the volume for 1867 also includes: 1 Peacock's (Rob. B) Glossary of the Hundred of Lonsdale, and 2. Ellis (A. J.) On Palæotype representing Spoken Sounds; and on the Diphthong "Oy." The volume for 1868-9—1. Ellis's (A. J.) Only English Proclamation of Henry III in Oct 1258, to which are added "The Cuckoo's Song" and "The Prisoner's Prayer," Lyrics of the XIII Century, with Glossary, and 2 Stokes's (Whitley) Cornish Glossary. That for 1870-2—1. Murray's (Jas. A. H.) Dialect of the Southern Counties of Scotland, with a linguistic map. That for 1873-4—Sweet's (H) History of English Sounds.

For 1875-6 containing the Rev. Richard Morris (President), Fourth and Fifth Annual Addresses 1. Some Sources of Aryan Mythology by E. L. Brandieth, 2 C. B. Cayley on Certain Italian Diminutives, 3 Changes made by four young Children in Pronouncing English Words, by Jas. M. Menzies, 4. The Manx Language, by H. Jenner, 5 The Dialect of West Somerset, by F. T. Elworthy, 6 English Metre, by Prof. J. B. Mayor, 7 Words, Logic, and Grammar, by H. Sweet; 8. The Russian Language and its Dialects, by W. R. Morfill, 9 Relics of the Cornish Language in Mount's Bay, by H. Jenner, 10 Dialects and Prehistoric Forms of Old English. By Henry Sweet, Esq., 11. On the Dialects of Monmouthshire, Herefordshire, Worcestershire, Gloucestershire, Berkshire, Oxfordshire, South Warwickshire, South Northamptonshire, Buckinghamshire, Hertfordshire, Middlesex, and Surrey, with a New Classification of the English Dialects By Prince Louis Lucien Bonaparte (with Two Maps), Index, etc. Part I, 6s.; Part II., 6s.; Part III, 2s.

For 1877-8-9. containing the President's (Henry Sweet, Esq.) Sixth and Seventh Annual Addresses 1. Accadian Phonology, by Professor A. H. Sayce, 2 On *Here* and *There* in Chaucer, by Dr. R. Weymouth, 3. The Grammar of the Dialect of West Somerset, by F. T. Elworthy, Esq.; 4. English Metre, by Professor J. B. Mayor; 5. The Malagasy Language, by the Rev. W. E. Cousins, 6 The Anglo-Cymric Score, by A. J. Ellis, Esq., F.R.S. 8vo. Part I., 3s.; Part II., 7s.

The Society's Extra Volumes.

Early English Volume, 1862-64, containing 1. Liber Cure Cocorum, A.D. c. 1440.—2. Hampole's (Richard Rolle) Pricke of Conscience, A.D. c. 1340.—3 The Castell off Love, A.D. c. 1320 8vo. cloth. 1865. £1.

Or separately: Liber Cure Cocorum, Edited by Rich. Morris, 3s., Hampole's (Rolle) Pricke of Conscience, edited by Rich. Morris, 12s., and The Castell off Love, edited by Dr. R. F. Weymouth, 6s.

Philological Society (Transactions of the)—continued.

Dan Michel's Ayeubite of Inwyrt, or Remorse of Conscience, in the Kentish Dialect, A.D. 1340. From the Autograph MS. in Brit. Mus. Edited with Introduction, Marginal Interpretations, and Glossarial Index, by Richard Morris. 8vo. cloth. 1866. 12s.

Levin's (Peter, A.D. 1570) Manipulus Vocabulorum a Rhyming Dictionary of the English Language. With an Alphabetical Index by H. B. Wheatley. 8vo. cloth. 1867. 16s.

Skott's (Rev. W. W.) Mæso-Gothic Glossary, with an Introduction, an Outline of Mæso-Gothic Grammar, and a List of Anglo-Saxon and old and modern English Words etymologically connected with Mæso-Gothic. 1868. 8vo. cl. 9s.

Ellis (A. J.) on Early English Pronunciation, with especial Reference to Shakspeare and Chaucer: containing an Investigation of the Correspondence of Writing with Speech in England from the Anglo-Saxon Period to the Present Day, etc. 4 parts. 8vo. 1869-75. £2

Medieval Greek Texts: A Collection of the Earliest Compositions in Vulgar Greek, prior to A.D. 1500. With Prolegomena and Critical Notes by W. Wagner. Part I. Seven Poems, three of which appear for the first time. 1870. 8vo. 10s. 6d.

Phillips.—THE DOCTRINE OF ADDAI THE APOSTLE. Now first Edited in a Complete Form in the Original Syriac, with an English Translation and Notes. By GEORGE PHILLIPS, D.D., President of Queen's College, Cambridge. 8vo. pp. 122, cloth. 7s. 6d.

Picard. A NEW POCKET DICTIONARY OF THE ENGLISH AND DUTCH LANGUAGES. By H. PICARD. Revised and augmented by A. B. MAATJES and H. J. VOÛN. Fifth edition. Small 4to cloth, pp. xvi and 1186. 1877. 10s.

Pimentel. CUADRO DESCRIPTIVO Y COMPARATIVO DE LAS LENGUAS INDÍGENAS DE MÉXICO, o Tratado de Filología Mexicana. Por FRANCISCO PIMENTEL. 2 Edición única completa. 3 Vols. 8vo. Mexico, 1875. £2 2s.

Pischel.—HEMACANDRA'S GRAMMATIK DER PRÂKRITSPRACHEN (Siddha-hemacandra's Adhyâya VIII.) mit Kritischen und Erläuternden Anmerkungen. Herausgegeben von RICHARD PISCHEL. Part I. Text u. Wörterbuch. 8vo. pp. xiv. and 236. 8s.

Peope. A TAMIL HANDBOOK; or, Full Introduction to the Common Dialect of that Language, on the plan of Ollendorff and Arnold. With copious Vocabularies, Appendices, containing Reading Lessons, Analyses of Letters, Dialect Complaints, Official Documents, and a Key to the Exercises. By Rev. G. H. POPE. Third edition, 8vo. cloth, pp. iv. and 388. 21s.

Prakṛita-Prakasa; or, The Prakrit Grammar of Vararuchi, with the Commentary (Manotama) of Bhamaha. The first complete edition of the Original Text with Various Readings from a Collation of Six Manuscripts in the Bodleian Library at Oxford, and the Libraries of the Royal Asiatic Society and the East India House; with copious Notes, an English Translation, and Index of Prakrit words, to which is prefixed an easy Introduction to Prakrit Grammar. By E. B. COWELL. Second issue, with new Preface, and corrections. 8vo. pp. xxv. and 204. 14s.

Quix. QUESTIONES MOSAICÆ; or, the first part of the Book of Genesis compared with the remains of ancient religions. By OSMOND DE QUÏX. 8vo. pp. viii. and 548, cloth. 12s.

Ramayana of Vilmiki.—5 vols. See under GRIFFITH.

- Ram Jasan.**—A SANSKRIT AND ENGLISH DICTIONARY. Being an Abridgment of Professor Wilson's Dictionary. With an Appendix explaining the use of Affixes in Sanskrit. By Pandit RAM JASAN, Queen's College, Benares. Published under the Patronage of the Government, N.W.P. Royal 8vo cloth, pp. ii. and 707. 28s.
- Ram Raz.**—ESSAY ON THE ARCHITECTURE OF THE HINDUS. By RAM RAZ, Native Judge and Magistrate of Bangalore. With 48 plates. 4to pp. xiv. and 64, sewed. London, 1834. £2 2s.
- Rask.**—A GRAMMAR OF THE ANGLO-SAXON TONGUE. From the Danish of Erasmus Rask, Professor of Literary History in, and Librarian to, the University of Copenhagen, etc. By BENJAMIN THORPE. Second edition, corrected and improved. 18mo. pp. 200, cloth. 5s 6d.
- Rawlinson.**—A COMMENTARY ON THE CUNEIFORM INSCRIPTIONS OF BABYLONIA AND ASSYRIA, including Readings of the Inscription on the Nimrud Obelisk, and Brief Notice of the Ancient Kings of Nineveh and Babylon, by Major H. C. RAWLINSON. 8vo. pp. 84, sewed. London, 1850. 2s. 6d.
- Rawlinson.**—OUTLINES OF ASSYRIAN HISTORY, from the Inscriptions of Nineveh. By Lieut. Col. RAWLINSON, C.B., followed by some Remarks by A. H. LAYARD, Esq., D.C.L. 8vo, pp. xlv., sewed. London, 1852. 1s.
- Rawlinson.**—INSCRIPTION OF TIGLATH PILESER I, KING OF ASSYRIA, B.C. 1150, as translated by Sir H. RAWLINSON, Fox Talbot, Esq., D. HINCKS, and Dr. OPPERT. Published by the Royal Asiatic Society. 8vo. sd., pp. 74. 2s.
- Rawlinson.**—NOTES ON THE EARLY HISTORY OF BABYLONIA. By Colonel RAWLINSON, C.B. 8vo. sd., pp. 48. 1s.
- Redhouse.**—THE TURKISH CAMPAIGNER'S VADE-MECUM OF OTTOMAN COLLOQUIAL LANGUAGE; containing a concise Ottoman Grammar, a carefully selected Vocabulary, alphabetically arranged, in two parts, English and Turkish, and Turkish and English, also a few Familiar Dialogues, the whole in English characters. By J. W. REDHOUSE, F.R.A.S. Oblong 32mo. lump cloth, pp. iv. and 332. 6s.
- Redhouse.**—كتاب لعمجة المعاني لجمس ردحاوس الانكليزى. A Lexicon English and Turkish, showing in Turkish the Literal, Incidental, Figurative, Colloquial, and Technical Significations of the English Terms, indicating their pronunciation in a new and systematic manner, and preceded by a Sketch of English Etymology to facilitate to Turkish Students the acquisition of the English Language. By J. W. REDHOUSE, M.R.A.S. Second edition, pp. xvii. and 827. 15s.
- Redhouse.**—A VINDICATION OF THE OTTOMAN SULTAN'S TITLE TO "CALIPH," showing its Antiquity, Validity, and Universal Acceptance. By J. W. REDHOUSE. 8vo. paper, pp. 20. 3d.
- Renan.**—AN ESSAY ON THE AGE AND ANTIQUITY OF THE BOOK OF NABATHEAN AGRICULTURE. To which is added an Inaugural Lecture on the Position of the Shemitic Nations in the History of Civilization. By M. ERNEST RENAN, Membre de l'Institut. Crown 8vo, pp. xvi. and 148, cloth. 3s. 6d.
- Revue Celtique (The).**—A Quarterly Magazine for Celtic Philology, Literature, and History. Edited with the assistance of the Chief Celtic Scholars of the British Islands and of the Continent, and Conducted by H. GAIDOZ. 8vo. Subscription, £1 per Volume.
- Rhys.**—LECTURES ON WELSH PHILOLOGY. By JOHN RHYS, M.A., Professor of Celtic at Oxford. Second edition, revised and enlarged. Crown 8vo. cloth, pp. vii. and 466. 15s.
- Rig-Veda.**—See Muller.

